Chapter 1
The Opening
(Al-Fatihah)

This Surah was revealed at Makkah before the immigration, and was called "The Opening" because it is the first Surah of the Qur'an. It sums up the general content of the Qur'an, as if it were a summary followed by details.

The purposes of the Qur'an are: Manifesting Oneness, giving glad tidings to the charitable believers, warning the disbelievers, explaining the ways of worship, guidance to the ways of happiness in this world and in the Hereafter, and telling the stories of those who obeyed Allah and won, and of those who disobeyed Him and lost.

This Surah contains all these purposes, and therefore was called "The Mother of the Book".

1- It starts with the name of Allah, the only and one God Who should be worshipped, the Perfect in every sense, the clear of any defect, the Merciful Who confers His blessings on everybody, The Ever-Merciful.
2- All praise be to Him, the Lord and Sustainer of the worlds.
3- The All-Merciful, The Ever-Merciful.
4- The Absolute Sovereign of the Day of Reckoning and Recompense.
5- It is You and You alone Whom we worship, it is You and You alone Whom we invoke and implore for help.
6- We ask you to guide us to the path of righteousness and happiness.
7- The path of those whom You have guided to believe in You, and favored them with the blessings of guidance and satisfaction, not the path of those who deserved Your anger, missed the way of truth and goodness as a result of their choice not to believe in you nor follow Your guidance.

Chapter 2
« The Cow »
AL BAQARAH
« Madinite »

This Surah was revealed at Madina following the emigration of the early Muslims. It is the longest Surah in the Qur'an, and it started with detailing the meanings of Surat Al-Fatihah, so it assured that the Qur'an is the source of guidance, and mentioned those whom Allah graced with satisfaction, and the infidels and hypocrites on whom Allah has incurred His wrath.

It also talked about the truthfulness of the Qur'an, and assured that its call is indisputable, and that mankind has been divided into three categories: the faithful to Allah, the deniers of Allah and the hypocrites. It also called mankind to worship Allah alone, and warned the hypocrites, and announced joyful tidings to the faithful. Then it gave a special attention to Bani-Israel (Children of Israel), and reminded them of the days of Mūssa (Moses). It also reminded them of Ibrahim (Abraham) and Isma‘il (Ishmael) and their efforts in building the Ka’ba. This covered almost half the Surah, and included advises to the believers to take what happened to the Jews and Christians into consideration.

Then the Surah moved to remind the people of the Qur'an of what is common between the people of Moses and the people of Muhammad, and the merits of Abraham, his guidance, and his lineage, as well as the question of Qiblah and other topics.

In this Surah a discourse is found on Oneness, recurrent reminding of the signs that attest to Allah's existence, polytheism, forbidden foods, and that judging anything as lawful or unlawful is relegated only to Allah.

All Allah’s statutes have been clearly stated in order to guide mankind to an appropriate way of life in conducting affairs: fasting, will, fraud, retaliation, fighting, pilgrimage, intoxicants, gambling, marriage, divorce and the set period, suckling, spending, commercial transactions, usury, borrowing, documenting debts, have all been clearly stated to guide mankind to the appropriate way of life and to the best means of conducting their affairs. The Surah ended with supplications from the believers to their Lord to grant them victory and support.

The Surah contained some rules, among them are: Following Allah's ordinance is the best means for the soul to acquire happiness here and in the Hereafter, advising people to do good while not following the same advice is an improper practice and not a behavior of wise men, prioritizing good and rejecting evil, and preferring noble things to mean ones.

The Surah indicated clearly that religion is based on three primary provisions: unconditioned recognition of Allah and faithful belief in Him, acknowledgement of the truth of Resurrection and Judgment, and that deeds must be crowned with wisdom and piety, and that all must go together.

Reward will be for faith and deeds together, the fulfillment of faith means complete surrender and acceptance of what has been revealed to the Prophet, and that non-Muslims will never be pleased with Muslims unless Muslims follow their faith.

The general legal guardianship must be assigned only to pious and just people, not to unfaithful or unjust ones. Believing in Allah's religion as it was revealed prompts unity and agreement, and rejecting it leads to disunity and discord. Achieving sublime aims can only be reached by patience and prayers, and unwise imitation only leads to ignorance and racism.

Surely, Allah Has made all good food lawful for His servants, and made certain bad things unlawful for them. It is an indisputable fact that Allah alone is He who permits and forbids. And that unlawful things are made lawful in cases of necessity, as necessity knows no law. Religion is built on ease and evading hardships, as Allah does not burden any soul with more than it can bear, neither does He order His servants to do what they cannot do. Destroying oneself is totally forbidden, things can only be approached by lawful means, compulsion in religion is forbidden, and fighting is allowed only in cases of self defense, for securing the freedom of religion, and for maintaining the prevalence of Islam in its homeland.

Muslims are entitled to enjoy their life, as they are asked to fulfill their duties to enjoy their Hereafter. Blocking the ways leading to dubious behavior and installing interests of the people are among the purposes of Islamic Law.

Faith and patience are causes for granting victory to just minority over unjust majority, eating up others properties wrongfully is extremely prohibited, man will be reckoned according to his own deeds not others' deeds, and the rationale of legislation

can only be recognized by sound minds for what it contains of truth, justice, and observing peoples interests.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. A. (Alef) L. (Lam) M. (Meem). Allah opened this Surah with letters from the Arabic alphabet to draw attention to the miracle that although the Quran is written in the people's tongue, it cannot be emulated.

2. This is the perfect Book -the Quran- which no wise, fair man doubts that Allah revealed it, nor does he doubt the truthfulness of its rulings. It guides those who seek the truth and want to save themselves from harm and whatever leads to punishment.

3. Who are strongly disposed to believe in the unseen, especially angels and the Last Day. The basis of faith is to believe in the unseen. Who duly engage in prayers with fully submissive hearts, and spend of the provisions Allah endowed on them, in benevolence and benefaction.

4. Who faithfully believe in all that has been revealed to you, O Muhammad, -the Quran- way of life, religious and spiritual virtues and all that has been enjoined, crediting all revelations to those sent before you in AL-Tawrah (the Torah) and AL-Injil (the Bible) and the like, affirming the certainty of the reckoning, reward, and punishment in the Hereafter.

5. Those who entertain these qualities, and hold fast to the causes of Divine guidance, it is they who will prosper for their diligence and obedience.

6. This is the case with the guided people. But the ignorant who lack any inclination to faith out of carelessness and obstinacy will never respond to Allah's call, it is all the same to them whether you warned them O Muhammad of menacing danger and misfortune or not;

7. Those people have been overwhelmed with denial as if their hearts were sealed, and their ears were blocked, and their eyes were covered; they do not recognize Allah's signs that lead them to belief, and, thus, shall suffer a fitting punishment.

8. Among people are those who say with their tongues what is not in their hearts, they display faith by saying: we believe in Allah and the Last Day, whereas they do not say the truth, thus, they do not belong to the true believers;

9. They deceive the believers with what they do, and think that they deceive Allah, for they think that He does not know their secret intentions, when in fact, they only deceive themselves, as they will, sooner or later, suffer the results of their deeds. He ho deceives a person and takes him for ignorant, in fact, he deceives himself;

10. Their ill-natured hearts reflect the morbidity inherent in their innermost being against the faithful, and consequently did Allah increase their disease by granting victory to the absolute Truth. This did hurt them for their envy, vice, and stubbornness. There awaits them a fitting punishment in this life and in the Hereafter for their intentional assertion of what is false.

11. And when directed by believers to stop making mischief on earth nor create discord, they say: "But we only try to bring people to abandon the wrong course of life". This is the case of every evil-doer who sees his perversion as righteousness.

12. Beware O believers, they indeed are causing corruption, though they do not

realize it, nor do they realize the dreadful end that awaits them for their hypocrisy.

13. And when told to conform their will to Allah’s will and to recognize Him, believe in Him and give credence to His Omnipotence and Authority as other people have conformed to His will, they mock and say: «Shall we demean ourselves like the simpletons did and follow the same course they followed?» Indeed, they are the fools who said in their hearts, «There is no god,» but they are ignorant and unknowing of the truth.

14. And when they are face to face with those whose hearts are impressed with the image of religious and spiritual virtues they say : We believe the truthfulness and the call of the Prophet in whom you believed, and we follow your faith, and when they are apart with their satanic confederates who delight in satanic wickedness, they assure them of their confederacy and that they confederate in their design but they were only laughing at the believers with an outward contempt of what they esteemed sacred.

15. Allah will reckon them according to their deeds, and will incur humility on them to allow them free scope and action in order to commit themselves to the loss in a maze of error, then inflict His punishment upon them.

16. These have chosen error in exchange for guidance, like a merchant who chose a bad commodity for his trade, so they were captive victors who lost in gain, nor could they hit the path of righteousness.

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17. Their example stands similitude exact of someone who has kindled a fire to give light to a body of companions and when the surroundings glowed with light, Allah extinguished their fire and left them in utter darkness. He showed them the way to guidance, which they didn't follow, so, they deserved to be left in want of physical, spiritual and intellectual sight,

18. They are like deaf, who lost the advantage of hearing, so, they do not hear the call to the truth, and like dumb, who cannot utter the word of guidance and truth, insensible to light, they are unable to retrace their steps that lead them into error.

19. Their example stands similitude exact of a people who are overshadowed with dark thunder cloud floating in the floor of the vault of heaven and sends forth thunder and lightning, terrifying and startling, and they think that by plugging their ears with their finger tips to make them impervious to sound they would avert death.

They evade the Qur'an as it expounds the darkness of disbelief, the glittering light of faith, and warns of different kinds of punishment. They try to rid themselves of it claiming that evading it will exempt them from punishment. Verily, Allah is All-Knowing of the disbelievers, controlling them from every direction.

20. Lightning very nearly snatches their sense of sight; as often as it emits for them gleams they proceed under its light and when it darkens, their eyes shrivel into darkness in their heads and they stand dead; and had Allah willed He would have deprived them of their sense of hearing and that of sight, faculties divine; He is indeed Omnipotent to effect all things on earth or in heavens.

21. O you people worship Allah, your Creator, it is He Who brought you into being and caused you and caused all those who preceded you to exist. He is the creator of

every thing. This may help you lift to Him your inward sight and entertain the profound reverence dutiful to Him, so that you may fear the dreadful end.

22. It is He Who set for you the earth at creation in the order of a settled habitation where you establish your abode, and made the heaven with its regions, spheres, celestial bodies and realms of space a construction of imposing magnitude, and He sent down from the floor of the vault of heaven rain water and with it He caused the various products to spring from the soil, products fit to be used as food for human sustenance. Therefore, do not equal with Him deities haunting your imagination when the instinctive perception of the truth is natural to you.

23. And if this state of affairs is giving you occasion to uncertainty and you are in doubt about the truth and authenticity of the Quran We have been revealing in sequence to Our servant the Messenger Muhammad then produce a Surah the like thereof and call on all those besides Allah who can bear witness to its inimitable nature if you are declaring the truth.

24. If such an undertaking you fail to fulfil, and fail, you undoubtedly will, then save yourselves the fire whose fuel shall be people and stones; the stones sculptured and statues as false gods; the fire which has been especially prepared for those who deny Allah.

25. This is the punishment for these who denied Allah, whereas the Heaven will be the abode of the faithful. Meanwhile, announces O Muhammad, blissful tidings to those who believe in Allah, His Messenger, and His Book, who surrendered to the truth and did good deeds, that they shall be welcomed into gardens of bliss and surpassing beauty beneath which rivers flow. As often as they are offered any kind of the fruit therein, they express their thoughts in words: «But this is what we had before in life for our livelihood.» In effect, they are offered what bears a marked resemblance to what they had in life, but not of a like nature; it has the power to excite relish and ecstatic delight inexperienced before. And therein shall they be accompanied by mates of their design: pure, chaste and holy fellows of their piety and therein they will have passed through nature to Eternity.

26. Allah makes illustrations to the people for asserting the absolute facts. And gives an allegory applying creatures as small as a gnat or a larger creature to convey a useful lesson by which moral and spiritual relations are typically set forth. As to those whose hearts have been impressed with the image of religious and spiritual virtues, they know well that the simile narrated by Allah, their Creator, is the truth personified as it illustrates and ennobles the subject. But those who deny Allah wonder to hear Allah talk after this manner and they say: «What does Allah mean by such a parable?» In effect, such parables as Allah discourses are intended to stray the many who counsel deaf to the truth and to guide the many who have clean hearts to the path of righteousness and He misguides only the wicked who confirm themselves in the evil purpose and the ill intention.

27. The wicked who do not fulfill their covenant with Allah after they have solemnly vowed to Him to do what has been enjoined, who disjoin humanity and policy instead of being joined together and separate the two hands that join one another in fidelity, and who disjoin all that Allah has ordained be joined together, such as blood relations, and make mischief on earth and create discord, these are they who were born to be great losers, there is disgrace for them in this world, and painful punishment in the Hereafter.

28. How strange you are, how could you people deny Allah while you have no reason for denying Him, you have no excuse for your behaviour as you were inanimate and He brought you into being from nothingness and caused you to exist, then He shall occasion your death and then at the predetermined moment He shall resurrect you and back to Him you return for judgment.

29. To worship and obey Allah is incumbent. He is it Who created for you all that is on earth, then applied He Himself to. the immeasurable expanse of the realm and set it in order and arranged it in seven heavens, and He is All-Knowing who has infinite knowledge of all things.

30. Allah made it clear that it is He Who granted man life and established him on earth. For once Allah made a proclamation, to the angels of a great event; He said to them: «I am inducting a Vicegerent on earth.» The angels said: «Will You assign the earth to someone who shall make mischief therein, create discord and shed blood, while we adore Your Eternal Name and to You we express our feelings of warm approbation and extol Your glorious attributes!» «But I am,» said Allah, All-Knowing, Who knows what you do not know.»

31. Then, He created Adam; Foreknowing that he would be destined to inhabit the earth, Allah imparted to him knowledge of all the names denoting members of all classes of beings and objects, the animate and the inanimate, the material and the immaterial. He then presented them to the angels, saying: «Give Me the designations of all that I imparted to Adam if you are declaring the truth.»

32. Angels, having realized how limited they are said: «Glory to Your Name, we acknowledge our incapability, and that the sum of what we know lies only in the range of the information and knowledge You imparted to us. You are indeed All-Knowing and All-Wise (the Source of wisdom).»

33. Then Allah said to Adam: «Tell them, Adam, of the designations and the destined purposes of all imparted to you.» and when Adam did , Allah said to the Angels: «Did I not tell you that I am All-Knowing of all that is unknown in the heavens and on earth and of all you declare and of all you tried to conceal!»

34. Remember O Muhammad when We said to the angels: «Prostrate yourselves to Adam in adoration.» The angels prostrated to Adam in admiration except Iblis who declined with inordinate self-esteem. He was a disobedient rebel.

35. Then Allah commanded Adam and his wife to dwell in Paradise saying: "Dwell you and your wife in Paradise and eat as you will and wherever you will. But Allah warned them from eating of a certain tree saying: "Keep off this tree and do not eat of it lest you both should be of the unjust".

36. But Iblis, out of jealousy and hatred, kept tempting them both until they ate of it. In consequence, Allah sent them out from the state of supreme bliss, and ordered them to go down to settle on earth with mutual enmity toward each other and have enjoinment for a predetermined time.

37. Experiencing the sense of guilt, Adam and his wife felt shame, so, Allah inspired Adam with a prayer for invoking His forgiveness, and in return Allah relented toward him, for He is Supremely Relenting. He is the ever-Merciful.

38. We said to Adam, his wife, his would-be children, and Iblis: " Go all of you

down to earth with certain enjoinments, and when you receive guidance from Me, then those who are steered by My guidance will have no fear, nor will they come to grief. Allah does not let the reward of anyone who does good deeds go to waste.

39. But those who denied Allah's messengers and books, will be eternal inmates of Hell.

40. O children of Israel, remember My favor which I conferred upon you and your fathers and be grateful to Me. And keep your covenant with me to believe in Me, do good deeds, and believing in the prophets who come after Moses, so that I may keep My covenant with you, and regard Me with the awe that is due to me, and beware of my wrath.

41. And believe in the Qur'an that I have sent down validates the book you have, and consolidating justice among people, and do not haste to disbelieve in it. Do not exchange the truth of My Signs for a little price and be pious to me by following My way, and abandoning falsehood.

42. Never mix the truth, which I sent to you, with falsehood, which you invented, nor conceal truth when you know it.

43. Respond to faith, and keep up the prayer and give Zakah (poor-dues), and pray with Muslims to get the reward of praying in congregation, and this requires you to be Muslims.

44. Do you enjoin people to be benign, stick to righteousness, and avoid disobedience, while you do not do what you say, nor commit yourselves to what you enjoin on others, although you recite the Tourah. Do you have no more sense or consideration?

45. Seek help in patience and prayer for doing hard duties such as fasting, The practice of praying to Allah is viewed by people as involving labor and effort, and hard to accomplish, but it is not so viewed by those who humble themselves to Allah in submission.

46. Those are whose hearts find peace in remembrance of Allah, who believe in Allah and the Last day, and surely expect that they will be meeting Allah, and that they will go back to him to reckon them for what they did.

47. O children of Israel, remember my favor of saving you from the injustice of the Pharaoh, giving you guidance, establishing you on earth after weakness, and be grateful to Me by obeying Me, and remember that I granted to your forefathers what I have not granted to ay other people. This discourse is addressed to the Jews and those who co-lived with the Prophet Muhammad.

48. And guard yourselves against the Day when none will recompense for another, nor will humble intercession be accepted from anyone on behalf of another, nor will the equivalent of ransom pay for the expiation of the guilt of another.

49. And remember, among Our favors on you, that We delivered you from the injustice of Pharaoh and his aids, who afflicted you with odious torment, slayed your sons, and spared your women. This was indeed a tremendous trial from your Lord.

50. And remember the great event of the parting of the sea to make a path for you across it, so you can be delivered from the vengeful people of Pharaoh and his army. You were saved by Our favor, and We drowned them while you were watching them drowning.

51. And remember when We appointed for Moses forty nights, and when he came back he found you venerating the Calf which the Samiri had made for you to take it as a god, and you were unjust for doing that.

52. Yet We extended to you Our clemency when you repented and sought forgiveness, that you might thank your Lord for his forgiveness and clemency.

53. And remember Our favor of sending down the Book to Moses, which imparts sound judgement in the choice of what is morally good, honest, and straightforward so that you may be guided to the truth.

54. And remember the day when your Messenger Moses said to you: O my people, you have wronged yourselves when you idolized the Calf. Therefore, humbly repent to Allah your Initiator, by being angry with yourselves and humiliating them, then you will have pursued the acceptable course to Allah your Initiator. So, He relented towards you. He is the Sublime Relenting and the Ever-Merciful.

55. And remember when you said to Moses: "We will never believe until we see Allah openly with our eyes, there and then heaven thundered against you and lightning struck you dead as you looked on.

56. Then We raised you up after your death so that you might render thanks to Allah.

57. Among Our favors on you is the We overshadowed you with mist to protect you from the heat of the sun, and We ordained that the heavens provide you with manna and quails, and We said: "Eat of the good food that We have provided you". Yet you rejected Our favor. This did not actually do injustice to Us, but, it was to yourselves that you did injustice.

58. Remember O children of Israel when We told you to enter the big town which Moses mentioned to you, and eat as you will opulently wherever you will, but humble yourselves at the door that Moses named for you, and invoke Allah to unload your burden of sins. Hw who does this among you with pure intention , We will forgive his sins and give him increased rewards.

59. But those who did wrong and unjustly exchanged the virtuous spoken words for false words of their own making, We sent down on them chastisement in requital of their immorality.

60. Remember O Children of Israel when your Prophet Moses prayed Allah for water and We said to him: "Strike the rock with your staff, and there gushed forth twelve springs, one for each group of you, and each group knew the spring that belonged to it. And then We said to them: "Eat and drink of the blessed food that Allah has provided you, and stop making mischief on earth and refrain yourselves from corruption.

61. Again remember when your ancestors said to Moses, "We cannot endure to always eat the same kind of food. That is. Manna and squeals, so, invoke Allah Your Lord on our behalf to make the soul produce for us its verdure, and its cucumber, lentils, garlic, and onions". (Displeased) Moses said: Will you people exchange the worthy and wholesome food for the food of the lower quality? If that is your wish, then leave Sinai and go down to a town and you will have what you asked for. There and then they were humiliated an made miserable and came within the measure of Allah's anger. This was because they did not believe in Allah's signs, and because they untruthfully killed the prophets. Such vices were the outcome of disobedience

and transgression.

62- Surely, the prophets who believed before, Jews, Christians, and those who venerate stars and angels, who believed in Muhammad's message and believed in Allah, resurrection, and judgement on the Last Day, and who do good deeds, will have their rewards from their Lord. No fear or dread will fall upon them, nor will they come to grief.

63- Also remember when We took a compact with you and raised the Tur above you, and made it with Our Might seem like a shadow above you, and you were caught by fear and surrendered, and We said to you: Diligently adhere to the guidance what We have imparted to you, and be mindful of it so that you may guard yourself against punishment.

64- Thus still you turned away after that, and had it not been for Allah's efficacious grace and mercy of Allah, and His delaying of torture you would have suffered a great loss.

65. You knew those among you who transgressed the Sabbath, by fishing on it though We set it apart for rest and prohibited working on it. We decreed that they be like monkeys in whims and desires and drove them away from Our mercy. They are spurned and rejected.

66- Allah made their state a warning and sign to others, so that they may not follow suit, to their contemporaries and those who will come after them, as He made it an admonishment to those who are pious to their Lord, as they are the ones who benefit from the lessons.

67. And remember when Moses said to his people when a man of them was killed "Allah commands you to slay a cow (so that they might know the killer), but they couldn't see the connection between killing a man and slaying a cow, so they said "Are you trying to make us a mockery? Moses said "I take refuge in Allah from being among the ignorant who mock people.

68- They said to Musa, hesitating about the case of the cow, "Invoke your Lord to point out to us what it is." Musa said to them:" Allah told me that it is neither old or young but a middling, so do what He instructed you to do"

69- Again they said: " Invoke your Lord to point out to us its color" Musa said: " Allah says it is a vivid yellow cow particularly pleasing to beholders."

70- They went so far in their questions as they said: "" Invoke your Lord to specify the characteristic features of the cow, since to us the cows are alike, and Allah willing we will be guided to the cow."

71- Musa said: "Allah says it is a cow that has not been used in plowing the land or watering the fields, a cow free of all blemishes, with no other color than its color." There and then they said: "Now you have brought us the truth

72. And remember when you killed a man, and you all tried to absolve yourselves of the guilt and kept accusing each other. But Allah knows the truth, and He exposed what you tried to conceal.

73. Their and then We commanded Mūsa to say to you: «Strike the corpse with a piece of the heifer’s carcass,» and there the man was brought to life only for as long as he made known the name of the man who had killed him. Thus, Allah exhibits His unlimited power to effect what He will, in any manner He will and to resurrect all the

dead when He will. He displays to you His signs and His marvels demonstrating Omnipotence and Authority so that you may hopefully comprehend and lift to Him your inward sight.

74. «Thereafter, with all the blessings and mercy Allah extended to you, your hearts have been as hard as stone or even harder. In fact, among massive stones are some from which rivers gush out flowing copiously, others split to allow water to flow in streams and others shake with such fits of awe, shaking and splitting into atoms for the profound reverence dutiful to Allah is not unaware of all you do».

75. You believers should not have expected the Jews to believe in your religion and let you lead them, while they were plagued with all kinds of shameful traits that would keep them away from the truth. A group of them, the Rabi, used to listen to the Word of Allah in the Torah and fully understand it, then they perverted it knowingly what they apprehended to be the truth.

76. When a group of their hypocrites met the believers they deceived them an said: We believe that you believe in the truth, and that Muhammad is the Prophet who was mentioned in the Torah. And when some of them are with their companions in private, they blame each other for saying things that condemn them and benefit their opponents.

77. Do they not know that Allah needs not such an excuse, and He is well acquainted with all they hide or utter out loud?

78. Among them are illiterates who do not know nothing about the Tawrah, except falsehood invented by their Rabbis, and convinced them that they are true facts of the Book.

79. In consequence, woe upon those who reproduce Allah’s Book by wording it by their hands, and say that it is from Allah in order to trade it for a little worldly price. Woe to them for what they falsely attributed to Allah. They will be miserable for what they have earned from their lies.

80. Among the lies and falsehood they receive from their Rabbis is their claim that fire will not ouch any Jew but for a certain number of days, so, say to them Muhammad "Did Allah's covenant secure you against vindication and in consequence you are relieved, knowing that Allah never fails His covenant? Or do you say about Allah that which you do not know?

81. The truth is that you make up lies and attribute them to Allah. Indeed, Allah's decree will take effect on all the people, be they Jews or not; whoever earns an odious deed and his offense has encompassed him, such persons are the inmates of Hell (Fire), wherein they last forever.

82. Surely, the believers who do pious and righteous deeds will be inmates into garden of eternal bliss in which they will last forever.

83. Moreover, you Jews have a history full of sinning, breaking your covenants, and overstepping Allah's limits. So, remember when We entered into a Compact with you that you shall worship no one but Allah, and you shall be fair to your parents, and you shall express a friendly and kind disposition to your kindred, to the orphan, and to the poor, and that you shall talk to people fair words (with forbearance); and you shall keep up prayer and give Zakah (poor-due). Yet you turned away except for a few, who opened their hearts, ears, and heeded Our order.

84- Again We entered into Compact with you in the Turah not to shed your own blood nor expel each other from your dwellings; a Compact the you admit that it exists in your books and witness to that.

85- Yet, you kill each other and expel some of your people from their homes, and you ally yourselves in thus doing with their enemies in sin and hostility. When some of you fall into captivity, you ransom them, and when you are asked why did you ransom them you say that you are ordered by you book to ransom the Jew captives. Had not your book ordered you not to shed the blood of your brothers or expel them from their homes? Do you people believe in part of the book and disbelieve is some parts? Indeed, he who adopts this line of conduct will be disgraced in this life, and in the Hereafter, Allah, Who knows what they show and what they conceal, will turn them back to the severest torment.

86- This is because they have preferred the worldly vanities to the everlasting blessings of the Hereafter. They are like those who buy this worldly life for the Hereafter, so, their torment will never be lightened nor can anyone save them from it.

87- Remember, you Jews, your sinful attitudes towards Musa and those messengers We sent after him to you. We sent Musa to you and gave him the Tawrah, and sent other messengers subsequently, among the Isa son of Mary whom We supported by miracles and the Holy Spirit. Yet, whenever a messenger is sent to you with that which you do not yearn to, you become proud, and cry lies to some of them and kill others.

88. You took the same stand against our Messenger Muhammad, the last Prophet, you said to him when he called you to Allah's call: "Our hearts are impenetrably wrapped against whatever you say, so we understand nothing of what you say. The fact is that they preferred the wrong to the right, so, Allah has cursed them for their disbelief, so little do they believe.

89- When Our Messenger was presented to them with, a Book revealed from Allah, corroborating AL-Tawrah which attested to what came in it, they refused to accept it, out of envy and obstinacy, only because Muhammad does not belong to their race. Yet, whenever they were in armed or verbal conflict with the idolaters, they used to say that Allah will give them victory on the hands of the last prophet who is mentioned in their book, an whose attributes conform with those of Muhammad. Consequently, Allah has cursed them and those who are stubborn and obstinate.

90- How worthless is the price they received for selling themselves to immorality and wickedness, as they followed their whims and their fanaticism to their people, and rejected what We sent to them. Theirs is a defiant impiety induced by transgression and envy, which reflects hatred of those whom Allah Has mercifully chosen as He wills to be the recipients of His revelation. They came again within the measures of Allah's wrath and incurred wrath upon wrath for their infidelity, obstinacy, and envy. They will be punished for their infidelity. An agonizing torment awaits those who denied their Lord.

91. That is what they concealed in their hearts, but they used to justify their rejection of Allah's call saying that they only acknowledge what has been imparted to them, and deny and renounce all else when they knew fully well that it is the truth that corroborates their Book.

92- You Jews have explicitly rejected your books, and reverted to infidelity at the time of Moses, who came to you with clear miracles that attest to his truthfulness, yet,

in his absence to fulfill the divine assignation, you revered and venerated the Calf and committed yourselves to an evil line of injustice.

93- And when he came to you with the Tawrah, and you realized how heavy the ordinance is, Allah showed you a sign that affirms the truthfulness and the benefit of this book to you, as He stabilized the mount Tur above you, and you showed submission only when you thought that it will fall on you. There and then, We commanded you not to turn away from what We sent to you, and you people said: "We have opened the ears of our hearts". But your actions revealed your disobedience and rebellion, and that faith has not mingled with your hearts, as it never mingles with hearts that revered the Calf . How miserable is what your faith commands you, if you are believers.

94. You claimed the Allah will choose you for His grace, so, if you truly believe in what you claim, then wish yourselves dead so that you may hasten that bliss.

95- But they will never wish their death because of their awareness of the wrong that their hands have committed, and that Allah knows well that they are liars, and that the bliss on the Day of Judgment is for the believers not for the unjust.

96- You will find them of all people the most eager for longevity, regardless of being dignified or humiliated, even more so than the polytheists who do not believe in hell nor in heaven. Therefore, they wish to live for more than a thousand years. But nothing will save them from what awaits them from Allah's torment. Allah is All-Knowing of the unjust, and will reckon them with what they did.

97. Some of them claimed that they antagonize you, an disbelieve the Book you came with, because they antagonize Jibril (Angel Gabriel) who brought you the Book, so, say to them that he who sets himself against and defies Jibril , it is Jibril who imparts the Qur'an with Allah's authority, the Qur'an that corroborates the Torah, and carries guidance and good tidings to the believers.

98- He who is an enemy to Jibril or Mikal (Angel Michael) or any other angel or messenger who convey only what Allah instructs them to convey, must realize that he is an enemy to Allah, and Allah is at enmity with the disbelievers.

99- Jibril only conveys to you clear Qur'anic guidance, and none refuse to acknowledge them but the faithless perverse who are normally depraved.

100- As they hesitated in accepting faith, they hesitated in implementing the covenants they sign, and as often as they make a covenant to Muslims or to others, some of them break it. In fact most of them do not sanctify a treaty or covenant.

101- And when a messenger carrying the same attributes mentioned in their Books came to them from Allah, that is, Muhammad, some of them ignored their own Book and turned their backs upon it as if they were never aware of it.

102- And they followed the allegation related by devils who attributed Sulayman's (Solomon's) prophethood and power to the art of sorcery and occult practices, and that he was not a messenger or a prophet. In fact Sulayman was not a disbeliever, but it was those with satanic characteristics among them who disbelieved. They attributed falsehood to him, and started teaching people necromancy, and the knowledge they acquired from revelations imparted to the two angels Harut and Marut, although these two angels taught nothing to anyone before making clear to him that their art was a source of temptation and an incitement to evil, but the people did not heed this advice, and pursued this evil art to sow discord between husband and wife. Indeed, those with

satanic tendencies disbelieved and taught the people necromancy . Nonetheless, no one will suffer harm, unless Allah wills it. Yet they knew that he who engages in sorcery for vice will have no share in the bliss of the hereafter. How worthless was the price they chose for themselves if they only knew.

103- Had they truthfully believed in the truth and revered Allah, Allah would have given them the best reward, and His mercy and blessings would have been better than the legends they spread, and the evil they embraced in their hearts, if they only distinguished between the harmful and the useful.

104- O you who believe, beware the Jews, and do not say "Ra'ina" (a word of ambiguous meaning that can be disrespectful) when you desire his attention, because the evil-minded of the Jew pretend to imitate you in saying so, while they use another word and address the Prophet with it to insult him. But use another word dissimilar to the word the Jews use, so, say Unzurna (meaning turn your attention to us), and listen carefully to that which the Prophet reads to you. And those who mock at the Prophet, Allah will put them to torture.

105- You must know that neither the disbelievers among the People of the Book nor the polytheists wish that you receive Allah's mercy and blessings, but Allah never minds what they wish or hate, He extends His mercy to whom He wills, and His bounty has no limits.

106. They asked you Muhammad to bring them the miracles that Moses and the prophets of Israel came with, but We supported you with the Qur'an. And when We abrogate a previous miracle or consign it oblivion, We replace it with a better or equivalent substitute. Surely, Allah is All-Powerful.

107- Allah has the sovereign authority and the kingdom of the heavens and earth. And you people have no patron besides Him, nor can anyone help you.

108- Maybe you wish to challenge you Messenger to produce miracles as Musa was challenged earlier by his contemporaries, who demanded a special miracle. Your request hides obstinacy and tendency to infidelity behind it, similar to what happened with the Jews. Indeed, he who exchange belief for disbelief will have wandered from the straight path

109- Many of the People of the Book wish they could turn you into disbelievers after you have believed, even though they knew from their Book that you follow the truth, and this is only because they are induced by envy, and fear that you may assume power, and leave them powerless. So, turn away from them, and forgive them, until Allah comes with His command. Allah indeed All-Powerful over everything.

110- And keep up prayer and give zakah (poor due). And whatever charity and piety you forward toward future security you will find its reward preserved with Allah. Allah sees all that you do.

111- Among the falsehood and baseless wishes of the Jews and Christians is what they that no one will be admitted to Paradise but he who conforms to Judaism and Christianity. So, ask them to produce an evidence if they were sincere.

112- Certainly, they will submit no evidence. But it is only those who surrender to Allah and do pious deeds who will find their reward preserved for them with their Lord on the Day of Judgment. They are those who are sincere to Allah, and perfect whatever deeds they do.

113. No wonder that as they are hostile to Islam, they are hostile to each other, so, the Jew say "The Christians lean on a religion that does not stand upon the truth", and the Christians say the same thing about the Jews. Both of them brings evidences from their Books. The Arab atheists who know nothing about the scriptures say the same thing about each other. When Allah judges between them on the Day of Judgment in matters about which they were in variance, they will know the truth.

114. Among the signs of their mutual hatred, and their hatred to Muslims, is that some of their tribes destroyed other tribes' places of worship. Surely there is no more unjust than he who blocks the way to the mosques of Allah, and purposes to ruin them. Such persons are not to enter these places except humbly in fear. They will suffer disgrace and multiple humiliations here, and in the Hereafter, they will be put to tremendous torment.

115. Although the atheists could prevent the Muslims from praying in the Inviolable Mosque, they will not prevent them from worshipping Allah and keeping up the prayers, as to Allah belong the east and the west, and therefore to whichever point in the universe to turn, a Muslim will be in the august face of Allah. Allah is Infinite, All-Knowing.

116- He Who Has this sublime status, and to Whom whatsoever exists in the heavens and earth submit, needs not offspring or a son as the Jew and Christians claim.

117- How comes that He needs a son, and He it is Who originated the heavens and earth, and when He ordains something He only says "Be" and it is.

118- The Arab associators go so for in their enmity to Muhammad and ask from him what the previous nations asked from their prophets. So, they said to him "If only Allah would speak to us and display a sign proving your truthfulness", exactly as the children of Israel said to Musa (Moses) "We will not believe you until we see Allah face to face and speaks to us", and as the Christians asked Isa to bring down a feast to them from heaven. This is because all of them have hearts of like nature. Only those who have certitude can see the truth.

119- Surely We have sent you with truth as a bearer of good tidings and as warner to all, and you will not be responsible for those who are fuel for hell.

120- Do not exhaust yourself in seeking the content of Jew or Christian stubborn, as neither of them will accept you until you conform to their faith which they claim is the guidance. There is no guidance but Allah's guidance in Islam. And he who is tempted to follow their wishes after all the knowledge that has come to you, he will not find other than Allah to maintain him under His guardianship.

121- There is a group of the Jews and Christians who read their Books with careful scrutiny, and it is only those who will believe in the truth, and accordingly honor the Qur'an. And he who refuses to acknowledge the truth that has proceeded from Allah will be the great loser.

122- O Children of Israel, acknowledge My divine favour which I endowed you with, such as saving you from the Pharaoh, and giving you manna and quails, gave the prophethood to some of you, and taught you the Book, and chose you out of all people (in your time period in the past).

123- Guard yourselves from the horror of the Day when none will be allowed to pay another's debt, and the equivalent in ransom will not pay for the expiation of the

guilt of another, and no protector other than Allah will be of any help in the inevitable trouble.

124- Remember when Allah tested you forefather Ibrahim (Abraham) with divine commands which Ibrahim fulfilled. Allah said to him "I have ordained to appoint you as the leader of mankind", so, Ibrahim asked his Lord to endow the same favor on some of his descendants, Allah answered that this is not designated to the unjust, and hinted that his descendants will include the good and the wicked.

125. And remember also the story of Abraham when he built Allah's Inviolable House in Makkah together with his son Ismail. This story gives a great admonition to whomever has a pure sound heart. We ordained this sacred House to be a safe retreat for mankind and for whomever resorts to it. We ordered the people to take Ibrahim's station as a place of prayer, and We committed Ibrahim and Ismail to protect it against any violation, and prepare it for those who go around it in procession, and for those who retreat for religious observance, and for those who perform payers.

126- Remember when Ibrahim devoutly and humbly supplicated Allah to bless the town which will be established around House with safety, and provision its believing people with the earth's fruits, then Allah said that He will also make the disbeliever enjoy up to a predetermined time, then He will drive him into Hell. How miserable is his destiny.

127- And as Ibrahim and Ismail were laying the foundations of the Sacred House, they prayed "O Allah our Lord and Creator, accept this service from us. You are the Ever-Hearing to our supplications, the Ever-Knowing of our intention.

128- And make of us both O Lord, two Muslims who conform their will to Your will, and of our descendants a sincere nation to You, and show us our rites, and turn to us in mercy, and accept our repentance in case we forgot or made mistakes. You are the relenting, the Ever-Merciful.

129- And send in their midst, O Lord, a messenger from among them to recite to them Your revelations, and tech them the Book and the Law, and cleans them from bad manners. You are the All-Mighty, the Source of wisedom.

130. How excellent is what Ibrahim did and called his people to adhere to, and who would reject Ibrahim's creed but a foolish simpleton? We have preferred him in this world, and Hereafter he will be among the virtuous and the righteous.

131- Ibrahim positively responded to his Lord's command when He asked him to submit to His will and said "I surrender myself to Allah the Creator of all mankind, the Jinn, and the angels.

132- Ibrahim also enjoined his rich legacy to his sons, as later did his grandson Ya'qub (Jacob). They both enjoined on their sons the same creed, and told them that Allah Has chosen for them this religion of oneness, and made a covenant with them to devote themselves to Him to their dying moment.

133- You claimed O Jews that you follow the religion of Ya'qub, so, were you present when Ya'qub lay on his deathbed and knew his religion? You should know that Ya'qub and his sons were monotheist Muslims, not Jews or Christians as you are, and that when death approached him he summoned them and said to them: "Whom will you worship after I have departed life?" They said: "We will revere and venerate Allah your God, and the God of your fathers Ibrahim, Ismail, and Ishaq (Abraham, Ishmael, and Isaac) One God to Whose will we surrender.

134. Why should you keep arguing about those people? These were a people who have passed away. They alone are accountable for their deeds, and you will not be responsible for their deeds, neither will benefit anything from them. You will only accountable for your deeds.

135. But they never stop arguing, and each group of them claims that their doctrine is the perfect one, so, the Jews say: "Be Jews and thus you will be guided to all the truth", and the Christians say: "Be Christians and thus you will be guided to all the truth". Say to them, Muhammad, that we do not follow either ways; both were distorted and deviated from the right path. We follow the religion of Ibrahim, the true and straightforward.

136- O Muslims, declare to them "We believe in Allah and believe in all that has been sent down to us in the Qur'an, and all that was sent down to Ibrahim and Ismail, Ishaq and Ya'qub, (Abraham, Ishmael, Isaac and Jacob), and to their tribes, and the genuine Turah which Allah sent down on Musa (Moses), and the genuine Bible which Allah sent down on Isa (Jesus), and we believe in all that was imparted to all the prophets from their Lord. We do not discriminate one of them from another, and we submit our will to His will.

137- So, if they believe in what you believe in, then they have been guided, but if they turn away and kept in continuous discord with you, Allah will guard you from them, and relieve you from their inequities. He is the Ever-Hearing, the All-Knowing.
138. Say to them, "Allah Has guided us to His religion, and who has a fairer religion than Allah? We do not submit but to Him, neither do we follow but that which He guided us to follow.
139- Say to them, "Do you argue with us about Allah, claiming that He does not choose messengers but from among you, while He is our Lord , your Lord, and the Lord of everything, He chooses for His mercy whom He wills, and accounts every people for their deeds, regardless of their blood kin or status. He guided us to the right path, and to Him we are faithful.
140- Say to them, "Do you claim that Ibrahim and Ismail, Ishaq, and Ya'qub (Abraham, Ishmael, Isaac, and Jacob) and the tribes are Jews or Christians like you? You know that the Tawrah and Injil, on which Judaism and Christianity were established, were sent down to Musa and Isa long after them. Allah told us that, so, do you know better than Allah? Moreover, Allah Has told you that yourselves, so, do not hide the truth that is recorded in your Books. Who is more unjust than he who hides with himself an inscribed attestation from Allah? Allah is not unaware of all that you do.
141- Why should you keep arguing about those people? These were a people who have passed away. They alone are accountable for their deeds, and you will not be responsible for their deeds, neither will benefit anything from them. You will only accountable for your deeds.

142- Feeble – minded people among the Jews, associators and hypocrites, whose whims have led them away from sound thinking and contemplation, will criticize the believers for changing their direction of prayer from Jerusalem, towards which they were praying, to another direction, namely Al-Ka'bah. Tell them, Prophet, that all directions belong to Allah, with no direction in itself better than another, since it is Allah who chooses from among these directions what He wills to become the prayer direction. By His will He guides every nation to a straight path, which He chooses for

them and endows them with. The message of Mohammad (p. b. u. h.) has abrogated all the preceding messages, and the true prayer direction has become the Ka'bah.[1]
143- It was by this will that We have guided you to the most straight path, and made you a good upright nation by means of Our guiding you to the true religion and righteous deeds so that you are those who tell the truth concerning the previous Sacred Laws, and so that the Prophet becomes overseer over you and sets you right with his guidance during his lifetime, and with his ways and Sunnah after his death. As for the Jerusalem prayer direction,

1 The change of the prayer direction from Jerusalem to Makkah was about seventeen months after the migration of the Prophet (p. b. u. h.) to Al-Madinah.

which We have decreed for you for some time, We have made it a trial for Muslims to distinguish between those who will submit and accept readily, and those who will be overpowered by their Arab bias for the heritage of Ibrahim, and thus disobey Allah's command and go astray from the straight path. The command to turn to Jerusalem was hard except to those blessed by Allah's guidance. Complying with this matter was an integral of faith, those who faced Jerusalem, they were commanded to – out of faith and obedience, will not be deprived of the reward for belief and compliance.
144- We have seen how you were looking at the heaven so that the Revelation may descend changing the Jerusalem prayer direction to the Ka'bah, which you like because it is the direction of Ibrahim, the Father of Prophets, and the Father of Jews and Arabs, and which has the Station of Ibrahim, and thus is the all – inclusive direction of prayer, even though it differs from that of the Jews. Here We grant you what you asked for; thus face in your prayer the Sacred Mosque, and you, believers, face it anywhere you are. Those who were given the Book who criticize you for turning away from Jerusalem knew in their Books that you are the people of the Ka'bah, and that Allah's command is to set aside a direction for each Sacred Law, and that is the truth from their Lord, but they want to lead you astray and make you have doubts about your religion. Allah is not unaware of them and will hold them accountable for what they do.
145- The criticism by the People of the Book was not for a doubt that can be eliminated by means of evidence, but rather is obstinacy and arrogance. If you, O Messenger have come with every clear-cut evidence that your prayer direction is the true one, they will not follow it. If the Jews among them hope that you go back to their direction and have their acceptance of Islam depend on thus, their hope is lost and you will not follow their direction. Every group of the people of the book themselves stick to their direction: the Christians do not follow that of the Jews, nor do the Jews follow that of the Christians. Each party think that the other is not right. Therefore, hold fast to your direction and do not follow their wishes, since those who follow them after knowing that theirs are invalid and that their own are valid, are among the unjust who are well – established in injustice.
146- The People of the Book know that turning to the direction of the Sacred Mosque in Makkah is the truth, and admit that you are the prophet described in their Books by descriptions among which is that you pray towards the Ka'bah. They know of your prophethood and your prayer direction as they know their sons. But some of them knowingly hide the truth out of following their whims , and of false prejudice towards their religion, in order to keep their authority and to try to mislead you.

147- The truth is what has come to you from Allah Most High, not that which the People of the Book are leading astray with. So, be sure of it, and do not be among the people of doubt and hesitation. Part of the truth is the command to turn the prayer direction to the Sacred Mosque; therefore, abide by it and pay no attention to those who wrangle about it.
148- The prayer direction, to which We turned you, is the Qiblah of you and of your nation. Each nation has a Qiblah to which they turn in their prayer according to their previous sacred law. There is no claim to preference in the matter, but such claim be in doing acts of obedience and in righteous deeds. Therefore, hasten to good deeds and vie in them. Allah will hold you accountable for thus, and will gather you on the Day of Resurrection from anywhere you are, and no one will escape from Him. In His hand is everything, including causing to die, restoring to life and resurrection.
149- O Muhammad and those who follow you, turn at prayer towards the Sacred Mosque wherever you are, whether you are in residence or on a journey. The indeed is the truth, which is compatible with the wisdom of your Lord, Who is kind to you. So be careful to abide by it, you and your nation, because Allah will give you the best reward for it, for Allah is all – knowing and nothing of your deeds is hidden from Him.
150- Abide by the command of Allah concerning the prayer direction, and be careful about it, you and your nation. Turn your face towards the Sacred Mosque from any place you depart in your travels. Face it wherever you are in the corners of the globe, whether in residence or on journey, so that those who are averse to you may not have any argument against you. If you do not adhere with the command of the turning, the Jews will say, "How come that Muhammad prays toward Jerusalem where the prophet described in our Books is said to turn to the Ka'bah?". Arab associators will ask, "How come he claims the religion of Ibrahim but has a different Qiblah?" The unjust who do not observe the truth on both sides will never stop their arguments and going astray. They will even say, "He has not turned to the Ka'bah except out of inclination toward the religion of his people and love for his own homeland, so do not heed them since their arguments do not harm you, but fear Me and do not disobey My command. By the matter We wanted to perfect the blessing on you and to make the Qiblah to which We directed you a better way to abiding by guidance and success.
151- Directing you toward the Sacred Mosque came through Our sending to you a messenger from among yourselves, who recites to you verses of perfecting Our blessing on you, as We perfected it by the Qur'an. He practically cleanses your hearts from the impurity of associating others with Me, and of bad manners and customs. He perfects you, through knowledge, by the Qur'an and useful sciences and teaches you that which you did not know before, since you were in sheer ignorance and blind misguidance.
152- Remember Me, O believers, with obedience, so that I may remember you with reward. Thank Me for the blessings I conferred upon you, and do not deny these blessings by disobeying My command.
153- O believers, seek consolation in all that you do or leave by means of patience toward hard matters and by prayer, which is the essence of all acts of worship. Allah, with His Omniscience, is with the patient, whom He is their Lord and Supporter. -7-
154- Patience will lead to nothing except good and happiness in this life and the next, so do not shun strife in the cause of Allah, and do not fear death for it, since whoever dies while struggling for Allah's cause is not dead, but possesses sublime life even though living creatures do not perceive it.

155- Patience is the shield and weapon of the believer by which he overcomes hardships and difficulties. You will come across many hardships; thus We will try you by much fear from your enemies, hunger, shortage in subsistence, wealth, lives and crops. Nothing will safeguard you in this hard trial except patience; so, O Prophet, give blissful tidings to those who are patient, by their hearts and tongues.
156- If a misfortune befalls these people they believe that every good or otherwise is from Allah and that all matters are attributed to Him, and thus say, "We belong to Allah Most High and will return to Him. We have no control over our affairs, and He is to be thanked for His gifts, and we have to be patient in case of affliction, and He possesses reward.
157- Those patient people who believe in Allah are the recipients of good tidings of Allah's forgiveness and grace, and are the ones who are led to the path of good and guidance.
158- Exactly as Allah has raised the position of the Ka'bah by making it the direction of prayer, He has raised the status of the two mounts close to it, namely As-Safa and Al-Marwah. He made them among the ceremonies of pilgrimage, but making it incumbent after circumambulation to go between them seven times. There were some among you who were embarrassed by this action because it was an act of the Age of Ignorance, but the truth is that it is among the way markers of Islam, and hence there is no blame on any one going on pilgrimage or lesser pilgrimage to go between these two mounts, and a believer is required to do as much good as he can, for Allah is all – knowing of his deeds and rewards him for them.
159- Those who have condemned you for your religion fall into two groups: a group of the People of the Book who knows the truth but conceals it knowingly and obstinately, and a group of those who associate partners with Allah whose eyes are blind to the truth, and thus took lords besides Allah. The People of the Book who know the evidence for your being truthful have recognized the truth of your religion, but then hid this evidence and concealed it from people. These are the ones on whom Allah pours His wrath and keeps away from His mercy, and whom believing humans and jinn will pray to Allah to dispel them from His mercy.
160- No one among the People of the Book will be excluded except those who repent and did good by going back on concealing the truth, and rectified himself by revealing what he had concealed of the description of the Prophet and Islam. Allah will accept his repentance and erase his sins, for it is He who accepts repentance from His bondmen, out of compassion and mercy.
161- As for those who continued in disbelief and died in this state without having repented or felt remorse, their punishment will be curse from Allah, the angels and all mankind.
162- they will continue in this curse and in hellfire, and will not be given respite, and even if they asked to be respited they will not be granted it.
163- your Lord, who is worshiped alone, is One; there is no Lord but Him, and no has omnipotence except Him. He is also characterized by mercy. He is merciful to his bondmen in creating and forming them.
164- Allah, Glorified and Exalted, has established evidence and signs for every sane person for His Existence and Lordship. Among these are the heavens in which you see planets moving regularly without crowdedness or clashing, but emitting heat and light to the world. Among these signs is the earth and all that it includes in the land and seas; the succession of the night and day and the benefits thus includes; the ships sailing in the sea which carry people and goods, moving only by the Will of Allah Who sends the winds which carry rain that comes down and revives animals and

irrigates the land and plants; the winds which blow in their different directions; and the clouds hanging between the heaven and the earth. Have all these things, which are characterized by all thus perfection, come by themselves, or are they created by the all – knowing and the omnipotent?

165- Despite all these clear signs, some people whose minds have gone astray have taken gods besides Allah. They obey and worship like the worship of Allah and make them equal to Him. A believer submits only to Allah alone and does not cease in obeying Him. As for them, their loyalty is to their lords, which is shaken in calamities and thus they resort to Allah Glorified Be He. If those who have been unjust to themselves perceived the torment that will befall them on the Day of Judgment when there the Kingdom and obedience is only to Allah alone, they would stop their crime and sin.

166- On that day those who have followed will ask those whom they followed to save them from misguidance but the latter will deny and denounce them and say: "We have not called upon you to obey us in disobeying your Lord, but it is your desire and your misbehavior." The ties and affinity that were among them in this world will be severed and they will become enemies to each other.

167- This is when those who followed as adherent disciples will realize that they were in error when they followed their seniors in misguidance and will hope for going back to the world so that they may renounce their seniors as the latter will do on that day. Their bad deeds will be manifest to them and will be the source of sorrow and regret when they are cast into the hellfire never leaving it.

168- O people, eat of what Allah has created of the lawful things which was not prohibited by the Revelation and which is wholesome and is palatable to souls. Do not follow the footsteps of Satan who makes it good to eat that which is unlawful or to consider the lawful to be unlawful. You know of the enmity of Satan toward you, and his ugly commands have become clear to you.

169- Satan makes what is bad in itself seems good to you and harms you in yourselves and in your committing bad deeds. Because of him you follow doubts and falsehood, thus attributing to Allah lawful and unlawful things for which there is no evidence from authentic knowledge.

170- Those who have gone astray from the way of guidance are used to stick to what they inherited from their forefathers of faith and deeds. When they are called to revealed guidance they say, "We do not turn away from what our forefathers used to do." It is the worst ignorance to hold obeying forefathers superior to obeying Allah and following His guidance. How will it be if their forefathers do not comprehend anything about religion and do not follow the light of guidance and faith?

171- The parable of a person who calls those unbelieving deniers to the truth and guidance but they do not respond to him or understand his call is like a shepherd of sheep who speaks to them but they do not comprehend anything of what he is saying and only hear sounds but are not aware of its meaning. Likewise, they are deaf, blind and dumb and do not utter anything good or speak out of reason.

172- We have allowed people to eat of every lawful thing1 We created on earth and forbade them from following the footsteps of Satan. If they do they will be guided, and if they do not, We give Our guidance only to believers and make clear what is lawful and unlawful. O you who have believed, you are allowed to eat of delicious food that is not impure. So thank Allah for making you able to eat good things and making them lawful for you, and for the blessing of obeying Him and submitting to His command so that your worshiping may rendered complete.

173- Unlawful things are not those claimed by the associators and Jews, but, O believers, they are dead animals which were not slaughtered; outpoured blood; the flesh of swine; and animals slaughtered under the invocation of a name other than Allah, like idols and the like. However, if one has no other choice to eat something of these unlawful things because of hunger for which he finds nothing else to satisfy, or because he was forced by another person to eat it, then he is not to blame. But he should avoid the practice of the Days of Ignorance of seeking these unlawful things and desiring them and does not exceed the amount necessary for satisfying his hunger.
174- Among those knowledgeable of what Allah has revealed were a group that hid some of the Revelation in return for worldly gains. For example, the Jews hid much of what the Torah included about the description of the Prophet lest that the followers of their religion may become Muslims and thus they lose their status and gains and their palatable food, which is, when gained in this way, like fire eaten by them since it will lead them to hellfire. On the Day of Judgment Allah will turn away from them and will not purify their impurity, and they will face severe painful torment.
175- Those are the sinners who have chosen misguidance over guidance and thus have deserved torment in the Hereafter instead of forgiveness. They are like those who exchange falsity for the right, and misguidance for guidance. Their status calls for astonishment since they forbear the causes of torment and feel good about what leads to it.
176- They deserve the punishment destined for them because of their disbelief in Allah's Book which He sent down with the truth and truthfulness. They differed about it greatly, motivated by their love to argue and shun what is right, and following their whims. Thus they distorted it, spoiled it and explained it in ways other than what it means.
177- People have talked much about the matter of the direction of prayer as if it were the only good. This is not the truth; facing a certain direction in the east or west is not the essence of religion or collective goodness, but the latter involves several matters, some of which are integrals of sound faith, and others are fundamental virtues and acts of worship. The first of these is belief in Allah, the Day of Resurrection and Reckoning and what follows such reckoning on the Last Day; belief in angels and the books revealed to the prophets as well as in the prophets themselves. The second matter is to spend money willingly on the poor, including relatives and orphans, and people in dire need, on wayfarers who have no means of transportation that take them to their destination; on those who request aid forced by their need, on setting slaves free and saving them from slavery. The third is to observe the prayer. The fourth is to give the prescribed zakah. The fifth is to fulfill one's promise as regards self and wealth. The sixth is to be patient over any harm that befalls soul or wealth, and at time of fighting the enemy in wars. Those who combine these beliefs and good deeds are the ones who are truthful in their faith and the ones who shun unbelief and bad deeds and avoided them.
178- Among the rulings of legislation We have made incumbent on the believers are those concerning willful murder. We have imposed on you retaliation because of murder. Do not follow the injustice practiced by people in the Period of Ignorance1 who used to kill a free man who has not committed murder for a slave, a male who has not murdered

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for a female, a chieftain who is not a murderer for a killing inferior, without punishing the murderer himself. The murderous free man should be killed for the murdered free man, a bondman for a bondman and female for a female. The basis of retaliation is to shun transgression in killing through killing the murderer in order to heal the hearts of his people and to stop injustice. If the souls of these who have the right to retaliate have been sublime enough and preferred what is better and to forgive their co – religionists, they are entitled to the blood – money for their murdered person, and the kin of the murdered one should abide by this judgment with tolerance and without being hard on the murderer or rebuking him. The murderer has to pay the money due without delay or reduction. In the ruling concerning murder which We have thus prescribed to the believers there is less hardship on the believers than the Torah ruling which necessitates killing for retaliation. It also involves mercy to them in view of those who call for pardoning the murderer without holding him accountable. Whoever transgresses this ruling afterwards will suffer painful torment in this world and in the Hereafter.

179- Allah's mercy for enjoining retaliation is great. Thanks to it a sound secure life is achieved for the society. This is because a person who is about to commit a murder knows in that lies his demise, he would not carry it out, thus saving his own life and that of the person he was about to murder. In case a superior is killed for an inferior, and an innocent person for a guilty one, as was the practice in the Days of Ignorance, this would be a source of turmoil and imbalance in order and security. Let people of intellect reflect upon the benefit of retaliation, which will make them realize the Compassion of Allah to them, which leads to the way of piety and abiding by the ordinance of Allah The Exalted.

180- Exactly as Allah has legislated retaliation for the good of the nation and preservation of the society, He has enjoined on you a legislation which involves the good of the family and preserving its identity, normally the law of the will. Whoever preserves the signs of death and knows that he will soon die for sure, in case he has considerable property, he has to make part of it go to his parents who survive him and to his relatives .. not of kin, not among the heirs. He should be careful to abide by what is good and accepted in the sight of sane people, so that he may not give the rich and deprive the poor, but rather to give precedence to those in need and does not hold equal except those who are equal in poverty. This enjoining is a duty on those who prefer to be pious and to follow the rulings of the religion.

181- When the will is made by the bequeather it becomes a duty to be fulfilled and cannot be changed or altered, unless it is unfair. Whoever changes this right and alters the sound just will after he knew the ruling and is sure of it, he will have committed a grievous sin and will be punished for it. The bequeather is innocent of any fault, and no one should think that he does that but is not punished for it, since Allah is All – Hearing, All – knowing, from whom nothing may be concealed.

182- But if the will is unfair and away from the right path which We have pointed out, for example by the testator: depriving the poor and giving the rich, or leaving out the next of kin and included the alien poor who are not his heirs, and someone who is trying to do good and bring peace among those concerned to set the bequeath right, he

does not incur any sin if he changes the will and alters it according to this, and Allah will not punish him for that since He is the All – Forgiving, The Ever – Merciful.
183- As Allah has enjoined retaliation and the bequeath to you for the good of your society and preserving your families, He has likewise decreed fasting out of polishing your souls and disciplining your lusts, and preferring you to animals which are led by their instinct and lusts. Enjoining fasting(1) on you was likewise enjoined on the nations who came before you. Therefore it should not be hard on you, since it had been decreed upon all people. Enjoining fasting and observing it is for the sake of building your spirit of piety, strengthening your inner selves and polishing your souls.

184- Allah has enjoined fasting on you for a small number of days, which if Allah willed, He would have made them longer but He did not, or made it too difficult for you. Whoever is sick in a way that fasting may harm him, or was on a journey, he is entitled not to fast and to compensate it after he is healed or after he comes back from travel. As for someone who is not sick or on a journey who cannot fast except with hardship for a permanent reason like old age or an incurable disease, he can break the fast in this case. He has to feed an indigent who does not find his daily food. Whoever volunteers to fast more than the obligatory fast, will receive the reward for it because fasting is always better for those who know the essence of acts of worship.
185- Those days are the days of the month of Ramadan, which is of sublime status for Allah. The qur'an was revealed in it, leading all the people to guidance with its clear verses which lead to the good, and which distinguish between the right and the wrong in passing of ages and generations. Whoever witnesses this month in a sound condition, i.e., not sick, in residence, i.e., not on a journey, has to fast it. But whoever is sick of an incurable disease which makes it harmful to fast, or who is on a journey, he can break the fast but has to compensate for the days he did not fast. Allah does not want to make the obligatory acts of worship hard on you, but wants easiness for you. He has indicated the month of fasting and has guided you to it so that you may fast all its days and glorify Allah for His guiding you and leading you to the right path.
186- I am All – Aware of the bondmen, All – Knowing of all that they do and leave. So if they, O Mohammad, ask you saying, "Is Allah so close to us that He knows what we reveal and conceal and leave ?". say to them, "I am close to you more than they think, the evidence for which is that the supplication of someone reaches Me at once, and it is I who answers it immediately as well. And if I have responded to them, they must respond to Me by means of faith and obedience, which are the path to guidance and rectitude.
187- Allah had made it lawful for you on the nights of fasting to have intercourse with your wives, whom you mingle with and they with you at day and at sleeping time, and because it is difficult for you to keep away from them and to make things easier for you. Allah knows that you deprived your souls and were hard on them by refraining from sleeping with your women at the nights of Ramadan, so He forgave and pardoned you. Now that you know it is lawful, do not shun from having intercourse with them, and enjoy what Allah made lawful for you, and eat and drink on the nights of Ramadan until you see the light of dawn, as distinct from the darkness of night, like the distinction between the silver strake of day and the black thread of night. If this is clear to you, fast and complete the fast until sunset. And if fasting is an act of worship which one should busy oneself with, and shun the desires of the soul and approaching women during daytime, so is spiritual retract in mosque and staying there, which requires busying oneself with and not enjoying women as long as one stays there. What Allah has ordained for you as regards fasting and seclusion in mosques are

ordinances laid down by Allah, so observe them and do not exceed them. Allah has made them so manifest for people so that they may pressure them and avoid the consequence of violating them.
188- Allah had made it unlawful for you to devour other people's possessions without right. No one should take another's property as lawful to usurp except by means of the ways ordained by Allah such as inheritance, gift, authentic contract which transfers ownership. One of you may unlawfully claim another's possessions to be his own, and may file a suit before the ruler or judge so that he may judge for him and usurp his fellow – Muslim's property by means of a false testimony, false evidence or evil bribe. Fie on what he does and what he is entailing on himself of bad punishment.
189- Some people ask you about the new moon which

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starts as a thread then increases until it is complete, then continues to be reduced until it goes back to the state it started .. something different from the sun. Then what is behind such change that there is a new moon every month, and there are different new moons? Say to them, "The repetition of these new moons and the differences in their increase have a wisdom and religious as well as worldly benefits. They are signs that determine the time for dealings in your life, and decide the time of pilgrimage, which is an integral of your religion. If the new moon stayed as it is like the sun, the timing for your living and pilgrimage would not be sound. That you do not know the wisdom behind the changes that occur to the new moon is not a justification for doubting the wisdom of the Creation. Nor is it in conformity with the divine Law that you enter the houses from the back doors, thus being distinguished from other people, but it is in the piety and sincerity of hearts, and in entering houses from their normal doors as all people do, and in seeking what is right and the straight path. So ask for Allah's satisfaction, and avoid His torment, and seek by this your prosperity, winning and safety from the torture of hellfire.
190- Part of fearing Allah is to suffer hardships in obeying Him, the severest of which is fighting against the enemies of Allah(1). If they transgress against you fight the transgressors, but do not transgress by starting to fight them or killing those who are not fighting or have no decision in fighting, because Allah does not like the transgressors.
191- Kill those who started to fight you wherever you find them, those who drew you out of Makkah, your homeland, out of which they forced you out. Do not feel embarrassed by this since they did what is worse than murder in the Sacred Mosque, i.e., they tried to make the believers renounce their religion through torturing them in Makkah, until they fled with their religion from their homeland. The Sacred Mosque has its own sanctity, so do not violate it unless they violate it by fighting you there. If they fight you, fight them and you will be victorious by the Grace of Allah, and so will the punishment of the disbelievers be when He does to them what they did to others.

192- If they desist from their disbelief and obeyed Islam, Islam cancels whatever preceded it, and Allah will forgive them, their past unbelief out of His grace and mercy.
193- Fight those who have tried to kill you and to hold you back from your religion through harming and torturing you. Fight them until you uproot their attempt and the religion of Allah prevails. If they go away from their unbelief, they will save and rid themselves of punishment. They should not be transgressed against them, but the

transgression is only on those who have been unjust to themselves and destroyed their souls by disobedience and transgressing justice whether in speech or action.
194- if they transgress against you during a sacred month, do not withhold fighting them during it since it is unlawful to them as it is unlawful to you. And if they violate its sanctity in your area face this by defending yourselves. It is in sacred things that retaliation and equal treatment prevail. Whoever transgresses against your holy things, repel such aggression with equal force, and fear Allah by not exaggerating punishment or retaliation. And know that Allah will make the pious triumphant.
195- Fighting the unbelievers is through sacrificing yourselves and expending. So spend for the preparations to fight, and know that fighting those is in the cause of Allah. Therefore, do not refrain from it, and spend your property on it, because if you refrain and are miserly, the enemy will be victorious and will humiliate you as if you have cast yourselves into ruin. So do your duty well, for Allah loves it, that if you do something you do it well.
196- Perform pilgrimage and Umrah for the sake of Allah perfectly, intending by them the satisfaction of Allah, and not achieving a worldly gain such as good reputation or the like. If you intended Hajj or Umrah and entered the state of sanctity for them but your enemy obstructed your course, you can end your state of sanctity through shaving your beards, but you have, before this, to present a sacrifice animal .. a sheep or cow .. and giving it in charity to the indigent. Do not shave your beards until you perform this rite. Whoever is in a state of sanctity and is harmed by his hair as a result of sickness or insects, there is no harm in his shaving. But he has to make reparation by fasting these days, or feeding six indigent persons for a day, or slaughtering a sheep and distributing its meat to the poor. If you are in a place of safety and peace and no enemy obstructed your way, and intended to perform Hajj and Umrah and performed Umrah first until the time comes for Hajj for you to assume ihram, you have to slaughter a sheep for the poor and indigent people in Makkah. Whoever does not find a sheep or cannot afford it should fast three days in Makka and seven days when he goes back to his family. But if he is a resident of Makkah , he should not sacrifice anything if he performs Umrah and waits until he performs pilgrimage.
197- Pilgrimage takes place during certain months which are known to you. This was known to you since the day of Ibrahim (Abraham) p. b. u. h., namely Shawwal, Thul-Qi'dah and Thul-Hijjah. He, who takes upon himself to perform Hajj during these months and has started it, should observe its rules, including that he should not have intercourse with his wife, and should avoid acts of disobedience such as swearing others, arguing with other pilgrims, but should rather ask reward from Allah through righteous deeds since Allah is All – Aware of this and rewards for it. Fit yourselves with piety and obeying Allah's commands and shunning what He has prohibited, since this is the best provision. Feel fear of Allah in what you do and leave as required by reason and wisdom, thus not swearing your deeds by whims and worldly matters.
198- There were among you those who found it unfit to practice trade and seek sustenance during the season of pilgrimage, but there is no harm in doing this. You have the right to seek sustenance by legal means or to seek Alla's bounty and blessing. When the pilgrims throng back from Arafat after standing on it, and they reach Muzdalifah on the eve of the slaughter day, they should praise Allah at the Inviolable Mount, namely Muzdalifah, by means of saying La Ilah Illa Allah, saying Labayka Allaum Labayk, and Allahu Akbar. They should glorify and thank Him for guiding them to the right religion and the upright worship in pilgrimage and other matters, while they were before this astray from the path of guidance and right conduct.

199- There was a group of Arabs, namely Quraysh, who did not stand with people on Arafat although they knew that it was the stand of their forefather Ibrahim. They did this out of pride not to be equal to others which they are the People of the House of Allah and its custodians, and out of claiming that this was glorification of the Sacred Prescient from which they did not want to go out heading for Arafat, which is lawful practice, not unlawful. Allah required them to shun the practices of the Days of Ignorance and to stand on Arafat and throng from it as all people do, since there is no prestige for anyone over another in performing acts of worship, and they should ask Allah's forgiveness in these blessed places, since this is more likely for them to obtain His pardon concerning the sins they committed and to obtain His mercy through His grace.
200- When you finish the acts and rites of pilgrimage, leave what you were accustomed to at the time of Ignorance of taking a pride in your forefathers and mentioning their accomplishments. Let your extolling and glorification be to Allah and extol Him as you used to extol your ancestors. Even extol Him more than you did your forefathers because He is the Giver of all blessings to you and to your forefathers. The sites of the pilgrimage are places for supplication and asking for bounty, goodness and mercy from Allah. A group of pilgrims used to restrict their supplication to the worldly things and did not pay attention to the Hereafter, and hence they will have no share in it.
201- There are some people who have been guided by Allah and these have made their hearts ask for the good of this world and the world to come, and have supplicated Allah to enable them to avoid the evil of Hellfire and its torment.
202- Those will be given what Allah has destined them to obtain through seeking it from Allah and relying upon Him. Allah rewards everyone with that which he deserves, and He is swift in reckoning and recompense.
203- Remember Allah through Takbir, Tahlil and Tahmid on a certain number of days, namely those in which you throw pebbles in Mina, i.e., the eleventh, twelfth and thirteenth. This is not necessary because the essence of goodness is the fear of Allah, not the number of days. Always fear Allah and know that you will be returned to Him and you will be held accountable for your deeds.
204- If fear of Allah is the essence, then a group of people will be losers because what their hearts conceal is different from what their tongues say. They are gifted in flowery language which you admire, while they seek only benefit in this world, and they assume you by claiming that Allah knows the truthfulness of their hearts through what their tongues say. But they are the worst adversaries and the most cruel to you.
205- If he holds office in which he has power, he does not seek to reform, but to corrupt and ruin crops and cattle or practice what Allah does not like since He does not like corruption.
206- If you then advise him to fear Allah, he is outraged and thought that this was against his dignity and made him commit the sin concerning which you forbade him out of obstinacy. For this he deserves the torment of Hell, which is the evil abode.
207- How remote the distance is between those hypocrites and truthful believers who barter themselves seeking the satisfaction of Allah and holding high the word of truth. This kind of people is in contrast with the first type, and his shouldering the responsibility for people is a source of Allah's kindness to His bondmen. Allah Most High shows mercy to them through entrusting these people with Muslims' affairs in order to repel the harm of the evil ones.

208- O you who believe be all peaceful among yourselves, and do not stir the fanaticism of the Days of Ignorance and other causes of strife and difference. Do not go in the way of Satan, who forces you to discord, since he is your avowed enemy.
209- If you fall away from the path to which you all have been invited to follow after the decisive evidence has proven that it is the right path, know that you will be held accountable for the deviation because Allah is All – Mighty and punishes anyone who goes away from His path, and is All – Wise Who punishes justly.
210- Do those who go away from Islam expect to be convinced of it to see Allah Most High and His angels clearly shadowed by a canopy of clouds. The matter has been established; then desires have been revered, since all matters are in the Hold of Allah and He does what He has willed and destined and His Verdict will inevitably be carried out.
211- Ask the children of Israil how many decisive proofs We imparted to them concerning the truthfulness of the Messenger. In this lies the blessing of their guidance to Allah, but they disbelieved these proofs, and by changing them, they deliberately changed their purpose; while these signs were intended for guidance, they became, because of their disbelief in them, a cause for increasing their misguidance and sins. Whoever changes Allah's blessings in such a way deserves to be punished since Allah is severe in punishment.
212- The reason behind diversion and unbelief is seeking the world. For those who disbelieve the desires of this world have been adorned, and hence they took to mocking those who believe because of busying themselves with the world to come. Allah will make those who believe in a higher position than the unbelievers on the Last Day. As for the abundance of property and the adornment of the world in the hands of unbelievers, it does not show their being preferred because Allah's sustenance is not given according to faith or infidelity but according to His will. There are people who are increased in sustenance in order to lure them and others who are given little out of testing them.
213- People are of one disposition which is ready to go astray, and there are those whom are endowed with the ways of guidance, and others who are overcome by misguidance. Therefore they differed and so Allah sent to them prophets as guides bearers of glad tidings, and warners. He sent down with them the Books which include guidance so that they become the arbiter among people and thus stop disputes. But the ones who benefited from the guidance of prophets are those who have believed alone, and those who, in case of difference, Allah guided them to the truth. And it is Allah Who guides the people of the right if they are sincere.
214- Have you thought that you will enter Paradise merely for acknowledging the word of Islam, without being afflicted by that which afflicted people before you? They were stricken by hardships and calamities to the extent that their Prophet and they said, "When will Allah's victory come?" Allah fulfills His promise and they are responded to that Allah's victory is near at hand.
215- The believers ask you about the matter of expenditure. Say to them: "Expenditure has to be from lawfully earned money, and is given to parents, kin, orphans, the needy and those cut off from their property and family. Whatever good deeds you do Allah knows them and rewards you for them.
216- While expenditure on orphans, the needy and others represents protection of the community from within, fighting is protection for it from its enemies outside. Therefore, O Muslims, fighting has been decreed for you in order to protect your religion and defend yourselves. You, by virtue of disposition, hate fighting very much, but you may hate something that is beneficial to you, and may like something

which is harmful to you. Allah knows what is not clear to you of your benefit, but you do not know; therefore obey what has been decreed for you.
217- Muslims disliked fighting in the Sacred Month and that is why they asked you about it. Say to them, "Yes, fighting in the Sacred Month is a grave offence, but graver than it is what your enemies did when they wanted to make you go away from the path of Allah and from the Sacred Mosque.
218- Those who have truly believed and migrated to make the religion victorious and strived for making its word high, should expect a great reward from Allah, even if they fall short of something, since Allah is Forgiving and Ever – Merciful, who shows mercy to His bondmen through guidance and reward.
219- They ask you, O Muhammad, about the ruling concerning intoxicants and gambling. Say, "They involve great harm of destroying health, obscuring the wind, wasting money and arousing hatred and enmity among people, but they have some advantages, some health benefits and easy earning. However, their harm is greater than their benefit, and therefore shun them." They ask you about what they should spend. Answer them, "Spend for the sake of Allah that which is easy for you, which is not difficult for you to do." Thus Allah makes His Signs clear so that you may ponder over them for the benefit that you gain in this world and the Hereafter.
220- They ask you about orphans and what Islam makes it incumbent towards them. Say, "The good lies for you and for them in reforming them, in making them join your homes, in mingling with them with a view to redress, not corruption, since they are your fellow brothers in this world, who would like you to mingle with them. Allah knows that who wants to redress, and that who wants to corrupt, so be careful. Had Allah willed He would have made things hard on you, and decreed that you take care of orphans without mingling with them, or have left them without making clear their rights, and thus they are brought up on hating the community, which results in spoiling it and exercising hardship on it. Suppressing and humiliating them makes of them people who hate the community and do corruption in it. Allah is All – Mighty, Who overpowers everything, and He is All – Wisdom, Who legislated nothing but that which is beneficial to you.
221- There is no harm in mingling with orphans, the harm is in mixing with those who associate partners with Allah. A believer should not marry an idolatress who does not believe in a heavenly Book. No one of you should be motivated to marry an idolatress by her wealth, beauty or noble family. No one of you who is patron of women should marry them off to an idolater who does not believe in revealed Books. No one should be tempted to prefer an idolater because of his riches or noble descent, since a believing slave is better than him. Those idolaters lure their associates to disobedience and associating others with Allah and thus deserve to go to Hell. When Allah calls upon you to avoid idolaters in marriage, He is calling you to what is right and guidance so that you may
win Paradise, and go along the path of goodness through His making it easy for you. Allah is making His legislation and guidance clear to people so that they may become aware of their good and guidance.
222- They ask you about having sexual intercourse with wives during menstruation. Answer them by saying that menstruation is an unwholesome phase, so do not approach women during it until they purify themselves. When they do approach them in the normal way. If any of you has done otherwise before, Allah likes His bondmen to frequently repent, and to purify themselves from uncleanness and illegal matters.
223- Your wives are the place of tillage for you, like the place of sowing seeds for plants to grow. It is permissible for you to have intercourse with them in any way you

like as long as this is in the place ordained by Allah. Fear Allah and do not disobey Him in mixing with women, and know that you will obey Him and will be accountable before Him. Glad tidings are given to those who observe the bounds of Allah Most High and do not trespass them.

224- Do not make the name of Allah exposed to swearing frequently by it since this contradicts glorifying His Name. avoiding such swearing by the Name of Allah leads to goodness, piety and the ability to establish peace among people, since the one who does so is esteemed highly in the eyes of people and is trustworthy in their midst, and thus they accept what he says. Allah is All – Hearing of what you say and swear, and is All – Knowing of your intentions.

225- Allah pardons you for some of your oaths. What is frequent on the tongues of the forms of oaths and is not accompanied by intention or purpose of heart, or if made over something in which one believes but it did not actually take place, Allah will not hold you accountable for it, but will rather reckon you on what your hearts have resolved concerning doing or shunning a certain deed, and on lying that is confined by an oath. Allah is All – Forgiving towards all those who repent, and All – Wise towards that which is not determined by the heart.

226- Those who make an oath not to approach their wives are given a respite of four months, during which if they approach them their marriage will continue but have to pay an expiation for their oath, and Allah will forgive them and accept the expiation from them out of mercy towards them.

227- But if they do not approach their wives during this period this would be harm done to the wife, and there is nothing but divorce. Allah is All – Hearing of their oaths, and All – Knowing of their conditions and will hold them accountable on the Day of Resurrection.

228- Divorced women have to wait for three menstrual cycles without looking forward to remarrying in order to make sure that their wombs are free, and to offer a chance for the husbands to take them back. It is unlawful for them to conceal what is in their wombs of an embryo or menstrual blood. This is the way of the women who believe in Allah and in meeting Him on the Last Day. Their husbands have the right to take them back during the waiting period. When husbands use this right they should intend reconciliation not harm. Wives have as many rights as they have duties as long as those are not against the honorable legislation. Men have the responsibility of taking care of women, preserving marital life, and conducting children's affairs. Allah, Glorified be He, is above His bondmen and legislates for them that which is compatible with wisdom.

229- Divorce is permissible only two times, after each of which the husband has the right to hold his wife through taking her back during the waiting period or, after it, to take her back by means of a new marriage contract. In all cases the purpose should be holding her in equity and good treatment, or to terminate the marital life side by side with good treatment and being generous to her without hard feelings. It is not lawful to you, O husbands, to reclaim any part of what you had given them except when you fear that the rights of marital life which have been made clear and ordained by Allah will not be observed. If you, O Muslims, fear that wives will not meet the obligations of marital life properly as decreed by Allah, it is lawful for the wife to give money in return for separating from her husband. Theses are Allah's established rulings, so do not contradict or transgress them because whoever does so will be unjust to himself and to the community in which he lives.

230- If a man divorces his wife a third time after the two preceding ones she then is not lawful to him unless she marries another husband and he has sexual intercourse

with her. If the second husband later divorces her and became eligible to marry her by means of a new contract there is no sin on him or her first husband in resuming a new marital life with a new contract. They have to intend to establish a sound marital life in which all legislated rulings ordained by Allah Most High are established. These limitations have been made clear to those who believe in Islam Legislation and want to know and implement it.

231- When you divorce women and they are about to end their waiting period, you have the right to reclaim them with the intention of establishing justice and kind company, but not harm. You also have the right to leave them complete their waiting period, observing proper treatment without hard feelings when separating. It is not permissible that the purpose of reclaiming one's wife be harming the woman and prolonging her waiting period. Whoever does this will have deprived himself of the bliss of marital life and people's confidence in him, and will have deserved Allah's wrath. Do not take Allah's rulings concerning the family, which were revealed in the Verses and made the harness of the family in the hand of the husband, a mock, play or vanity, thus divorcing for no reason and reclaiming out of harming and offending. Remember Allah's blessings on you concerning highly organizing marital life for you, and remember the Book which clarifies the Mohammedan mission, beneficial knowledge, parables and narrations through which you are admonished and guided. Take a barrier between yourselves and the wrath of Allah, and know that Allah knows what you harbor, what you reveal, your intentions and your deeds, and will reward or punish you for them.

232- If you divorce women and they have completed their waiting period, and one of them wants to resume a new marriage whether with the divorcing husband or another man, the men in charge of the woman and the ex-husband do not have the right to prevent her from this if the two parties agree on a new contract and wish for an honorable life that leads to good co-living between them. Thus are exhorted whoever of you that believe in Allah and the Last Day. This better develops chaste relations in your community, and purer than filth and dishonorable relations, and Allah knows of the interest of people and the inmost secrets of their souls that which they themselves cannot reach.

233- Mothers have to suckle their babies for two complete years in the interest of the infant, if one of the parents or both of them deem it necessary to complete the period of breast – feeding because the baby needs it. The father, on account that the infant is his own and is named after him, has to spend on the mother by feeding and clothing her according to his means without extravagance or stinginess. The mother's right should not be devoured as regards expenditure or custody of her infant. Nor the infant should be a cause of harm to his father by means of requiring him to do more than he can afford or to deprive him of his right as regards his son. If the father dies or if he is poor and cannot earn a living, expenditure is incumbent on the heir of the infant, if he has money. If one of the parents or both of them wants to wean the child before he is two years and agree on this in the interest of the infant there is no sin on them. If you, O fathers, wish to take a wet nurse instead of the mother there is no sin in this, and pay to them the wages you agree upon with satisfaction and kindness. Observe Allah in your deeds, and know that He is Aware of them and will reward or punish you for them.

234- those men of you who die and leave wives who are not pregnant, the women have to stay after their husbands death for four lunar months and ten days in order to make sure there are no embryos in their wombs. When this period is over, there is no sin on you, O those in charge of them, to leave them do whatever good deeds

countenanced by the Sacred Law so that they may remarry. You should not prevent them from doing this but they are not allowed to do deeds that are not compatible with and condemned by the Sacred Law. Allah is Well – Acquainted with your inmost thoughts and knows your deeds and will hold you accountable for what you do.
235- You men incur no sin that during the waiting period of women whose husbands have died to hint at marrying them or to entertain the idea in your hearts. Allah knows that you cannot hold speaking to them because of the natural inclination of men towards women. Therefore He has made it lawful for you to implicitly express it. Do not give them a promise of marriage unless this is by indirect implication which contains no indecency. Do not make the marriage knot until the waiting period has expired. And be sure that Allah is All – Aware of what you conceal in your hearts, and therefore fear His punishment and do not do what He forbids you from, and do not despair of His mercy if you contravene His command because He is All – Forgiving and accepts repentance from His bondmen and forgives bad deeds, and is also Ever – Forbearing Who does not hasten to punish those who commit forbidden things.
236- You husbands incur no guilt or dower if you divorce your wives before consummating the marriage and before deciding a dower for them. But give them a gift or money for them to enjoy and reduce the pain of their souls, and let it be with satisfaction and willingness. The rich person pays according to his wealth, and the poor one pays as much as he can afford. This gift is a deed of goodness which people of conscience and benevolence commit themselves to.
237- If you divorce women before consummating the marriage but after deciding on their dower, they are entitled to half the determined dower and it has to be paid to them unless the wife remises it. They are not given more than half the dower unless the husband willingly gives her all the dower. Exercising will on the part of each of spouses is better and more satisfactory to Allah and better benefits the people of piety, so do not leave it, and remember that goodness lies in benevolence and good treatment because this better brings about cordiality and love among people, and that Allah is All – Aware of your conscience and will reward you for what you voluntarily do.
238- Be careful to perform all prayers and maintain them, and be keen on making your prayer in its best form by means of carrying out its integrals and complete sincerity in performing it. Perfect your obedience to Allah Most High and your remembrance of Him in sincerity and humbleness towards His Majesty. The middle prayer is either the dawn prayer or the afternoon prayer, there being a difference in personal reasoning among scholars.
239- If the time for prayer comes while you are in a state of fear, do not neglect it but pray in any way you can, walking or riding. When the fear is gone perform the prayer with its full integrals as you know them, remembering Allah in it and being thankful to Him for what He taught you and for the blessing of security He has bestowed on you.
240- Concerning those of you who die and leave wives behind, Allah has commanded that they stay in the marital house for a full year out of consoling them and reducing their loneliness. No one has the right to drive them out, but if they go out by themselves during the year, you, people in charge of them, incur no guilt if you leave them do with themselves what is not incompatible with the Sacred Law. Obey Allah in His rulings, and behave according to what He has legislated for you. Allah is All – Able to revenge those who contravene His commands, and He is of extreme wisdom

and does not legislate to you anything but what is of interest to you, even though the wisdom behind it is not clear to you.
241- Women who are divorced after the communication of the marriage have the right to take the money which heals their broken hearts. It should be paid to them with good grace according to the means of the husband, whether those are rich or poor, since this is a requirement of being pious towards Allah and a commitment on the people of faith.
242- It is by means of such clear manifestation and legislation which achieve what is right for you does Allah show you His rulings, blessings and signs so that you may ponder over them and apply the good inherent in them.
243- Consider, O Prophet, the strange story and know it well, namely the state of the people who went out of their homes fleeing from strife in the cause of Allah because they fear death. They were thousands and Allah decreed them to die and be humiliated by their enemies, until when the rest of them showed courage and strove for the sake of Allah, He brought their community to life through such strife. This dignified life following the deadly humiliation is from the grace of Allah Whom should be praised, but most people do not praise Him.
244- If you know that fleeing from death does not save you from it, so strive and exert yourselves to hold Allah's word high, and be sure that Allah hears what those staying behind us well as those who strive say, and knows what everyone harbors in himself, and thus he rewards goodness by goodness, and punishes evil by evil.
245- Strife in the cause of Allah needs money, so give your money. Is there anyone who does not spend his money for the sake of Allah willingly while He promised to return it to him doubled many times? Sustenance is in the hand of Allah, so He reduces to penury whoever He wants, and gives abundantly to whoever He wills according to what is of interest to you. To Him you return and thus He rewards you for what you have spent. Although sustenance is of the bounty of Allah and His care, and it is He Who gives and withholds, He called a person who spends a lender in order to encourage spending and make it likeable to people, and to assure doubled rewards in this world and the world to come.
246- Consider the strange news about a group of the children of Israel after the time of Musa (Moses) who asked of their prophet at that time to make a ruler over them who unites them after they were dispersed and who leads them under this banner in order to hold Allah's Word high and to restore their dignity for them. To make sure of their seriousness he asked them, "Will you not be too cowardly to fight if fighting is ordained for you?" They denied that they will do so, saying, How can we do not fight to restore our rights when our enemy has driven us from our homes?" When Allah fulfilled what they asked for and ordained fighting on them they retracted their word, except a few of them. Their retraction was injustice to themselves, their prophet, and their religion. Allah knows what they did and will punish them with the punishment which the unjust deserve.
247- Their prophet told them that Allah has answered your prayer and has chosen Talut a ruler over you. But their dignitaries objected to Allah's choice saying, "How can he be king over us while we have better right to kingship, because he has no noble ancestry or wealth. Their prophet replied to them saying, "Allah has chosen him ruler over you because he enjoys the qualities of leadership, namely great experience in matters of war, politics and bodily strength. Authority is in the hand of Allah, which He gives to whoever He wills of His bondmen, and which does not rely on heritage or wealth. The grace and knowledge of Allah are comprehensive and He chooses whatever is of interest to you.

248- Their prophet said to them, "The evidence of my truthfulness that Allah has chosen Talut ruler over you is that he will return to you the Ask of Covenant / Torah that was usurped from you. It will be brought carried by angels, and will include some of the traces of the family of Musa and Harun who came after them. By bringing it your hearts will rest assured, and in this there is evidence that forces you to follow him and be satisfied with him, in case you comply with the right and believe in it.
249- When Talut went out with them he said, "Allah will put you to test by a river which you will pass by on your way, so do not drink from it except a scoop. That who drinks more than this will not be of our army or our gathering because he has been disobedient to Allah. No one will accompany me except those who drank nothing more than a scoop. They did not tolerate this test and drank from it a lot except a few people. He accompanied this small patient group and crossed the river with them. When the great number of the enemy became manifest to them they said, "Today we will not be able to fight Jalut and his soldiers because of their large number and our small number. A group of them, whom Allah has made their hearts assured because they hope for Allah's reward when they meet Him said, "Do not be afraid, often a small number of believing people have defeated a large number of unbelieving people, so be steadfast since Allah's victory will be won by the patient.
250- When the believers advanced to fight Jalut and his army they turned to Allah beseeching and praying Him to endow them with endurance, to strengthen their will, to make them steadfast in the battlefield, and to give them victory over their unbelieving enemy.
251- They defeated their enemy by the Will of Allah Most High, and Dawud, a soldier of Talut, killed Jalut, the leader of the unbelievers. After Talut, Allah gave him sovereignty, prophethood, useful knowledge and taught him what He willed. It is the way of Allah to make victorious those who make reformation, not corruption, in the land. Had not Allah enabled His soldiers to erase the corruption of the corrupt, and had He not made the evil ones to confront each other, the earth would have never become a proper habitation. But Allah is Ever – Bountiful and Ever – Graceful to His bondmen.
252- This story full of moral lessons which are related to you in truth so that it may become a model for you and a proof of the truthfulness of your messengership, and to let you know that We will make you victorious, as We did to messengers who came before you.
253. We favored some of the messengers whom We mentioned over others. Among them was he to whom Allah spoke without a medium like Moses, and some He graded a step higher in rank like Muhammad who was chosen for the completion of religion, perfection of Law, and winding up heavenly messages. Among them also was Isa son of Mary whom We provided with miracle like bringing the dead back to life, and healing the blind and the leper, and We supported him by the Holy Spirit Jibril (Angel Gabriel). All those messengers came with guidance, the true religion, and compelling signs, which were supposed to lead all mankind to believe, unite, and never fight each other. And had Allah willed, never would have the peoples fought against each other, especially they had received the evidence, but Allah did not will that. Therefore, they were in a state of discord; some believed in Allah, and others disbelieved. And had Allah willed, they would not have warred against each other, but Allah does and enacts what He wills.
254- O you who believe, spend some of what Allah provided you with in the cause of Allah before the day comes when there will be no causes for discord, nor can you not make up for what you missed in this life, nor there will be no buying or selling, nor

will friendship avail you, nor will be anyone permitted to intercede on behalf of another, and the disbeliever will be the unjust.
255- Allah alone deserves to be worshipped. The Ever-Living, the Omnipotent Sustainer. Neither slumber nor sleep overtakes Him. To Him belongs all that is in the heavens and all that is on earth. Who is he who can intercede on behalf of another in His august presence but by the grace of His permission? He knows His creatures current events, and their coming events, and no one can comprehend anything of His knowledge, nor can anything be known except as He wills. His Chair extends over the heavens and the earth, whose preservation does not weary Him, and He is the Ever-Exalted, the Ever-Magnificent.
256- There is no compulsion in religion. Now the path of rectitude has been made distinct from the path of error. Therefore, he who was guided to believe, and rejected all false gods, will have firmly grasped the eternal, the unchangeable, and the most secure handhold, which will never separate or break. And Allah is Ever-Hearing, Ever-Knowing.
257- Allah is the guardian of those who believe. He guides them out of darkness into illumination and enlightenment, whereas those who disbelieve are under the guardianship of false gods who lead them out of light and drive them into darkness. Such like persons will be the inmates of Hellfire, which will be there eternal abode.
258- Have you not seen the discussion that was held by the one who argued Ibrahim about the oneness of His Lord, just because he was in a position of power over the kingdom that was conferred on him by Allah? So, Ibrahim said to him "Allah is He Who gives life and death" The man said "So do I, I grant life and cause death." Then Ibrahim said "Allah causes the son to rise in the east, so then, cause it to rise in the west if you were a god as you claim." And there the presumptuous disbeliever was thrown into confusion, and Allah does not guide the stubborn and the unjust.
259- Or again, contemplate this strange story, the story of the one who passed by a town that was empty of life, and he could see nothing but the remains of the decayed and falling buildings. Then he exclaimed, "How will Allah restore life after it has suffered death?" Then Allah caused his death for a hundred years and then brought him back to life and asked him, "How long do you think you have been dead?" Unaware of its length, the man said, "A day or even less" He was told, "You have been dead for a hundred years." Then Allah drew his attention to another sign of His omnipotence as He said to him, "And now look at your food and drink, none of them decomposed, and look at your donkey." We did so to see for yourself what you thought impossible, and to make of you a sign for mankind. And now look at the bones and see how We construct them and clothe them with flesh." And when the man witnessed Allah's omnipotence and authority, he said, "Now I realize that Allah is Able to do all things."
260- Also remember Ibrahim's story. Once Ibrahim (Abraham) spoke to Allah and said, "O Allah, show me how you bring the dead back to life" Allah asked him if he believes in the resurrection, and Ibrahim answered that indeed he does, and his question was not to satisfy doubts, but to satisfy his heart. "Then", said Allah, "take four birds and tame them to get accustomed to you. Then cut them into pieces, place each piece on a different mountain, and call them to you. They will swiftly take wing, and this should make you realize that Allah indeed All-Mighty, All-Wise.
261- The example of those who spend of their wealth in divine service, seeking Allah's grace and multiple rewards, is similar to a sawn individual grain of corn that grows seven ears, each ear carrying a hundred grains. This depicts the multitude rewards Allah gives for spending in this life. And Allah reimburses many times the

like to whom He wills. Allah is All-Sufficient for His creature's needs, Ever-Knowing.
262- Those who spend of their wealth in divine service, and do not follow up the favors with reproach or hurt will have no fear, nor will they come to grief.
263- In fact, a kind word of friendliness or forgiveness is far better than benevolence followed by hurt. And Allah is Ever-Affluent, Ever-Forbearing.
264- O you who believe, do not render void the divine reward that you merit for your benevolence by hurt. You are then like him who spends of his wealth ostentatiously under the guise of benevolence, while in truth he believes neither in Allah nor in the Last Day. His example is similar to a rock cover with dust that has been exposed to torrential rain, which stripped it of its soil, leaving it completely bare. Such persons are unable to reclaim anything of what they have falsely earned. These are the attributes of the disbeliever, so, evade them, because Allah does not guide the disbelieving people to benevolence.
265- The example of those who spend of their wealth in divine service, seeking the satisfaction of Allah and confirming their belief, is similar to the owner of an orchard at a high elevation. The orchard is exposed to a heavy shower that makes it yield double its normal produce. And if it is not exposed to a heavy shower, it catches the light shower, and Allah is Ever-Beholding of all what you do.
266- None of you would like to have an orchard of date palms and vines underneath which rivers stream, providing him with diversified fruit trees, and when he has advanced in age and his progeny are feeble, the orchard is struck by a fiery whirlwind that burns it away. This is the parable of those who spend of their wealth then follow it with hurt., and, thus, renders his deeds void of reward and cannot spend anymore. Allah expounds to you people His signs that you may not ponder.
267- You who believe, spend of the lawful and of the good things that you have earned and from the produce that We made the soil yield for you. And do not choose the bad part of it to expend, when you yourselves would reluctantly accept it except with your eyes shut. And know that Allah is Ever-Affluent, Ever-Praiseworthy.
268- Satan makes you fear poverty, and turn you away from every good deed in order that you refrain from spending in benevolence, and tempts you to do evil deeds, whereas Allah promises you forgiveness from Him, and efficacious grace. Ana Allah is All-Sufficient for His creature's needs, Ever-Knowing.
269- Allah confers wisdom on whom He wills, and he who is gifted with wisdom has been endowed with overflowing goodness and all grace. But no one reflects except those endowed with intellects to know, to remember, and to judge.
270- And whatever you spend, or whatever you vow to solemnly undertake comes to the knowledge of Allah. And the unjust will have no protectors to help them.
271- If you perform benevolence openly and free from hypocrisy, it is meritorious. But when you conceal your charity when you give in benevolence to the needy, it is better for you. Such acts expiate some of your wrongs by benefits, and Allah is Well-Acquainted with what you do.
272- O Muhammad, it is not your responsibility to guide the strayed to the path of rectitude. You are only responsible for conveying Allah's word to them, and it is Allah Who guides whom He wills to the path of rectitude. And whatever you spend in divine service is but an advantage to you, and Allah will reimburse in your favor. And you will not be done an injustice.
273- This spending should be directed t the poor, who were restrained from earning their livelihood because they participated in the war against unbelief. They keep their countenance exhibited to those unacquainted with them an expansion of happiness

and satisfaction because their modesty obstructs their tongues. You know them by their countenance; they do not solicit people for charity. And whatever you spend in benevolence comes to the knowledge of Allah, and He will reward you for it.
274- Those who are generous by nature, spend of their wealth day and night in benevolence, whether they do it openly or secretly. They will be rewarded from their Lord. They will have no basis for fear, nor will they come to grief.
275- Those who deal in *riba* (usury) take up a position and they assume the attitude that is worn only by one smitten by Satan. That is because they claim that just as trade is a means of livelihood, so is *riba.* Allah refuted their claim and stated that it is He who defines what is lawful and what is unlawful. And that the similarity they claimed is not true, and that He permitted trade and forbade *riba*. Therefore, he who receives the admonition from Allah his Lord and followed it may keep the gain he made in the past, and Allah mercifully decides their end. But those who relapse into this evil practice will be the inmates of Hell eternally.
276- Allah expunges *riba* but repays charitable acts generously. And Allah does not love every disbelieving, vicious person.
277- Those who believe, d good deeds, shunned the forbidden practices, faithfully observe their prayers, and gave *zakah* (poor due), will be rewarded from their Lord, and no fear will fall upon them, nor will they come to grief.
278- O you who believe, fear Allah, and bear piety to him in your hearts, and relinquish the amount owed to you in *riba* if you are, in fact, believers.
279- And if you do not obey His rules, then you must expect war from Allah and from His Messenger. But if you repent, then you are entitled only to the principal that you lent, so that you do not do injustice to others nor be done an injustice.
280- And if the debtor experiences difficult or pecuniary embarrassment, then give him respite until he is at ease and is able to return the debt. And if you are able to cancel the debt or part of it is benevolence and you will merit the grace of Allah who teaches you benevolence and kindness.
281- And guard yourselves from the dreads of the Day when you are returned to Allah, and each self will be requited for its deeds, be it evil or good.
282- O you who believe, if you become involved in a debt payable in a fixed date, then commit it to writing to keep yourselves away from conflict. The scribe must be just in what he writes, and should not refuse to fulfill this function, showing gratitude to Allah Who taught him what he did not know. So, he simply should write according to that which the debtor dictates, and the debtor should be pious and fear Allah, and he shall not decrease any amount of what is agreed upon. If the debtor is foolish, weak, or incapable of dictating, then his guardian shall dictate according to equity. And select two of your men to be formally present as witnesses to the transaction. If two men are not available, then one man and two women as witnesses so that later on, if one of the women errs or forgets, the other will remind her of the correct testimony. When the witnesses are called upon for evidence in the future shall not refuse to give witness. And do not be reluctant to commit the debt – be it small or large- to writing, indicating the due date. This course is closer to the general principles of justice, more solid as evidence, and nearer to freeing you from doubt. This is mandatory unless it be a piece of business involving merchandise that you exchange with one another; then you are absolved if you do not commit it to writing. And no scribe or witness should be made to suffer any harm as this is immorality. And be pious and fear Allah and observe what He commanded you to do, and what He forbade you not to do. Allah Made clear to you your rights and your duties. He is Ever-Knowing of all things.

283- And if you are on a journey and cannot find a scribe, then place a pledge in the creditor's possession as a guarantee of good faith. And if the debtor considers the creditor a credible person, then the creditor should prove himself trustworthy and return the pledge once he is asked to do. And he should guard himself from Allah's wrath in case he cheated in witness. And do not withhold testimony , and he who withholds testimony has, indeed, a sinful heart. Allah is All-Knowing of all what you du, and will reckon you accordingly.
284- Be aware that to Allah belongs all that is in the heaven and all that is on earth, and that His knowledge and omnipotence encompass it all. And whether you express your thoughts or conceal them, Allah will make reckoning with you of them on the Day of Judgment. He will then extend His mercy and forgiveness to whom He wills and put to torment whom He wills, and Allah is Ever-Determiner over everything.
285- All that has been sent down to the Messenger Muhammad is the truth from Allah, he believed in it and so did the believers. All of them believe in Allah, His angels, His Books, His Messengers, and none of them discriminates one messenger from another, and they say, "We do not discriminate one messenger from another." And they assured their heartily belief by their verbal belief, directing their attention to Allah in their supplication saying, " O our Lord, we have heard Your message and we obey all Your laws, O Lord, kindly extend to us Your mercy and forgiveness; to You alone is the destiny."
286- Allah does not burden any soul with more than it can bear. Therefore, every competent person gains whatever deed he has done; good for good and evil for evil. So, pray o believers supplicating your Lord saying, "O Lord, do not take us to task if we forget or make mistakes. Our Lord, do not overburden us with divine commands as You did with the Jews for their injustice and stubbornness. And do not burden us with more than we have strength to bear, forgive us, and have mercy on us. You are our Protector, so help us, for keeping high your word and spreading Your religion, against the disbelievers.

Chapter 3

« The Family of ‘Imran »

AL–‘IMRAN

« Madinite »

This Surah discusses various subjects including early Muslim life and events they encountered. Their victory at the Battle of Badr and their defeat at Uhud taught them several lessons: discouraging the abuse of power and taking things for granted as well as the price of disobedience and lack of discipline. It made them realize that Allah takes matters of fact as they present themselves and deals with them in His own manner. The follies of Ahl al-Kitab (the People of the Book) and their intrigues are exposed and it is stated that religion as determined by Allah is Islam.

It tells that Allah does not annul, withhold or withdraw the fruit that a man or woman is entitled to reap for wise or pious deeds. It says that learned men and men who ponder and meditate on Allah’s imposing creation have been treated with special consideration and honour. The Surah gives a short account of the life history of the Blessed Virgin Maryam and her guardian, Zakariah, Allah’s response to his prayer, the exchange of discourse between the Angel and the Blessed Virgin Maryam and the announcement of ‘Isa’s (Jesus) forthcoming

conception, birth and mission. Allah reminds Ahl al-Kitab of their Scriptures which foretold the coming of Muhammad. (Deuteronomy xviii: 17; Gospel of St. John xiv: 16, xv: 26 and xvi and Isaiah).

As to the anachronism charged by Muir and the non-Muslim writers relative to Mary, Maryam, 'Imran, Qarun's sister, the reader is referred to the relevant authorities on the subject. Suffice it to say that there is reason to suppose that Maryam's father was also named 'Imran, a generically occurring name for the Hebrew prophets from Mūssa (Moses) to 'Isa. Furthermore, the Blessed Virgin Maryam has been referred to occasionally as Marian in some English literature and as Maryam by others.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **A.** (Alef), **L.** (Lam), **M.** (Meem); [The Surah opens with letters from the Arabic alphabet to draw attention to the miracle of the Quran, though written in the people's tongue, it cannot be emulated.]

2. **Allah**, there is no Ilah but He, the Eternal, the Absolute Purveyor of sustenance for all and **AL-Qayūm** (Omnipotent Who preserves existence).

3. He has revealed to you, O Muhammad, the Quran, in truth and in agreement with reality, corroborating and authoritatively validating the authentic books previously revealed, and in temporal order He revealed AL-Tawrah and AL-Injil (the Torah and the Bible).

4. All Scriptures were revealed earlier in the spirit of truth in order to guide people into all truth yet people set themselves at variance to them. So there came the Quran that is the standard and the canon illuminating the intellect and imparting the soundness of judgement in the choice of means and ends and in the choice of what is morally good, honest and straightforward. It guides into illumination and enlightenment. Therefore, those who disregard **Allah**'s revelations and signs that He makes obvious to the senses, shall suffer grievously. **Allah** is **Azizūn** (Almighty) He justly avenges His right.

5. There is absolutely nothing that can be hidden from **Allah**, be it on earth or in the heavens.

6. He is it who forms you and fashions you inside the womb as He wills and determines the characteristics of your form and appearance. There is no Ilah but Him, **AL-Aziz** and **AL-Hakim** (the Wise).

7. It is He who has revealed to you O Muhammad; the Quran with revelations that are precise and exactly defined. These constitute the essential part and the fundamental or groundwork of **Allah**'s system of faith and worship and unequivocal understanding and obedience from every intellectual being. Other revelations are allegorical. They describe a subject under the guise of some other comparable subject. Those with malignant and perverse hearts choose to follow only the allegories to interpret them as they please. Motivated by malice, they present the interpretation that causes dissension and includes discord when no one knows the exact interpretation but **Allah**. But those with well – founded knowledge, acquainted with the facts, declare their firm belief in the Quran and express their thoughts in words: «It is all disclosed by Providence.» But none reflect except those with sound minds.

8. Who express their prayer of invocation: «O **Allah** our Creator, we beseech

You not to erase piety from our hearts after You have made us true believers and guided us to the path of righteousness. O **Allah**, extend to us Your mercy; it is You Who gives and it is You Who bestows gratuitously».

9. «You have ordained, O **Allah**, our Creator, that You shall assemble all people together to Your August presence on that inevitable Day. Blessed be **Allah** Who unfailingly fulfils His promise».

10. Neither wealth nor progeny shall be of value or advantage in Day of Judgement, to those who deny **Allah**. Nor shall these privileges protect them from **Allah;** such persons shall be the fuel feeding the fire.

11. What becomes of them compares to what had become of the people of Pharaoh and to those who preceded them who refused to recognize Our revelations and signs, evincing both Omnipotence and Authority. Consequently **Allah** seized them with a calamity and reduced them to a useless form in requital of their iniquities. With justness does **Allah** punish severely.

12. Say O Muhammad to those infidels who deny **Allah**: «You shall be reduced to submission here, and be banished into Hell Hereafter. and how evil is the destined habitation!»

13. There is an intellectual and spiritual lesson to comprehend. Two forces met, one fighting in favour of **Allah** and the other against **Allah**. The pursuit of an end and the unwavering and positive stand merited the Muslims aid at the hands of **Allah** to the end that the enemy of faith was divinely induced to form witness a mirage of the Muslims portraying them to be twice as the enemy. **Allah** confirms whom He will and gives them supremacy and superiority and bestows victory. This is indeed an instructive example to those who have opened their minds' eyes.

14. Prompted by instinct and charged to the finger tips with life, people allured by a passion for women, to the accumulation of masses of gold and silver, to owning pedigree horses and an abundance of cattle and fertile land. All in all, these are simply the ephemeral pleasures of life below, whereas in heaven's realm pleasures are eternal and the abode is an atmosphere of rapturous delight.

15. Say to them O Muhammad: «Shall I inform you of what excels that which allures your eyes and minds here? Paradise beneath which rivers flow is unsurpassed in beauty and supreme bliss, destined to those who revere **Allah** and entertain the profound reverence dutiful to Him. They will have passed through nature to Eternity companioned by mates of their design, pure and holy, fellows of their piety. Above all they come in **Allah**'s grace and they win His satisfaction and esteem. **Allah** is Vigilant. He keeps a watchful eye upon His creation and upon the way people conduct themselves in life; He knows the attributes inherent in each and all».

16. He knows and spiritually sustains those whose hearts have been touched by the divine hand, who are vested with the cardinal virtues, expressing their thoughts in words to pray **Allah** for forgiveness. Thus, they say: «O **Allah**, our Creator, our hearts have been impressed with the image of religious and spiritual virtues, we pray and beseech You to forgive our iniquities and ensure our immunity from the fire».

17. It is they who are patient and unwearied in the face of difficulties, who habitually tell the truth with their words and their deeds. It is they who are obedient and submissive to the will of **Allah**, who are charitable in divine service and the devout who pray to **Allah** and beseech His forgiveness far into the night and before

the day dawns.

18. **Allah**'s unique creation corroborates His statement that there is no **Ilah** but Him and to this effect, the angels and the knowledgeable attest. He exercises His authority and power in maintenance and vindication of right by reward or punishment. There is no Ilah but Him, **AL-Aziz** and **AL-Hakim**.

19. The religion, the system of faith and worship, commended by **Allah** is Islam or the recognition on the part of man of **Allah**'s Omnipotence and Authority and His power to control destiny besides acceptance of this feeling as a standard of spiritual and practical life. Yet not until they had received the divine discourse and intellectual acquaintance of the truth did Ahl al-Kitab fall into dispute and become divided through mutual envy and ill intention. He who disregards **Allah**'s revelations and visible signs shall find that **Allah** is indeed swift in putting the law in execution.

20. Should Ahl al-Kitab argue with you, O Muhammad, and maintain their irreverent position by adducing their unfounded reasons, then say to them: «I have vowed to resign myself to **Allah**'s purpose and I have conformed my will and my reason to His blessed will. So have those who fell into line with me.» Say to them and to the illiterates: «Are you now satisfied with what you heard and have your doubts been satisfied? If you are, then conform to Islam». If they do, then they are on the path of righteousness, but should they turn a deaf ear and their hearts cannot hear the truth, you are only responsible for relating the message. **Allah** keeps a watchful eye upon His creation and upon the way people conduct themselves in life and He knows the attributes inherent in each and all.

21. Indeed those who disregard **Allah**'s revelations and visible signs and in defiance of **Allah** wrongfully kill His Prophets and those who enjoin righteousness, they shall be miserably disappointed of their expectations. Announce to them, O Muhammad, the coming of a grievous punishment.

22. These are they whose deeds and moral actions shall come to be devoid of value here and Hereafter, and no one shall afford them help.

23. Have you not seen, O Muhammad, the disposition of those who had their share of the Book and divine knowledge, how evasive they are! When the Quran is chosen as the arbiter in a dispute to settle all matters of difference, some of them pay no attention.

24. They imagine falsely and then exclaim: «Fire will not touch us but for a certain number of days.» They attribute this forgery to their religion, and consequently deceived their own mind's eyes.

25. So how will they react when We assemble them on the inevitable Day when each soul shall be requited with what is commensurate with its deeds and they shall not be wronged!

A Prayer of Invocation

26. Advance the glory of **Allah** and extol and magnify Him with praise. O Prophet exclaim: «**Allah** Who has the absolute Sovereign Authority over the universe with all its realms, You confer sovereignty on whom You will and You divest it from whom You will. You ennoble whom You will and You humiliate whom You will. On the helm of Your hand rests goodness. You are **Qadirūn** (Omnipotent) wholly capable of doing all things».

27. «You cause the night to lose itself by absorption into the day and You cause the day to lose itself by absorption into the night, irrespective of the nature of the solar day, civil day or the period of the year. You cause the living to ascend from the dead* and You cause the dead to fall from life. You provide livelihood and You fit out meritoriously whom You will with what You will and with what is necessary for a certain purpose».

This is best exampled in the creation of life itself from the inanimate or non living materials on the early earth. They must have come together by the divine hand to make up the complexity of the first living or animate being the cell Conversely, each and all living or animate beings plant and animals shall end in death.

The war of Belief against Unbelief

28. Belief is incompatible with Disbelief, therefore let those whose hearts have been touched by the divine hand refrain from favouring those infidels who deny **Allah** over their companions in religion. He who follows this irreverent course of action, **Allah** shall renounce, except under compelling circumstances, then exercise caution beforehand to provide against their mischief. **Allah** cautions you not to come within the measure of His wrath. **Allah** is the end and purpose for which all are destined.

29. Say to them: «Whether you conceal your thoughts and feelings and what your hearts forge, or you express them loudly or under your breath, all comes to **Allah**'s knowledge and He knows all that is in the heavens and on earth. He is **Qadirūn** over all things».

30. The day shall come when every soul shall be presented in the August presence with a vivid picture of the deeds imprinted in life with wisdom and piety, and with a written description of the evil that was wrought by want of thought, from which evil, the soul shall wish it was as far from as the earth's distant ends. **Allah** cautions you not to come within the measure of His wrath. **Allah** is the source of goodness, sympathy and kindness to His servants.

31. Say to them all, O Muhammad: «If you people truly entertain a great love for **Allah** and you look upon Him as the heart of your purpose, then follow me. Then **Allah** shall confer on you His grace and blessings, and find forgiveness for your iniquities. **Allah** is **Ghafurūn** (Forgiving) and **Rahimūn**».

32. Say to them: «Be obedient to **Allah** and to His Messenger, but if they turn a deaf ear then they must realize that **Allah** detests the infidels who deny Him».

33. **Allah** has taken by preference Adam and Nûh (Noah), the family of Ibrahim and the family of ‘Imran out of all people and conferred on them the prerogative of Prophethood.

34. A posterity that descended one from the other. **Allah** is **Sami’ūn** (All Hearing) and **'Alimūn** (Omniscient).

35. Once when the wife of ‘Imran became aware that a child whom she thought was a male had been created in her womb, she made a solemn and humble request to **Allah** to accept her offering. She prayed: «O **Allah**, my Creator, I have solemnly consecrated to You the child in my womb who shall be disposed exclusively to Your special service, and here do I beseech You to accept my offering. You are **AL-Sami’** and **AL-'Alim**».

36. When she gave birth to the child, she was astonished, even though **Allah**

already knew well what she had brought forth, she said: «O **Allah**, my Creator, I am delivered of a female. I have called her Maryam and here do I commit her and her progeny to You to protect them from AL-Shaytan and those with characteristics befitting him, the accursed and the outcast».

37. The offering was met with a favourable reception and **Allah**, her Creator, received her with favour and under His tutelage she grew in grace and piety. She grew to a place of incomparable honour and Zakariya (Zakariah) fostered her. Every time Zakariya entered into her chamber in the Temple, he found her well provisioned. He asked: «O Maryam, from which source do you get this unprecedented provision?» «It is from **Allah**», she said, «Indeed **Allah** provides livelihood and fits out meritoriously whom He will with what He will and with what he deems necessary for a certain purpose».

"Indeed more things are wrought by prayer than this world dreams of."

38. There and then did Zakariya pray and beseech **Allah**, his Creator; he said: «O **Allah**, my Creator, may I make a humble request to You to bestow on me from Your grace a pious posterity, You are **AL-Sami'** so You hear the prayer.»

39. His prayer was met with quite an unexpected and most favourable divine response. The angels addressed him while he was at his devotions, performing his prayer in the Temple. «O Zakariya,» they said, «Here we relate to you a divine edict. **Allah** intimates to you the announcement of a happy event; the arrival of a male child to be called Yahya (John). His birth shall verify that a word from **Allah** is all that it takes for anything material or immaterial to be and to have a place in the realm of fact. He will be a son who shall be great and illustrious, spiritually attached to **Allah** and a virtuous Prophet whose deeds are imprinted with wisdom and piety.

40. Zakariya vented his surprise in an exclamation, he asked: «O **Allah**, my Creator, how shall I have a son when I have been carried through the stealing steps of age to advanced life and my wife has always been barren?» He was told, «Thus does **Allah** accomplish what He will».

41. Zakariya added: «May I be given, O **Allah**, my Creator, a sign that would satisfy my reason.» He was told «What serves to indicate the fact shall be your inability to talk to people for three days. You shall be able to communicate with them only by making signs. Meanwhile praise **Allah** frequently and glorify Him and extol His glorious attributes in the evening and in the early morning».

42. The angels addressed Maryam. They said «O Maryam, **Allah** has chosen you for an unexpected event. You are so pure that He has taken you by preference out of all the women of all nations»,

43. «O Maryam, be obedient and submissive to the will of **Allah** and bow to the ground in reverence and prostrate your reason to divine revelation and kneel with those who kneel to do homage and honour to Almighty **Allah**».

44. This narrative which we relate to you, O Muhammad, represents some of the true events you did not know nor did you comprehend by sight. You were not present at their meeting when they cast lots using their quills and arrows to see which of them would be the foster father to Maryam. Nor were you present when they quarrelled about the point in question.

45. The angels said to Maryam: «O Maryam here we relate to you a divine edict.

Allah intimates to you the announcement of a happy event, the arrival of a male child, the product of a word from Him, designated the Messiah ‘Isa, the son of Maryam, who shall be distinguished here and Hereafter and of those nearest to **Allah**»;

46. «He shall speak to people in his cradle and in manhood, and he shall be one of those whose deeds are imprinted with wisdom and piety».

What is decreed must be and be this so.

47. Maryam asked : "How shall I have a son, O **Allah**, my Creator, when no man has touched me? She was told: «Thus does **Allah** create what He will; when He decrees a thing He only says ‘Be’ and it is».

48. He shall teach him the Book of Knowledge and Wisdom and He shall teach him AL-Tawrah and AL-Injil,

49. «He shall be a Messenger to Bani Isra‘il, conveying acts of miraculous nature serving to demonstrate his delegated divine power and authority to influence their conduct and their actions. He shall be instructed to say to them «I have brought you an outward and visible sign of an inward and spiritual grace. I shall create for you from clay the figure of a bird and bring it to life and there it shall be a living bird by **Allah**’s command. I shall restore the sight of the man who is congenitally blind and heal the leper, and with delegated divine authority I shall raise the dead by **Allah**’s command. I shall also inform you of what you eat and of what you store in reserve in your homes. This should be enough divine evidence to bring you to acknowledge the truth of my mission if indeed your hearts have been impressed with the image of religious and spiritual virtues».

50. -And to bring matters to completion-, «It shall be my duty to **Allah** to corroborate your faith in AL-Tawrah which is set before me and to make lawful to you some of what was forbidden before». «Now, I have come to you with convincing divine evidence which exacts your reverence for **Allah** and obedience to me»

51. «**Allah** is certainly my Creator; and your Creator. He exacts your obedience and your reverence and veneration by appropriate acts and rites; this is the course of action which constitutes the path of righteousness».

52. But when ‘Isa could sense that disbelief was a very prevalent inclination among them, he asked: «Who will support me in the cause of **Allah**?» We are supporters of the cause of **Allah**, said the disciples, «We have believed in **Allah** to the point that our hearts have been impressed with the image of religious and spiritual virtues. We hold you as a witness to our conformity to Islam, the will of **Allah**».

53. And to strengthen their purpose, they prayed: «O **Allah**, our Creator, we recognize all that You have revealed and we have fallen in line with the Messenger. O **Allah**, our Creator incorporate us with those who bear witness to the truth and to the glory of Your system of faith and worship».

54. And the unbelievers among Ahl al-Kitab with cleverness had recourse to stratagem yet in His plan, **Allah** also had recourse to stratagem, and who can gain advantage on **Allah**!

55. There and then said **Allah** to ‘Isa, «O ‘Isa, I am ordaining that you depart from this life. I am taking you up to My August presence and ridding you of the troublesome blasphemers among your contemporaries and out of harm's way. I am

raising those who recognized your mission and accepted your apostleship to higher ranks and exalting them in dignity and power above those who denied you till the Day of Resurrection when to Me shall all of you return. Then I will judge between you on the strained points of dispute upon which the whole unreasoning turned».

56. There and then I shall put to the torment those who did not believe in the truths of religion as contained in **Allah**'s authentic and authoritative Books; who did not justify faith as a conviction operative on their character and will, nor did they have spiritual apprehension of divine truths; they shall suffer a condign punishment here and Hereafter, and no one shall afford them help.

57. But those who justified faith as a conviction operative on their character and will and whose hearts had been impressed with the image of religious and spiritual virtues and whose deeds impressed with wisdom and piety, shall **Allah** reward them with what is generously commensurate with their pious deeds. **Allah** detests those who are wrongful of actions.

58. Such discourse as We have narrated to you, O Muhammad, is a disclosure of facts and revelations streaming from the Fountainhead the Quran, the sublime source of all manner of wisdom.

«Be» and it is

59. The example of 'Isa, as determined by **Allah**, stood in exact similitude with that of Adam whom He created of dust then ordained that he "Be" and so he was.

Commentary:

Allah, the Omnipotent, sent the spirit Jibril (Gabriel) to breathe life into the Blessed Virgin Maryam who in turn conceived a child in her womb. How? The child was created either by 'Be' and he was as actuated upon Allah's will or by the spiritual fertilization of one of the eggs of the mother's ovary. To a non-believer this might seem strange but may I inform the reader that an ovary may develop a tumour or a cyst displaying some parts of the body bone, teeth, hair, fat, glands, etc… which is just as strange. It is interesting to note that scientists before the invention of the microscope believed that the mother alone was responsible for procreation of the child, see introduction C.76.

In either case the child was born partly spiritual. Consequently his life might have been more spiritual than mortal. We read in The Religions of Man by Professor Huston Smith. "We do not know what he (Christ) looked like. No where is there a physical description of him." Thomas Carlyle once said: "He adds, that though he was a poor man he would gladly give a third of everything he had for an accurate representation of Christ's physical appearance. The writer continues, "While we pass from physiognomy to biography, solid information is surprisingly scant, so much so that the early years of this century produced a small flurry of literature dedicated to the proposition that Christ never had a physical body but a phantom body and therefore his crucifixion was only apparent and not real. The Marcionite Gospel denied that Christ was born and that he was only phantom who appeared in human form.

Reference: Library of Congress catalogue card number S56-1 1923.

60. This is the absolute truth, declared in words by **Allah**, your Creator, therefore, do not let their intentional assertion of what is false make you doubtful and anxious.

61. Should any one contend with you about ‘Isa with opposing arguments, the fact shall destroy the fiction. Now that you know the facts, say to them «Come, let us summon our sons and your sons, our women and your women and ourselves and yourselves and pray **Allah** and beseech Him to accurse those who intentionally assert falsehood».

62. This narrative is indeed the true story, and emphatically, there is no Ilah but **Allah** and indeed **Allah** is He who has always been and forever shall be **AL-Aziz and AL-Hakim**.

63. Should they still turn a deaf ear, rest assured, O Muhammad, that **Allah** is fully aware of those who are characterized with malice.

64. Say to them: “O you Ahl al-Kitab, let us come to terms to agree among ourselves that we venerate and worship no one but **Allah** and that we shall not incorporate with Him other deities. Nor shall any of us take another for a godhead or a tutelary guardian besides **Allah**.» If they turn a deaf ear and insist upon hugging their irreverent conviction to their hearts, then say to them: «Do then bear witness that we conform our will to **Allah**’s blessed will, and this reflects conformity to Islam».

65. Say to them: «O you Ahl al-Kitab, why continue with arguments to your life’s end about Ibrahim (Abraham) and whether he was a Jew or a Christian? You know that both AL-Tawrah and AL-Injil were not revealed till a point of time far distant and long after his time. Can you not see that?»

66. There, you continued with arguments about your system of faith and of the mission of ‘Isa, son of Maryam. Why bring forward reasons in support of or against a matter of which you have empty knowledge? **Allah** is **'Alimūn** whereas you are not!

67. Ibrahim was neither a Jew nor a Christian but an Orthodox Muslim. He never incorporated with **Allah** other deities.

68. Indeed those who best deserve a rightful claim to spiritual affinity to Ibrahim are those who followed his system of faith and worship, inclusive of this Prophet – Muhammad– and those whose hearts have been touched with the divine hand. **Allah** is the Tutelary Guardian of those whose hearts reflect the image of religious and spiritual virtues.

69. Some among Ahl al-Kitab wish they could lead you people astray, when in point of fact they alienate themselves from **Allah**’s purpose and path of righteousness but they fail to perceive that their imagination is often at war with reason and fact.

70. O you Ahl al-Kitab, why do you always deny **Allah**’s revelations and visible signs when you yourselves bear witness to their truth and verity!

71. O you Ahl al-Kitab, why do you always confuse the truth with falsehood and mix it up in the minds of the people and intentionally conceal the truth when you admit it into your minds!

72. In their malice, did some among Ahl al-Kitab incite their fellow religionists to pretend at the beginning of the day that they give credence to what has been revealed to you Muslims. Then at the end of the day they repudiated it as if it were a second thought, expecting that those who are unsettled in allegiance or belief among you may hopefully reject it all.

73. They caution their people against you and express their thoughts in words. «Do not trust any one,» they say, «except those who follow the same law.» Say to

them, O Muhammad: «Indeed the only law consented to by **Allah** is the law based on the course steered by **Allah**; the only course leading to the path of righteousness where Providence is the guide.» They caution their people against discoursing you Muslims on divine matters lest you use this knowledge to claim a Book and a Prophet of your own or that you may use the part of it which is against their interest and confound them before **Allah**, your Creator when all assemble in His Venerable and revered Majestic presence. Say to them, O Muhammad «grace rests in the hands of **Allah**. He confers it on whom He will and **Allah** is **Wasi'ūn(Omnipresent**) and **'Alimūn**».

74. «He extends His mercy to whom He will and He is the source of sufficient grace which abounds in whom He will and of the efficacious grace which effects the end for which it is given».

75. Among Ahl al-Kitab there is he whom you can entrust with a cental of gold and he would return it to you on demand. Also among them is he who if entrusted with one single dinar, would not return it unless you keep asking and he may eventually be pronounced a defaulter. This is by reason of their folly and want of sense that they interpret in words. «We are not,» they say, «under any obligation to these illiterate faithless people -the Muslims-» and they intentionally relate to **Allah** falsehood which they admit into their minds.

76. Indeed he who fulfils his promise when he pledges himself before **Allah** to do what is to be done, keeps the vow when he binds himself by one, his words and deeds together accord and entertain the profound reverence dutiful to **Allah** shall come in the grace of **Allah** for **Allah** likes those who entertain the profound reverence dutiful to Him.

77. Those who exchange **Allah**'s covenant or a vow to heaven or an oath that is binding for a miserable price featured in the vanity of the fleeting and ephemeral world shall be denied **Allah**'s grace Hereafter. Nor shall **Allah** address them, or look at them on the Day of Resurrection. He shall not bless them, and there awaits them a severe punishment.

78. Among Ahl al-Kitab are some who seem to recite divine revelations documented in the Quran in jest to distort the words from common use. They expect to imprint on your minds that these are verses of the Quran, while in fact they are not. They relate them to **Allah** when in fact they are not **Allah**'s words and they relate to **Allah** falsehood and they admit it into their minds.

79. It is hardly intelligible that a human on whom **Allah** confers the Book and the wisdom and the prerogative of Prophethood would demand of the people to worship him in lieu of **Allah**. Rather he would ask of them by virtue of right and authority to pay reverence and veneration to **Allah**, the Creator, and to adore Him with appropriate acts and rites and devotion. This is the logical sequence which **Allah** has imparted to them, the divine knowledge which they have imparted to people, the divine knowledge which they themselves have applied their minds to its acquisition.

80. **Allah** does not ordain that you take the angels and the Prophets as tutelary deities. Would he command you to deny Him after you have conformed your will to His blessed will and accepted His divine system of faith and worship!

81. **Allah** entered into a covenant with the Prophets, expressing the obligation to which they are bound. «I have given you the Book,» He said, «and acquainted your hearts with wisdom. So when there comes a Messenger with a Book that corroborates

and authoritatively validates the Authentic Books you hold in possession, you shall faithfully recognize him, uphold him and help him accomplish his mission. Now do you all subscribe to this allegiance and shall you pledge yourselves before Me to keep the vow!» They said: «We pray the prayer and vow the vow.» «Then,» **Allah** said, «you bear witness to this obligation which you shall relate to your people, and here do I subscribe to be also a witness to this course of action»

82. Therefore, those who counsel deaf to this obligation are the perverse who are faithless and morally depraved.

83. Is it a system of faith and worship other than that ordained by **Allah** that they desire, when to His blessed will have all creation in the heavens and on earth submitted willingly or unwillingly and in the end back to Him shall all return!

84. O Muhammad, declare in explicit terms: We Muslims believe in **Allah** with hearts impressed with the image of religious and spiritual virtues. We believe in all that has been imparted to us in the Quran and in all that was imparted to Ibrahim and Isma'il, to Ishaq (Isaac) and Ya'qub (Jacob) and to the tribes of his twelve sons and in what was imparted to Mūssa and to 'Isa. We believe in all that was imparted to all the Prophets from **Allah**, their Creator. We do not discriminate one from another and we conform our will to His blessed will. He is the heart of our purpose.

85. He who adopts a system of faith and worship other than Islam simply bends on a system of faith and worships which does not have the standing upon the vantage ground of truth. Such a system of faith shall not be accepted from him and he shall be a great loser Hereafter.

86. How shall **Allah** consent to guide a people who intentionally deny Him after they have recognized Him and bore witness to the truth of His Messenger's mission? How shall He guide them after they had received and accepted then later on rejected the clear and plain revelations and signs guiding out of darkness and superstition! **Allah** does not guide to His path of righteousness those who are wrongful of actions.

87. Such persons shall be requited with what is commensurate with their deeds; they have incurred the curse of **Allah** and of the angels and of all mankind.

88. This curse shall beset them to Eternity. Nor shall their torture in Hell be abated nor shall their punishment be put in respite.

89. However the penitents who in lowliest plight repentant stood and reformed themselves so their thoughts are governed by a new and divine principle, shall find that **Allah** is **Ghafurūn** and **Rahimūn**.

90. Indeed those who deny **Allah** after they have recognized Him and be so bold as to display their infidelity by acts of sedition and hostility in defiance of piety, never shall their penitence be accepted, and these are they who have been lost in the maze of error.

91. Those who deny **Allah** and death claims them clothed with the ugly vestments of disbelief, they shall have committed an unforgivable sin. The offer of as much gold as the earth can treasure shall not be accepted from any of them in expiation for his guilt. Such persons must expect endless suffering and shall find no one to afford them help.

92. You people shall not attain piety, the groundwork of **Allah**'s system of faith and worship, until you spend of what you treasure and cherish in divine service.

Whatever you spend in this respect comes to **Allah**'s knowledge.

The Jews were critical of the Muslims for permitting the consumption of certain foods, notably camel's flesh and milk. In response Allah says:

93. All articles of food were lawful to Bani Isra'il except what Ya'qub forbade to himself. His children followed suit before Mūssa was sent and AL-Tawrah revealed. Say to them, O Muhammad: «Bring AL-Tawrah and read its text if what you are negating is true!»

94. Henceforth, he who relates to **Allah** falsehood and intentionally asserts what is false shall be seen as those who are wrongful in actions.

95. Say to them: «**Allah** has declared the truth, therefore, follow you people, the religion of Ibrahim, the true and straight forward devotee and follow his system of faith and worship. He never incorporated with **Allah** other deities.»

96. The first house devoted specifically for divine worship and appropriated to assemblies for the adoration of **Allah** with appropriate acts and rites was the house founded in Bakkah (Macca). It has been blessed with the spirit of truth guiding all beings into all truth,

97. It is majestically dignified with outward and visible signs of an inward and spiritual grace including Ibrahim's station where he performed the prescribed acts of devotion. Whoever comes into it shall have the privilege of a sanctuary; he comes to be vested with immunity from harm and liability. The pilgrimage to there is a duty incumbent on people; those of them who can afford to do homage and honour to Almighty **Allah**. He who refuses to acknowledge this religious rite must realize that **Allah** is **Ghaniyūn** (independent) of all creation, Self Existent and Absolute.

98. Say to Ahl al-Kitab: «Why do you deny **Allah**'s revelations and visible signs when **Allah** is **Shahidūn** (Omniscient) of all that you do?»

99. And ask them: «Why do you stand in the way, preventing **Allah**'s spirit of truth from guiding people into all truth? Why do you make it your aim to pervert the truth and crook the path of righteousness to your own ends when you bear witness to the fact that this is the path where Providence is the Guide? **Allah** is not unmindful of all that you do.»

100. O you whose hearts have been touched with the divine hand, if you open your hearts' ears to some of Ahl AL-Kitab, they will alienate you from **Allah**'s purpose. They shall turn you renegades and you shall go over from your religion after you have conformed to Islam.

101. How can you consent to the denial of **Allah** when **Allah**'s revelations are narrated to you and the truth of the matter is stated to you and **Allah**'s Messenger is in your midst! He who turns his mind to **Allah** and chooses to be under His tutelage shall have been guided to the path of righteousness.

102. You who believed and gave credence to the Prophet's mission, revere **Allah** in the manner appropriate to His Absolute Sovereignty. Entertain the profound reverence dutiful to Him and adhere to **Allah**'s' system of faith and worship so that when death lays his hands on you and you go through its door, you will have conformed your will to **Allah**'s blessed will.

103. Hold firmly together and grasp the eternal and unchangeable sublime system

of **Allah**! Lay hold of it with the mind and do not be discordant among yourselves. Call to mind **Allah**'s favour that you wear. You were enemies and He accorded your differences and you cherished different principles and practices and by His grace you are now in one accord. You were on the edge of the bottomless abyss of Hell and He saved you from eternal disaster. Thus, **Allah** expounds to you His revelations so that you may hopefully be guided to His path of righteousness.

104. Let there be unity in feeling and purpose among you. Be united as one whole who would enjoin conformity of life and conduct to the requirements of divine and moral law. Forbid all that is wrongful and obscene. Such people shall reap the fruits of victory here and in the Hereafter.

105. Do not be like those who were divided among themselves and discordant after they have received divine revelations and signs guiding them out of darkness and superstition and out of want of spiritual and intellectual sight into illumination and enlightenment. Such people shall suffer grievously.

106. This shall be on the day when countenances speak different languages; some being effulgent with splendour and bright light, beaming with joy and hope while others are dark and gloomy. Rebuked for want of faith, they shall be told: «How could you deny **Allah** after you have recognized Him. You have well deserved to be put to the torment in requital of infidelity».

107. Whereas those whose countenances are expressive of joy and hope shall be the recipients of **Allah**'s blessings; they shall be beset with **Allah**'s infinite mercy.

108. These are **Allah**'s revelations O Muhammad, We narrate them to you in truth, and it has never been **Allah**'s purpose to exercise injustice to people.

109. To **Allah** belong all that is in the Heavens and all that is on Earth, and to **Allah**, the Ultimate Authority, are committed and submitted all matters and all affairs for consideration, decision and execution here and in the Hereafter.

People shall deserve and enjoy the virtuous quality conferred by Allah so long as they are strongly disposed to adhere to His path of righteousness, but no sooner do they change their disposition than they no longer qualify.

110. You Muslims have been the best people* that have evolved from mankind for mankind. You enjoin equity and you recourse to general principles of justice. You forbid all that is wrongful and obscene and you conform your will to **Allah**'s blessed will.

Peculiar to the time of the Prophet and the four Khakis who followed.

The following reference relates to Ahl Al-Kitb

111. They will not hurt your interests O Mohammad nor will they harm you. They will only be a source of annoyance. If they war against you they will turn tail and seek safety in flight and will not be crowned with victory.

112. They have been stamped with humiliation (The Jews) wherever they are found, except when they come to be under the tutelage of **Allah** and at peace with people. They came within the measure of **Allah**'s wrath and they were stamped with mortification of pride. Their unjustifiable slaying of the Prophets was in the train of their defiance of piety. Their disobedience was natural to them that it became an

addiction to transgression.

Had they(Ahl al-Kitab) conformed their will to Allah's blessed will it would have been more profitable for them. Among them are some whose hearts have been touched with the divine hand, but most of them are morally depraved.

113. But in fairness to them, Ahl AL-Kitab are not all alike. Among them are a people who conform their will to **Allah**'s blessed will; a people who recite verses of **Allah**'s revelations by night and bow to the ground in reverence and adoration and prostrate their reason to divine revelation.

114. They believe in **Allah** with hearts impressed with images of religious and spiritual virtues and they are mindful of the Hereafter. They enjoin equity and recourse to general principles of justice and they condemn the bad and emulate the best. Such people are enrolled among the righteous.

115. Whatever good they do, they shall never be denied the fruit nor the reward of any deed imprinted with wisdom and piety. **Allah** is fully aware of those who entertain the profound reverence dutiful to Him.

116. Indeed those who denied **Allah** were born to be losers; neither their wealth nor their progeny shall profit them or afford them help nor be beneficially effective against what **Allah** has for them in store. These are the inmates of hell to endure for that vast forever.

117. The example of whatever they spent in this world that was not pertaining to **Allah** is just like the crops of wrong headed farmers who were wrongful of actions. Their yield was hit by an icy cold wind that reduced it to ruin. It was not **Allah** Who did them injustice but it was they who wronged themselves.

118. O you people whose hearts have been impressed with the image of religious and spiritual virtues: do not have as intimate associates a body of persons of another law; they shall not hesitate to pervert you. They eagerly wish to overthrow you or bring an irretrievable disaster upon you. Nature has written a letter of discredit upon their faces that reflect hatred; such a hatred that is portrayed in their thoughts which they express in words, but worse is what their bosoms conceal. We have made to you Our revelations clear and plain if only you have soundness of judgement in the choice of means and ends.

119. You see how you hold them dear and entertain great regard for them while they do not reciprocate the same feeling. You give credence to all the Books which **Allah** has revealed while they do not. When they come face to face with you they declare that they have conformed their will to **Allah**'s blessed will but when they are apart from you, they bite their lips and their finger tips in the rage of distemper. Say to them O Muhammad: «Perish those whose minds are backwards and perish you in the rage of your distemper; **Allah** is indeed **'Alimūn** of all private thoughts and feelings in the breast».

120. If good fortune falls to you, be it through victory or through martyrdom, they come to be actuated by envy and grieved at heart. If you are befallen with a disaster or wedded to a calamity, they rejoice beyond a common joy. If you be patient and entertain the profound reverence dutiful to **Allah**, you shall not be hurt by their wicked plots and intrigues. **Allah** besets them on all sides and He is **'Alimūn** of all that they do.

121. Remember O Muhammad that once when you left your household early in

the morning resolving to take your station for battle and to command your faithful followers to take post and **Allah** is **Sami'ūn**, and **'Alimūn**.

122. Then two of your tribes almost lost heart. However, they were saved by the graceful tutelage of **Allah**, and in **Allah** should those whose hearts have been touched with the divine hand put their trust.

123. The Battle of Badr ought to have taught you abhorrence of want of faith and lack of discipline. **Allah** has made victory sit on your helm even though you were an insignificant humble force out of heart. Therefore, revere **Allah** and entertain the profound reverence dutiful to Him so that you may hopefully impel yourselves to the feeling of gratitude.

124. You Muhammad told your faithful troops, who were confronted with an unexpected situation and thought they were affronting death, to lift up their hearts and their morale. You said to them: «Is it not enough for you that **Allah**, your Creator, upholds you with an array of three thousand angels specially dispatched from heaven's realm to support your cause!»

125. «Indeed if you exercise patience and entertain the profound reverence dutiful to **Allah** you shall be able to do battle against your enemy. Should you be taken by surprise and be suddenly attacked you shall receive **Allah**'s aid; He shall uphold you with an array of five thousand angels emblematic of onslaught».

126. Such an announcement of **Allah**'s aid was meant to be cheerful news to raise your spirits and to ease your anguish of a torturing hour and make you rest assured of victory. It should have made you realize that victory and the position of supremacy and superiority are an attribute and an act of **Allah**, **AL-Aziz** and **AL-Hakim**.

127. **Allah** ordained this course of events. He purposed to strike a part of the evil group of infidels at the root and so with one single blow would they be severed, or to disgrace them and enrage their blood and put them into such a commotion that would precipitate their humiliation and defeat.

128. It is none of your concern nor is it the concern of your people O Muhammad whether **Allah** reduces your enemy's number and their land or the extent of their power and wealth or whether He effects their defeat or relents and pardons their offence or requites them with retributive punishment. They are a wrongful people.

129. To **Allah** belong all that is in the Heavens and all that is on Earth. He forgives whom He will and punishes whom He will. **Allah** is **Ghafurūn** and **Rahimūn**.

Usury at an early stage of Islam. Later on interest was forbidden altogether (Chapter 2).

130. O you who have conformed to Islam! Usury is incompatible with religion. Do not swallow voraciously whatever interest you can get for the money you lend, doubling and redoubling the interest as you go. Revere **Allah** and entertain the profound reverence dutiful to Him so that heaven may prosper you.

131. And save yourselves the Fire especially prepared for those who disobey **Allah**'s commands.

132. Obey **Allah** and His Messenger so that you may come to be recipients of

His mercy.

133. Enter into rivalry with each other for forgiveness from **Allah**, your Creator, and for a hearty welcome in a Paradise as extensive as are the Heavens and the Earth, specially prepared for those who revere **Allah** and entertain the profound reverence dutiful to Him;

134. It is a paradise of supreme bliss prepared specially for those who spend in divine service in instances of prosperity and in instances of adversity, who restrain and suppress their feeling of anger and accord people forgiveness and do not entertain them with thoughts of ill will. **Allah** likes those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence.

135. Those who no sooner do they commit an immoral act, than they at once recall **Allah** to mind and invoke His forgiveness. Who can forgive transgression of the divine law and the offence against **Allah** but **Him**? They do not insist on their course of action when they know it is wrong.

136. Such persons shall merit forgiveness from **Allah**, their Creator, and the life in supreme bliss in gardens beneath which rivers flow after they will have passed through nature to Eternity. How excellent is the reward of those who strive for a good end!

137. A narration of events, modes of action and examples from ages past serve as evidence for each instance forming a particular case of principle and a signal instance of punishment. Therefore, journey the land you Muslims and pause to think and meditate what you see with your minds' eyes in order to realize the fatal consequence which united all those who persisted in their intentional assertion of falsehood.

138. This is a proclamation for mankind that is documented in the Quran in which Providence is the guide, and an admonition to those who revere **Allah** and entertain the profound reverence dutiful To Him.

Following the misfortune at the Battle of Úhūd, Allah says to the Muslims:

139. Do not falter in your war of belief against positive unbelief nor grieve at heart, for you shall gain the upper hand if your hearts are impressed with the image of religious and spiritual virtues.

140. If you have sustained a heavy blow with injuries, so have the enemies. We rotate fortune and alternate the days of gratification and the days of distress. So that each people have their day and **Allah** distinguishes the steadfast among the believers who are immovable in faith and confers the prerogative of martyrdom on those of you who qualify; **Allah** detests the wrongful.

141. And **Allah** fits those whose hearts are impressed with the image of religious and spiritual virtues so purified to rid them of doubt and of those who are hypocrites and to massacre the infidels who deny Him.

142. Did you think that you would be heartily welcomed in the realm of surpassing beauty and supreme bliss before **Allah** has seen that you have distinguished yourselves on every front or line of battle and that you have been distinguished into the valiant and those who are unwearied in the face of difficulties?

143. Before the encounter with death, you had always wished yourselves dead in the cause of **Allah**, and now that you have seen it executed in your companions, you

falter and let go; you quit your posts and seek much after booty.

A report was circulated among the Muslim troops during the battle that the Prophet Muhammad was slain. This led some to entertain the idea of turning renegades returning to idolatry. In reproach, Allah says to them:

144. «Muhammad is but a Messenger the like of whom have passed away before him. Do you mean if he dies or is slain in battle, you turn renegades and return to idolatry! Indeed he who turns back on his heels and reverses his position shall never hurt **Allah**’s interest in the least, and **Allah** shall reward the thankful.»

145. «Nor can a soul be disembodied except by **Allah**’s permission according to a predetermined point of time that had been entered in a Book. He who so sets his mind upon the mundane things ministering to his enjoyment and content here below shall be requited with what is apportioned to him in this world. He who so sets his mind upon the divine things conducing to **Allah**’s mercy and grace Hereafter shall be requited with what is commensurate with his deeds of wisdom and piety. We will generously reward those who impel themselves to the feeling of gratitude».

146. A good many of the Prophets fought against positive disbelief and with them fought countless numbers of devotees whose hearts had been touched with the divine hand. Never did they falter in consequence of the misfortunes they experienced in the cause of **Allah**, nor were they disheartened or dispirited, nor did they acknowledge themselves beaten. **Allah** likes the patient who are unwearied in the face of difficulties,

147. All they said was no other than their prayer of invocation: «O **Allah**, our Creator, forgive us our iniquities and the excesses into which we might have been driven and help us take a firm position and set our feet firm, and make victory and fortune sit on our helm so that we reduce those who deny you to ruin».

148. In return did **Allah** requite them with what they merited for their deeds of wisdom and piety here below and the surpassing merit Hereafter. **Allah** likes those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence.

149. O you who have conformed to Islam do not falter by consequence of misfortunes in battle nor lend an ear to the infidels who deny **Allah**. For if you open your hearts, ears to them, they shall be able to turn you renegades and you will relapse into infidelity and come to be great losers.

150. Do not forget that **Allah** is your Tutelary Guardian and who can gain advantage on **Allah**!

151. We will inspire terror in the infidels' hearts and dishearten them for incorporating with **Allah** other deities He never authorized. Their destined abode is Hell and evil indeed is the destined habitation of the wrongful.

152. **Allah** has kept His promise to you as was shown in putting your enemy to rout, **Allah** permitting, until you began to falter by reason of opposing arguments. Some were in favour of obeying the Prophet's command and maintaining their posts and the others against his command, running after booty, at a time when the Prophet was about to make the victory. Among you are those who are concerned only with the interests and pleasures of life below and its mundane things, and others whose main concern is **Allah**’s grace Hereafter. Then did **Allah** distract your minds and your

attention and made you draw off from the battle field to test your true inclination and He afforded you forgiveness. **Allah**'s bounty abounds in those whose hearts have been impressed with the image of religious and spiritual virtues.

153. You forced your way up the hill paying attention to no one while the Prophet in the rear convoked you to come to fight. There, did **Allah** requite you with grief, upon grief, for being balked of your booty and for fleeing in the face of danger, so that you would learn not to grieve for what you miss nor to despair for what befalls you. **Allah** is **'Alimūn** of all that you do

154. Thereafter did **Allah** replace the emotion of sorrow and grief by peace of mind and sense of security, which induced the eyes of some of you to take themselves to slumber. Others were aroused to emotion, which begot unjust suspicion of **Allah**, and a state of mind characteristic of ignorance - analogous to the ignorance induced by paganism. The latter keep their thoughts to themselves and do not express them to you O Muhammad and they say to themselves: «If we had a say in the matter we would never have been slain here in battle!» Say to them: «Had you decided to be the stay- at- home, those of you predestined to be slain would have emerged to the sites of their interment.» Such a train of events, **Allah** has ordained to expose your actions interpreting your thoughts, and to test your innermost being for such a disposition as your hearts and minds would incline you to propound. **Allah** is **'Alimūn** of all that is stored in the bosoms.

155. Those of you who turned tail and abandoned their posts on the day the two forces met were but victims of **AL-Shaytan**. Who took advantage of their disobedience to the Prophet and led them to their fall from their first perfection. However **Allah** has afforded them forgiveness. He is **Ghafurūn** (Indulgent), and **Halimūn** (Forbearing).

156. O you who conformed to Islam, be not like those infidels who denied **Allah** and thought they could prevent what is fated to happen. On every occasion when they lost some of their fellow countrymen in journeys of trade or in wars, they expressed their thoughts in words: «Had they been with us and remained here, they would not have died nor been slain.» This feeling and thought did **Allah** infuse into them to actuate their hearts and minds with grief. It is **Allah** who gives life and occasions the moment of death and He is **'Alimūn** of all that you do.

157. If you are slain in the course of a hostile encounter between belief and positive unbelief or you die in battle or from another cause, you will have merited **Allah**'s forgiveness and mercy. This outweighs all that you might have earned or accumulated had you been carried through the stealing steps of age into advanced life. Therefore, give up resentment against them and invoke on their behalf **Allah**'s mercy.

158. Whether you die or be slain, shall all of you be gathered to **Allah**.

159. **Allah** of His mercy made your heart, O Muhammad, ever tender in the treatment of the calamity which they -your people- brought upon themselves in battle. He made you speak to them in the gentle voice of peace. Had you been unsparing in censure and reproof and harsh hearted, they would have broken the bonds of loyalty and would have broken away from you. Therefore, give up resentment against them and invoke on their behalf **Allah**'s mercy and consult with them upon matters of great moment, matters on which you received no divine authoritative instructions. So when you have caused a discord to pass into a concord and resolved on a course of action,

then in **Allah** you trust, for **Allah** likes those who put their trust in Him.

160. If **Allah** upholds you and confers on you His tutelary protection, no one can gain advantage over you, and if He should deny you tutelary protection, who else is there besides Him who can protect you or help you in distress and misfortune! In **Allah** should those whose hearts have been touched with the divine hand put their trust.

Whispering tongues can poison truth. The hypocrites tried to poison the minds of those who quit their posts in battle and ran after booty, They said to them that the Prophet secretly appropriated a portion of it. Allah says to them:

161. It is not a Prophet who would appropriate spoils or anything else to wrong uses or apply it dishonestly to his own use. Nor would he ever betray the trust or the one who trusted him. He who withholds from anyone what is his, by right, shall carry in Day of Judgement the insignia of fraud and misappropriation when every soul shall be requited with what is commensurate with its deeds and no one shall be wronged.

162. Shall he who obeyed **Allah**'s statutes in quest of **Allah**'s satisfaction compare with the one who came within the measure of **Allah**'s wrath and has been destined to the abode in Hell, which is an evil destiny!

163. People are divided according to grades of quality, disposition and attributes as determined by **Allah**. **Allah** is **Bassirūn**, He sees all that they do.

164. **Allah** has been gracious to those whose hearts have been touched with the divine hand. He raised in their midst a Messenger who is related to them by kinship and by spiritual qualities into which they all entered. He is a Messenger who shall recite to them His revelations, impart sanctity to them and teach them the Book -the Quran- and acquaint their hearts with wisdom, notwithstanding that they were once lost in the maze of error and liberally swam in immoral pleasure.

Battle of Uhud versus that of Badr

165. Now that you have been wedded to a calamity which you brought upon yourselves by consequence of disobedience when the two forces met, a calamity which does not compare with that you brought on your enemy that was twice as severe; now you ask: «How did it happen and what was it due to?» Say to them O Muhammad «You brought it on yourselves as a logical conclusion for your wrongful action. **Allah** is indeed **Qadirūn** over all things»

166. What befell you that day when the two forces met was justly brought about by **Allah**'s permission to distinguish those whose hearts reflect the image of religious and spiritual virtues,

167. He exposes the hypocrites who pretended to be other then they are. When they were asked to join the Muslim forces to fight in the cause of **Allah** or at least to defend their own interests; they made excuses. They said, «We would gladly follow you if we knew how to fight.» They were then furthermost from **Allah** and their words did not accord to their inmost thoughts. **Allah** knows best their secret feelings.

168. It was those who stayed at home who had something to say in defense and extenuation of their conduct. They made unfavourable comments on their fellow Muslims who were slain in battle; They said; «Had they obeyed us and remained here, they would not have been slain.» Say to them O Muhammad. «If this be the case,

then avert death and prevent it from befalling you if indeed you are declaring the truth».

169. Do not consider them dead the martyrs in the cause of **Allah** for they are living in heaven's realm in the venerable and. revered August presence of **Allah**, their Creator, laying in divine provisions,

170. Rejoicing beyond a common joy at **Allah**'s bounty abounding in them and joyful for those who are yet to join them for they shall have no grounds for alarm nor shall fear or dread fall upon them nor shall they come to grief.

171. They have assumed a state of mind that brightens up their faces for the grace and the bounty conferred on them by **Allah**. It is a state of mind with an air of assurance that **Allah** does not withhold nor withdraw the grateful return due to those whose hearts have been impressed with the image of religious and spiritual virtues.

172. Who responded favourably to **Allah** and to His Prophet and resumed fighting after they had stopped having been wedded to the calamity. It was those who excelled at the battle and entertained the profound reverence dutiful to **Allah**; they shall be requited with what is generously commensurate with their deeds.

173. The news simply strengthened them mentally and morally and confirmed their faith, when they were told by the people that their enemies had mustered up a great number of troops to fight against them so, they should be fearful of them. It was those who did not fear fate; they feared naught but **Allah**, and said; «**Allah** is the answer to our purpose, our hopes and our needs, and how excellent He is for the Tutelary Guardian»

174. Never was battle executed with greater determination, that the enemy had sensed and consequently fled from the rage of those whom they considered persecutors. There and then did the Muslims return, by the grace of **Allah** and His bounty, unharmed and not even touched physically in any way. They espoused the cause of **Allah** and His satisfaction and were consequently qualified to receive His blessings, and **Allah**'s bounty is plentiful, full flowing.

175. It was only AL-Shaytan hiding behind those with characteristics befitting him, who inspired terror in the hearts and minds of those who were submissive to them, who in turn tried to transmit it to some of you! Therefore, do not be fearful of them but fear Me if indeed your hearts have been impressed with the image of religious and spiritual virtues.

176. Let not those who impel themselves heedlessly on infidelity grieve you O Muhammad. They shall not harm **Allah** in the least. **Allah** has intended to allot to them no share of the bliss Hereafter, and there awaits them a condign punishment.

177. Those who exchanged faith for infidelity shall never harm **Allah** in the least and their awaits them the torment which shall be laid on the damned.

178. The infidels must not think that the respite We grant them is for their own good; We simply give them plenty of rope to allow them free action in order that they commit themselves further to the evil line of conduct. There awaits them a condign and humiliating punishment.

179. It was never in the set of **Allah**'s correlated principles to let those who conformed to Islam remain in this present state which is a combination of circumstances and attributes, but only to segregate the bad from the good, expose the

malevolent and distinguish the benevolent. Nor did **Allah** intend to endow you people with the prerogative of divination nor with power of knowing the unknown or realizing the unseen or the invisible. Yet He chooses from His Prophets whom He will and gives them knowledge of events to come according to His will. Therefore, believe you people in **Allah** and give credence to His Prophets, for if you believe with hearts that reflect the image of religious and spiritual virtues and entertain the profound reverence dutiful to Him, you shall be requited with a great reward.

180. Nor should those who are unwilling to spend in divine service of what **Allah** conferred on them consider this tight fisted disposition an advantage to them. To the contrary, it is an injury to their interest and prejudice to their credit. They shall be fitted round their necks in Day of Judgement with the insignia of what they hoarded. To **Allah** shall be the inheritance of the realms of the Heavens and the Earth, and **Allah** is **'Alimūn** of all that you do.

181. **Allah** has heard the discourse of those of Ahl AL-Kitab who expressed their thoughts in words, saying: «**Allah** is poor whereas we are rich.» We will record their dissertation as well as their unjustified slaying of the prophets, and shall say to them at the predetermined moment: «Now taste the torment of burning in the Fire»,

182. «This is the train of evil that your wrongful and unclean hands have drawn after them.» **Allah** is not unjust to His servants,

183. Who said: «**Allah** has enjoined us not to give credence to a Prophet until he has presented to us an offering which of necessity be devoured by a fire from heaven.» Say to them O Muhammad: «Many Prophets before me had presented you with clear evidence of **Allah**'s Omnipotence and of their delegated divine authority and with such divinely miraculous acts as you have described, why then did you bring death upon them if indeed you are declaring the truth!»

184. «Should they disbelieve you and think you convey a false message; they had already refused credence to Messengers sent before you; who were sent to them with clear and plain revelations and signs, Scriptures and Psalms guiding out of darkness and superstition of later times and out of want of spiritual and intellectual sight into illumination and enlightenment».

185. Every soul is destined to the encounter with death and in Day of Judgement shall you be requited only with what is due to you. He who is diverted from the path leading to Hell to the path bounding for Paradise will have triumphed. Life here below is but an animate existence affording pleasure, deceiving those with foolishly credulous ambition and vain employment of time.

186. You people shall be afflicted with some disagreeable events and misfortunes to test your qualities. You shall experience loss in wealth and in lives and you shall hear injuriously contemptuous insults from those who received the Book before you as well as from those who incorporate with **Allah** other deities. If you are patient and forbearing and you entertain the profound reverence dutiful to **Allah**, you will have then considered matters with an attitude of mind reflecting high spirit and strong will.

187. For once did **Allah** make a covenant with Ahl AL-Kitab. They should make the Book genuinely known to everyone and not hide the least part of its text and its precepts. However they cast it behind their backs and exchanged the truth for the worthless vanity of the fleeting and ephemeral world. How evil and how ill indeed is the advantage they gained.

188. Do not think, O Muhammad; that those who rejoice at their successful perversion of their own Scriptures from its original purity to what accords with their own desire, and love to be credited with theological virtues which they do not possess, that they shall escape torment!. They shall in fact be put to the torture.

189. To **Allah** belongs the Absolute Sovereignty of the realms of the Heavens and the Earth. **Allah** is **Qadirūn** over all things.

190. Indeed, the creation of the Heavens and the Earth, and the variation in duration and the constant alternation and succession symbolic of the night and the day are signs with prodigies emblematic of Omnipotence and Authority sensed by those who reflect.

191. They think of **Allah** with reverent feeling, standing, sitting and lying on their sides and ponder and meditate the infinite creation of the Heavens and the Earth. They interpret their thoughts in words of an invocatory prayer: «O **Allah**, our Creator, the One and only Ilah they say, You did not bring all this into being and caused it to exist to no effect or purpose. Glory be to You and extolled are Your glorious attributes. We beseech You to ensure us immunity from the torment of the Fire».

192. «O **Allah**, our Creator, indeed, he whom You destine to the abode in the Fire of Hell, You will have vested with the insignia of shame, and no help shall be afforded the wrongful».

193. «We heard O **Allah**, our Creator, a herald promulgating spiritual prompting to recognize **Allah**, the Creator, and to serve Him, and we responded favourably by adopting Your system of faith and worship. O **Allah**, our Creator, we pray and beseech You to afford us forgiveness of our iniquities and to remit Our deeds of an evil savour and to allow our disembodied souls to join those of the righteous».

194. «We pray and beseech you O **Allah** to bestow on us what You promised us at the hands of Your Prophets and not put us to shame on the Day of Resurrection; You certainly never fail to fulfill a promise».

195. There did **Allah** respond favourably to their invocation and answer their prayer; He said «Indeed I do not annul, withhold nor withdraw the fruit anyone, man or a woman, is entitled to reap from deeds of wisdom and piety, you spring one from the other. Therefore, those who emigrated and were ousted from their homes and suffered in My cause and fought the war of belief against positive unbelief and have survived or been slain shall be entitled to a great reward. I will remit their deeds of an evil savour, I will welcome them in gardens of bliss and surpassing beauty beneath which rivers flow, a reward from Heaven, and in **Allah**'s grace rest hope and mercy and the best reward»

196. Let not the instances of prosperity falling to the infidels by the labour of trading from one place to another deceive you O Muhammad.

197. Wicked men are not denied prosperity, but the pleasure it affords them is of short duration, and then punishment must follow conviction. They are destined to the abode in Hell and evil indeed is that abode.

198. Those who revered **Allah** and entertained the profound reverence dutiful to Him shall be heartily welcomed in gardens of bliss and surpassing beauty beneath which rivers flow wherein they will have passed through nature to Eternity in a perpetual ecstatic delight, characterizing the abode prepared for them by **Allah**. Whatever **Allah** has in His heaven's realm of blissful rapture is the best reward which

merits expectant waiting by those vested with conformity of life and conduct to the requirements of the divine and moral laws.

199. Certainly, among Ahl AL-Kitab are those who believe in **Allah** with hearts impressed with the image of religious and spiritual virtues; they give credence to all that has been revealed to you Muslims and to all that had been revealed to them. They humble themselves to **Allah** and never do they exchange the truth and the established divine principles for the worthless vanity of the fleeting and ephemeral world. **Allah** shall reward such people with what is generously commensurate with their deeds of wisdom and piety. **Allah** is swift indeed in putting the law into execution.

200. O you whose hearts have been touched with the divine hand, in patience you possess your souls. Outdo all others in exercising patience in the face of difficulties and sit, like patience on a monument, smiling at grief and maintain your deeds of wisdom and piety and entertain the profound reverence dutiful to **Allah** so that Heaven may prosper you.

Chapter 4

« The Women »

AL- NISA

« Madinite »

This Surah (Chapter) was revealed over a period of months shortly after the battle of Uhud in which many of the Muslims were killed primarily due to disobedience and lack of discipline. An event that caused a great concern with regard to orphans, widows and captives of war; declaration was made of some women's rights, they were denied under paganism. The Surah for the first time in the history of religions dealt with the law of limiting polygamy. AL-Tawrah (the Torah) permitted plurality of wives at once and such rule was not abrogated

in AL-Injil (the Bible), and the Church permitted polygamy in medieval times -Kings of Europe- Islam limited polygamy to four wives and made it conditioned. The Surah dealt also with the hypocrites who were supporters of the enemies of Islam, and at this stage Islam began to acquire its own characteristics and be purified of paganism. The Surah considered also some basic principle guiding mankind in general, and Muslim in particular, to elegance, manners, equity and justice as applied to family life, the orphans, marriage, divorce, trusts and insists on reconciliation, if feasible, and considers it consistent with piety Allah has proclaimed in this Surah His mandates relative to hereditary succession of property and to women whom we are forbidden to join in wedlock. Other subjects have also been treated in this Surah and they include: the act of worship in war time, the irreverence displayed by some people of the Book (Ahl AL-Kitab) such as their slanderous discourse against the virgin Maryam (Mary) and the Crucifixion of Christ, those whom Allah takes upon Himself to forgive and those who shall be denied forgiveness, and above all: Never shall Allah forgive the impious irreverence of incorporating with Him other deities, but He forgives all else to whom He will.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. O you people: revere **Allah** your Creator, and entertain the profound reverence dutiful to Him, Who brought you -into being from one single soul-Adam- and from him did He create his mate -Eve-, and from joining both in matrimony did He propagate multitudes of men and women. And revere **Allah** Whom you invoke for aid and protection and to Whom you appeal in witness that a statement or the like is true, and revere the wombs. That bore you and regard them as having a divine and sacred character; **Allah** has always been **Raqibūn** (Omnipresent), He has always kept a vigilant eye upon you.

*****Commentary:***

Allah's Creation reflects His Omnipotence to regulate things by science and to please by perfection of execution. The popular belief among some laity: Eve was created from Adam's rib. This notion is not far from the truth .It is this area –loins – (not in the rib itself)the gonads (testes in males and ovaries in females)develop .They descend to their normal sit in the scrotum (male),in the pelvis (female) sometime before birth. Afterbirth: About age 10,the gonads might develop a swelling (tumour)with or causing musculinizing or feminizing characteristics. Furthermore, the ovary might develop a cyst-sac containing fluid or human element: hair ,teeth ,fat ,glands ,etc…(See v.59.c.3)

Reference: Benson, R.C., Current OBS and Gyn. Diagnosis and treatment, 1980.

Consequently:

It is reasonable to assume that Eve was created from Adam's loin, close to the rib.

2. And restore to the orphans their property and do not exchange the worthless which you might own for the good and valuable which they own, nor incorporate their property with your property; this has always been regarded by **Allah** as a great sin.

Female orphans and marriage:

If you wish to marry a female orphan of whom you are the guardian, then you must realize that:

a) she is really willing to join you in wedlock;

b) she must be given all that a non - orphan free woman is entitled to according to Islamic principles dower, justice in marriage tie, in dealing and in taking care of her property, etc…;

c) she is entitled if she so wishes with a sound and mature mind to manage her own property. In short, Islamic principles must prevail, - see verse. On the other hand:

3. (a) Should you have an uneasy sense of the probability of an unjust action against the orphans' interest consequent on volition stronger than your own viz. marriage for selfish motive principles, age incompatibility, inappropriate dower, marriage against their wish then make for them other arrangements.

Plurality of wives

Neither AL-Tawrah nor did AL-Injil limit plurality or Polygamy, Ya'qūb (Jacob) practiced polygamy and so did Dawūd (David) - First Chronicles, 3, six wives plus concubines - and also Sulayman (Soliman) as well as many before them and many after them. and never did the New Testament prohibit or abrogate what the Old Testament had permitted. Many of the kings had a plethora of wives, sometimes totaling five hundred wives (e.g. King Darius of Persia). Secular, civil laws, codified in the last two hundred years, were the first to limit the number of wives at one time The practice continued well into the Nineteenth Century, and was the main cause of Hemophilia in the European royal family. The Quran, therefore, was the first Book to limit plurality and made it conditioned. - see also V,129-130, C4.

It was also the first religion to forbid incest and marrying those forbidden, V.23.

(b) And you may join in wedlock with as many as two, three, or four of other women of your choice, with the proviso of observing Islamic principles. But if you fear you shall not be able to exercise justice among this many, then do not marry more than one, or you may adopt, under the circumstances, the captives on hand into intimate relation of marriage or into intimacy, for the operation of natural instinct or innate propensity that is more sure and simple, than that of reason needs to be satisfied but in the frame of Islamic principles of kindness and equity: This prudent course of action is less likely to make you depart from moral righteousness and not to have children whom you cannot supply with the necessities of life.

4. And give the women, whom you join in wedlock. their dower with good will. But if they -the women- willingly remit a part thereof of their own accord, then you may eat it into your hearts and enjoy it; may it give you pleasure; may it do you good!

5. And when time is ripe to hand over the property, with which you are entrusted, to the orphans who now come of age, make sure they are not characterized by a disordered mind; this property is in fact the trust of the community but held in trust by a particular individual. If they are incapable, then exempt them from this responsibility but gently and with kindness. And the property shall serve as the source from which you sustain them and clothe them. And let your dissertation with them be

a sweet discourse.

6. And test the orphans now and then until they reach maturity and be fit -for marriage. If you feel they are characterized by good sense and prudence, then hand over to them their property and you must not abuse it nor act with expedition of time and events to absorb it or devour it before they come of age. And he who is entrusted with the property must not impose a liability or charge a fee for the execution of his functions, but be virtuous should he be wealthy and opulent. But if he is poor, then he may remunerate himself with equity. And when you hand over the, property to them -the orphans- you must have others witness the transfer, and sufficient is **Allah** to be **Hasibūn** (a Witness Who calls to account).

7. Men have a rightful claim to the property left by the parents and the kindred, and, women have the same rightful claim to the property left by the parents and the kindred, be it little or much; it is a clearly defined portion allotted to them by Providence.

8. And should the poor relatives, the orphans and the needy be present at the occasion of dividing the heritage and distributing it among the heirs, then provide. them with some portion of it as a gesture to avoid a disappointment of their expectation and the envy they feel at the superior advantages of others. And let your dissertation with them be a sweet discourse.

9. And let those who are settling the property upon the heirs revere **Allah** and keep him in mind and be disposed to propose what is right as they would like others to do with their heirs on whose account they shall be deeply concerned should they be left young and helpless.

10. Indeed those who wrongfully eat the orphans out of their property simply consume but fire into their bellies and shall suffer conflagration.

The Broad principles of Inheritance:

11. **Allah** commends - to you your children thus:

a) The male shall inherit the equivalent of what is apportioned to two females.

b) If the heirs are females and their number exceeds two then they equally share the two thirds of what the deceased has left.

c) And if one daughter be the only heir, then she has a rightful claim to one half.

Parents:

a) If the deceased has left a child with his parents, then each of the parents shall have a rightful claim to the sixth.

b) But if the deceased has left no child and his immediate heirs are the parents, then one third goes to the mother, and the rest to the father .

c) Unless he has also brothers and/or sisters, then the mother inherits only the one sixth.

These proceedings are concluded after a legacy, he might have bequeathed, has been paid besides a due debt. Commit all your causes to **Allah** Who knows what is

best whereas you do not know which of your parents and your children is best to you. This is an authoritative direction decreed by **Allah;** indeed **Allah** has always been **'Alimūn** (Omniscient) and **Hakimūn** (Wise).

12. a) And you have a rightful claim to half what your wives have left if they have no child.

b) But if they, have a child, then you are entitled to one quarter only of what they have left after a legacy, they might have bequeathed, has been paid besides a due debt.

c) And your wives shall have a rightful claim to one quarter of what you have left in the event you have no child.

d) But if you have a child then one eighth only of what you have left goes to them after a legacy, you might have bequeathed, has been paid besides a due debt.

e) And if the deceased, a man or a woman, has no immediate heirs, but only a maternal brother and/or a sister then each of them shall have a rightful claim to one sixth.

f) But if the maternal brothers and/or sisters are more than two, then they go shares in the one third, man and woman alike, after a legacy which might have been bequeathed has been paid besides a due debt, without prejudice to any of the heirs' rights or claims. This is an authoritative commendation decreed by **Allah**; **Allah** is **'Alimūn** and **Hakimūn**.

13. These are the limiting provisions imposed by **Allah**, and whoever obeys **Allah** and His Messenger shall be a recipient of **Allah**'s blessings; **Allah** shall welcome them into gardens of bliss beneath which rivers flow wherein they will have passed through nature to Eternity, and this is indeed a triumph supreme.

14. And whoever disobeys **Allah** and His Messenger and goes beyond the limiting provisions prescribed by **Allah**, shall Heaven lay his transgression to his charge; **Allah** admits him to Hell wherein he shall last forever, suffering a humiliating punishment.

Lewdness or Lasciviousness:

15. And those of your women who commit themselves to acts of sexual immorality shall be punished on the credit of four witnesses of your men (co-religionists) who are known to recourse to general principles of justice. Should these men attest to the truth of the act, then confine them indoors (or in-doors) until death claims them or until **Allah** ordains for them a special providence (construed to mean repentance and marriage)

16. And if two of your men commit themselves to the same evil line of conduct (homosexuality) do punish them both. But if they repent and abandon wrong-doing, then disregard their past act and do not reproach them to induce mental pain; **Allah** has always accepted true repentance and the atonement made by the people; He has always been **Tawabūn** (Relenting) and **Rahimūn**.

17. **Allah** takes upon Himself to accept the repentance of those who commit themselves to an evil line of conduct proceeding from undue haste and want of thought and soon thereafter wake up. to the realization of the, consequence of the

event and immediately feel contrition and in lowliest plight repentant stand. Such persons, shall **Allah** give up resentment against them and pardon their offence; **Allah** has always been **'Alimūn** and **Hakimūn**.

18. But in no case shall **Allah** take upon Himself to accept the repentance of those who consume their life in wrong - doing until the encounter with death when each of then will says: «Now do I repent,» nor of those who are caught in the Jaws of death with minds captivated in disbelief. Such persons shall be denied **Allah**'s forgiveness, and We have prepared for them a condign punishment.

19. O you who have conformed to Islam women are not a property to be inherited against their will following the death of their husbands; you are forbidden to copy this pagan custom, nor are you allowed to ill treat them to force them to give up a part of the dower or of the property you have given them, unless they have been proven guilty of an evil line of conduct. And you must live with them in equity and honour according to the manner and the Islamic laws of matrimony. And should you take to them so much dislike; it may happen that you dislike something whereby **Allah** makes all grace abound.

20. And if any of you decides to dissolve his marriage contract with his wife in - favour of matrimonial union with another, and you had dowered your divorcee when you joined in wedlock with a talent of gold, you shall not recover the least part of it; would you reclaim what is their right by fraud and dishonesty and you stand manifest of deceit and falsehood.

21. And how could you reclaim it when you have already entered into matrimony and communion with one another and your vows and solemn promise of allegiance and good will have been pledged to them before **Allah**.

"'Imran(Amram) took for himself Jochebed, his father's sister, as a wife and she bore him Aaron and Moses" Exod. 6 : 20 Judah, the son of Israel married his daughter - in - law. "And Tamar, his daughter - in - law bore him Perez and Zerah" First Chronicles, 2 : 4".

And there came Islam with its virtues forbidding such marriages.

22. And do not marry the women whom your fathers (deceased or divorced) have married before; **Allah** shall drop into oblivion what happened in the past. This incestuous union has been regarded by **Allah** as-an immoral act, a degrading vice and an evil line of conduct.

Forbidden Degrees: Certain degrees of relationship within which people are forbidden to marry:

23. Forbidden are : your mothers, your daughters, your sisters, your paternal and maternal aunts, your nieces on the brother and sister's side, your foster - mothers, your foster- sisters, your mothers - in - law, your step -daughters with whose mothers you have consummated marriage, but you are absolved to marry them if you have annulled your unconsummated marriage to their mothers -your daughters-in- law whose husbands are your own sons who generated from your own loins. Nor can you effect a, matrimonial union with two sisters at the same time; bygone shall be bygone; the new era shall begin; indeed **Allah** has always been **Ghafurūn** (Forgiving) and **Rahimūn**.

Commentary:

Islam became the first religion to forbid incest and marrying those that are forbidden to men and women upon its followers. During pre-Islamic times, evidence reveals that 'Imran married his father's sister Yukabad, and she bore him Qulun and Mussa. Evidence also shows that Yahuda, the son of Isra'il married his daughter-in-law, who bore him Farras and Zarah. The practice continued well into the Nineteenth Century, and was the main cause of hemophilia in the European royal family.

24. Nor can you marry the women who are married except the captives on hand; a prescriptive rule imposed by **Allah** on you to observe. But lawful unto you are all who are beyond this limiting provision, with the proviso that you seek to win, with your resources, the women of your choice to unite with them according to Islamic laws of matrimony and not according to vicious indulgence in sexual pleasures. And pay those of them whom you shall enjoy, their dowers; it is a duty incurred by such bond. Nonetheless you shall not fall into consequence if you mutually agree to give her more than what you have dutifully paid or you take back from her what she wishes to remit of her own accord; indeed **Allah** has always been **'Alimūn** and **Hakimūn**.

25. And those of you who do not have enough resources to marry the Muslim, -women who enjoy civil liberty, may turn the course and resort to the young unmarried Muslim women among those reduced to a servile state; and **Allah** Knows best those of you who justify faith as a conviction operative on their character and will. You take them in marriage by permission of their guardians and pay them themselves, their dowers with good will, and choose those of them who are characterized with the attribute of chastity, faith and fidelity and ornamented with the flower of honesty and not enamoured of other men. And when once they are united in wedlock, they have to guard-themselves from being supposed (temptation). And should they commit themselves to an evil line of conduct, then they shall suffer for their offence, but their punishment shall be half that inflicted on free women for the same offence. Such course of action is ordained for those who are afraid to live in celibacy lest they commit themselves to an evil line of conduct and incur the undesirable consequence. And if you be patient and quietly await the course of events, it is better for you, and **Allah** is **Ghafurūn** and **Rahimūn**.

26. **Allah** intends to indicate to you the best course of action and to guide you to divine providence and to the habits of life acquired by those who came to this world before you, and to give up resentment against you and pardon your offence. And **Allah** is **'Alimūn** and **Hakimūn**.

27. But whereas **Allah** takes upon Himself to extend His mercy to you and give up resentment against you and pardon your offence, the wicked bred to the taste of lust appetent wish to see you alienate **Allah**'s purpose and depart far distant from the path of righteousness.

28. **Allah** means to unburden your minds and your conscience by ordaining what is compatible with your nature and to unburden to you the sins and sorrows of life, for man was created wanting in moral strength endurance, and resistance, lacking fortitude and courage, strength of purpose and will, and the weakest among you are often deceived by others.

29. O you who have conformed to Islam: Do not eat your property out of each other in irreverence, wickedness, dishonesty and impiety (usury, gambling, cheating,

adulteration, treachery, monopoly, bribery, embezzlement, stealing and such vices); this leads to a gradual self- destruction, unless it be a trade or exchange of commodities for a profit consented to by both the buyer and the seller. Nor shall you kill each other or commit self-murder; **Allah** is ever **Rahimūn** to you,

30. And he, who sinfully and wrongfully commits himself to such line of action, shall suffer grievously; We will subject him to a dreadful conflagration, and this is easy for **Allah** to do.

31. If you avoid and refrain from committing the major sins which have been forbidden unto you, We will grant you remission for your iniquities and admit you into favour and grant you an honourable entry into the realm of bliss and the beatitude of heaven.

32. Do not have a longing to the superior advantages or privileges **Allah** has gifted some of you above others. Men have a rightful claim to be apportioned the proper share of what they have earned (by labour or inheritance), and women have a rightful claim to be apportioned the proper share of what they have earned (by labour or inheritance) therefore, do not express yearning in an emotional voice after the privileges of others, nor suggest it secretly to the mind, but long for the bounty of Providence and show that you have fulfilled the requirements for deserving what you prayed for; **Allah** is ever **'Alimūn** of all in all.

33. To all and each have We determined successors lawfully entitled to inherit what the parents and the kindred have left. But you must dutifully honour the pledges you vowed in the past to others in good will (heir presumptive, a slave released from bondage or a Muslim immigrant, whose right to the apportioned share of the heritage must not be defeated by a nearer heir), and keep in mind that **Allah** is **Shahidūn** (a witness to all things).

34. Men are the tutelary guardians of women's interests and welfare by consequence of, the inherent constitutional qualities and attributes **Allah** has invested in one, above the other, and by virtue of the expenditure they incur. Virtuous women are obedient and' responsible, morally accountable for their deeds and capable of fulfilling an obligation and trust in their husbands' absence; virtues that accord well with divine principles. As to those of them whom you consider pervasive and you have a cause to fear, you simply exhort them and urge them by kind words to laudable conduct. Should they turn a deaf ear then absent yourselves from their society in bed. If they still sleep in the bed they have made, then beat them. But if they submit to your good will at any stage and surrender themselves to correction, then do not crush their feelings, their minds or their spirits; nor keep them under tyrannical exercise of power or burden them with cruel and unjust impositions or restraints; **Allah** is ever the Unique Whose attributes belong to the highest regions of thought and reality, the Unique Who is ever eminently entitled to the designation: The Supreme.

Commentary:

The Prophet said“ Revere Allah …in your treatment of women, they are an aid to you. But when they are unfaithful to the marriage-bed, then beat them but not to cause injury ; supply them with victuals eatables and drinkable and clothe them”

And in Women’s abuse–be it injurious speech or action he said: «The best among you is he who is kind to his family and I’m the best among you to show kindness to my family».

And in violence he said «None of you shall beat his wife as he beats camels, he

whips her in the morning and approaches her at night»

Companions and Jurists advised that any of these steps must be taken in private to void her disgrace and dishonour.

35. And if you suspect a breaking of union or continuity between them or impending ruptured relations, then you may choose an arbitrator from his (husband's) side and an arbitrator from her (wife's) side, to whom both parties agree to refer their claims, in order to obtain an equitable decision. Should they both (man and wife) be willing to reconcile their differences and quarrels, then **Allah** shall reconcile them with their own hearts and make sympathy of love unite their thoughts; **Allah** has always been **'Alimūn**, and **Khabirūn** (well acquainted with all that you are doing).

36. And worship **Allah** and do not incorporate with Him other deities, and commit your parents to your kind care and display to them and to the kindred who are related by blood and to the orphans a friendly and kind disposition. A similar disposition is extended to the poor and to the neighbour related or immediate, to the associate and to the wayfarer, and to those on-hand, whether they be captives or reduced to servile state. And do realize that **Allah** detests every boastful who exalts himself unduly and displays inordinate self-esteem.

37. Those who are miserly, unwilling to give in benevolence or spend in divine service and induce others to be mean and parsimonious, and hide **Allah**'s grace in whom it abounds, have in effect permitted the forbidden and commended it to others. We have prepared for those who bid defiance to **Allah** and rise defiant against His ordinances a condign and humiliating punishment.

38. And those who spend of their wealth ostentatiously under the garb of benevolence only to attract notice and to win the admiration of people while in fact they believe neither in **Allah** nor in the Last Day, have bound themselves to their wicked kind and walked in the footsteps of those with characteristics befitting AL-Shaytan. And he who associates himself with the Devil, has in fact espoused evil, and evil indeed. Is the companion.

39. What would they -the infidels- lose should they recognize **Allah** and be disposed to believe in the Last Day, and spend in divine service of what **Allah** has bestowed on them! Indeed **Allah** is ever aware of them, **'Alimūn** of all that they do.

40. **Allah** is He who established the principle of Justice and established Himself as the fundamental and infinite source of justice; would He be unjust! Never in the least does **Allah** wrong anyone for the equivalent of an atom. And to induce people to justice, He mercifully requites the pious deed with. double what is commensurable with it, and He requites those who are faithful to Him with a great reward.

41. How will it be if and when We call. Upon the Messenger of every nation to bear witness to his people's deeds, and We call upon you O Muhammad to bear witness to these people's actions!

42. There and then shall those who denied **Allah** and/or His statutes and disobeyed the Messenger, wish they could be leveled in the dust, and not one fact can they hide from **Allah**.

Intoxicants were forbidden in stages, here and elsewhere: 2:219, 5:90/91

If on the road and spiritually unconditioned and there is no water to bathe,

then ablution -real or metaphoric - becomes an obligation.

43. O you who conformed to Islam: Do not engage in the act of worship while you are under the influence of intoxicants nor pray when you are spiritually unconditioned, unless you are on the road, until you have bathed. And if you are sick or on the road or have defecated or touched women and the sensation or contact stirred you to passion, and you did not find water for ablution, then metaphoric ablution be a religious rite: apply clean sand, dust or dry earth lightly to your faces and hands; **Allah** is ever **'Afawūn** (Indulgent) and **Ghafurūn**.

44. Have you not seen O Muhammad into the irreverent disposition of those who had their share of the Book and of divine Knowledge, (Ahl al-Kitab), how they exchange the guidance of Providence to the path of righteousness for the perplexed path in the maze of error and wish you would alienate you from the purpose of **Allah** and err and stray from the path of righteousness!

45. **Allah** knows best those who are at enmity with you who seek to injure you and afflict you, if they could, with an irretrievable disaster. But enough is **Allah** to be your Tutelary Guardian and enough be He to afford you help.

46. Among those who are imbued with Judaism are some who translocation the words of the Sacred Scriptures to alter the intended sense of **Allah**'s words. And they interpret their thoughts in words and in deeds; they say to you O Muhammad: «We have opened our hearts' ears but their actions in fact to their words do not accord, featuring disobedience to which they give voice and insolently say: «We disobey». And they direct to you the words superficially denoting politeness and deep respect that you think they are saying: «We need you to apply your mind and your ears to us, and you are excused if you do not listen, but please attend to us.» In point of fact the way they pronounce the words with their tongues in their cheeks (or in Hebrew) admits of secondary bad meaning and insult of the religion, thus: Listen, may you never hear and be afflicted with deafness, you are a thoughtless bad one. But had they said: «We open to you our hearts' ears and we obey, please listen to us and "unzurna" and direct your intellectual eye upon us;» it would have been much better for them and indeed honourable. But **Allah** has cursed them for their disobedience and their infidelity; how greatly shaken is their faith in **Allah**!

47. O you to whom the Book had been given -Ahl al-Kitab-: Give credence to the Book -the Quran- We have revealed to Our Messenger Muhammad, corroborating and authoritatively validating the authentic Book AL-Tawrah you hold in possession, before We expunge faces, and wipe out their features beyond recognition and eclipse their splendour, or afflict you with such evils as indicate divine wrath and a malignant fate just as We had cursed those who broke the Sabbath **Allah**'s. command has always come to pass.

The Tremendous, most heinous and unparalleled Sin

48. Never shall **Allah** forgive the impious irreverence of incorporating with Him other deities, but He forgives all else to whom He will. And he who incorporates with **Allah** other deities shall have committed the most heinous sin.

49. Have you not seen Muhammad into the manner of those who vindicate themselves and justify their wrongs! But indeed it is only **Allah** Who has the absolute authority to vindicate whom He will, and no one is ever wronged not even to the equivalent of a single hair of the dry integument of the smallest seed.

50. Look how they forge lies against **Allah** and criminally relate to Him falsehood which is enough to be sin personified.

51. Have you not seen O Muhammad into the irreverent disposition of those who had their share of the Book and of divine knowledge -Ahl AL-Kitab- how they are strongly disposed to believe in falsehood rendering idolatrous worship to idols, priests, necromancers and to the Devil, and regard the infidels with admiration and consider them the guide - posts of faith when compared to those who took Providence their guide!

52. These are they whom **Allah** has afflicted with such evils as indicate divine wrath and a malignant fate. He whom **Allah** has cursed shall find no one to afford him help.

53. Or did they go shares with **Allah** in His sovereignty over the universe! But if they did, they would never have bestowed on mankind even as little as the speck in a date stone; they cannot bear to see others invested with privileges.

54. Or do they envy people and regard their divine-given privileges with discontent! But We bestowed on Ibrahim (Abraham) and his family the divine prerogative of Prophethood, the Book and the wisdom that go with it and privileged them with sovereignty and a great kingdom.

55. And among those to whom Ibrahim was sent, were some who recognized him and gave credence. to his faith, and others who declined to accept him. And enough is Hell to lay claim to those infidels to infuriate its blazes.

56. Those who deny Our revelations and refuse to recognize Our signs serving to demonstrate divine, Omnipotence and Authority shall be put to torture; We will expose them to the protracted and dreadful conflagration. As often as their skins* are consumed, We replace them with new skins so that they taste the merciless but just punishment. Indeed **Allah** has always been **Qadirūn** (Omnipotent) and **Hakimūn**.

*__The sikin is richly supplied with nerve endings , sensitive to touch, heat, cold etc. whereas the internal organs are sensitive only to pulling .__

57. But those who believed with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety shall be recipients of **Allah**'s mercy and. blessings. We will welcome them into gardens beneath which rivers flow wherein they will have passed through nature to Eternity. They shall be companioned with mates of their design, pure, chaste and holy, fellows of their piety, and shall be overshadowed with **Allah**'s gracious wing affording security and protection while they experience, with great delight, the promised eternal bliss.

58. **Allah** commands you to characterize yourselves with habitual reverence, obedience and piety and to restore the property and whatever you hold in trust, be, it from **Allah** or from people, to those who have the rightful claim to it and or -to those who have invested you with the trust. And exercise justice when you sit in judgement upon people, and be consonant with the principles of moral right and in accordance with reason and fact. **Allah** enjoins only what is right and sound; how morally excellent is what He exhorts you to do; **Allah** has always been **Sami'ūn** with (unlimited audition), and **Bassirūn**, (He sees all that you do).

59. O you whose hearts have been touched with the divine hand: Obey **Allah** and be submissive to His will and obey the Messenger who is the only medium through whom **Allah**'s guidance, command, ordinance and word are conveyed and expressed.

And obey those among you who are invested with authority. Nonetheless, should you seem resolved to dispute any subject or a concern, then resort to **Allah**’s Book –the Quran– and betake yourselves to the Messenger for aid if in fact your hearts have been impressed with image of religious and spiritual virtues and you are strongly disposed to believe that the Last Day is comfortable to reality. This is a wise course of action ensuring safety and leading to the intended purpose.

60. Have you seen O Muhammad into the irreverent disposition of those who allege that they have given credence to all that has been revealed to you and to all that has been revealed to Messengers before you, how they wish to resort to the Devil and to false deities for judgement of their disputes! Yet they have been commanded to reject and renounce every deity besides **Allah.** But AL-Shaytan and those with characteristics befitting him intend to lead them by the nose into the maze of error.

61. When advised to resort to the canon law sent by **Allah** to be the standard for judgement and to betake themselves to you -the Messenger- for aid, you see the hypocrites, actuated by repugnance, turn away their faces, their eyes and their thoughts from you.

62. And so, how will it be if and when they are befallen with a misfortune or wedded to a calamity in consequence of what their wrongful and unclean hands. have committed! There and then they shall betake themselves to you making a solemn declaration with an appeal to **Allah** that they meant nothing but peace upon earth and concord and good will unto men.

63. These and such persons are they upon whom wickedness prevails; **Allah** is '**Alimūn** of the irreverence mustering to their hearts. Therefore, disregard O Muhammad what they say and exhort them and discourse them on practical divinity by words piercing their ears, their hearts and their feelings and touching their innermost being.

64. Never did We send a Messenger but to be obeyed, **Allah** willing, and had they turned to **Allah** as soon as they had wronged themselves and betaken themselves to you to declare their invocation to **Allah** for forgiveness, and the Messenger -you Muhammad- had invoked **Allah**, on their behalf, for mercy and forgiveness, they would have found **Allah Tawabūn** and **Rahimūn**.

65. But never, by **Allah**, your Creator, shall they be recognized as Muslims and be sanctioned by all solemnities of religion until they have willingly accepted you as the judge and/or the arbitrator. and accepted your judgement and submitted to your authority with submissive reverence, and reasoned high of Providence.

66. And had **Allah** enjoined them to sacrifice their lives in His cause or to go out of their homes to fight against positive unbelief, they would not have obeyed the injunction with the exception of a few. Had they obeyed **Allah**'s authoritative admonition, it would have been much better for them here and Hereafter. Such obedience would have confirmed their peace and position of authority and deep joy would have settled on their spirits.

67. There and then they would have merited a great reward from heaven's realm.

68. And moral straightness and the path of righteousness would have been all before them and, Providence their guide.

69. He who obeys **Allah** and His Messenger shall be a recipient of **Allah**'s mercy and blessings. Such persons shall be placed in the distinguished position of those in

whom all divine grace abounds: the Prophets, the veracious, the martyrs and the pious in a world perverse, and how celebrated is the society.

70. Such a distinguished position is a manifestation of **Allah**'s grace, and enough is **Allah** to be **'Alimūn** of all in all.

71. O you who have conformed to Islam: Take all precautions to provide against a surprise party and advance in single battalions or advance in regiment;

72. Among you are those who detach themselves from your regiment in thought and action that if you happen to suffer loss or be wedded to a calamity, any one of them would say «**Allah** has been gracious to me, for I was guided by intuition to engage myself in a skirmish and irregular encounter and detach myself from the pursuit of their hostile action».

73. But should victory sit on your helm, he interprets his thoughts in words, as if he is not bound by ties of affection, blood, interests or circumstances or with some fact or series of facts or attributes into which you both enter; he says «I wish I were a part of them, I would have achieved a great victory».

74. Since among you O Muslims are the like of these aforementioned whose faith in **Allah** is greatly shaken, then let those of you who have the world all before them but choose to exchange it for the better world in heaven's realm Hereafter fight in the cause of **Allah**. Whether they lose their lives or victory sits on their helm, they shall merit Our blessings and We will repay them an imposingly beautiful reward.

75. And why should you not fight in the cause of **Allah** when the helpless and the oppressed among the men, the women and the children give voice to their emotion and appeal to **Allah** for aid; they pray: «We pray and beseech you, O **Allah**, our Creator, to deliver us out of this City (Macca) whose inhabitants are espoused to tyranny and oppression, and confer on us Your tutelage and afford us Your help».

76. Those whose hearts have been touched with the divine hand fight in the cause of **Allah** whereas those who deny **Allah** and lose sight of Him, fight in the cause of the Devil. Therefore, fight O you Muslims the advocates of the irreverent system of worship instituted by AL-Shaytan who holds out his hand and they give their own. Indeed the cunning of AL-Shaytan is taken for a poor crooked wisdom.

77. Have you not seen O Muhammad into the disposition of those who were told to put a restraint upon their desire for fighting and observe faithfully the act of worship and give Zakat (alms), for Zakat is but the vehicle of prayer, yet when time was ripe and fighting was enjoined, some of them came to be apprehensive about their involvement in battle for fear of their lives. They feared the enemy –to a degree comparable to the degree of fear due to **Allah**–Creator of all beings or even a degree higher, and they exclaimed against fighting; they said: «O **Allah**, our Creator, why enjoin us to fight and implant our Hereafter in the now; if only You would put fighting in respite and grant us a postponement of this obligation to a future date!» Say to them O Muhammad: «The enjoyment experienced here below, no matter how long it lasts, is fleeting and evanescent whereas the Hereafter abounds in the best enjoyments and everlasting bliss for those who entertain the profound reverence dutiful to **Allah**, and no one is ever wronged not even to the equivalent of a single hair of the dry integument of the smallest seed»

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Death inescapable:

78. Wherever you may be you shall be caught in the jaws of death even if you happen to be in fortresses fortified against confounding ages cruel knife. Yet when good fortune falls in their way, they -your people– relate it to **Allah**, and if they are befallen with a misfortune they relate it to you O Muhammad. Say to them: «All happenings, good or bad, are authorized by **Allah**.» What ails these people that they hardly comprehend a discourse of reason!

79. In effect whatever good fortune betide you is endowed with grace from the bounty of Providence, and whatever misfortune befalls you is the consequence of your own doings. We have sent you O Muhammad to the people as a Messenger, and enough is **Allah** to be a witness to all deeds and to the way they are effected.

80. He who obeys the Messenger has in effect obeyed **Allah**, and he who turns a deaf ear must realize that We did not send you to watch over their innocence and folly.

81. They -whose faith is greatly shaken- show obedience in your presence O Muhammad and say to you: «We obey all that you exhort us to do.» But when they depart from where you are, some of them design by night a scheme of action not in accord with your principles, and **Allah** puts in writing all that they propose to do. Therefore, disregard them and rely upon **Allah**, and enough is **He** to be your Tutelary Guardian Who exercises protecting vigilance over you.

82. Do they not ponder the Quran! If it were revealed from a source other than **Allah**, they would have found it abounding in discrepancies and variations.

83. When -these people- learn by credible or incredible information a subject or report or talk to the credit of the Muslims or against them, they spread it as news and circulate it by way of rumour. Had they referred it to the Messenger and, in his absence, to those in authority among them, it would have been in accordance with divine standard. The Messenger and/or those in authority would have intelligently examined the news and rationalized the matter and would have known the facts and placed them in their true bearings. Had it not been for **Allah**'s efficacious grace and mercy abounding in you, you people would have been attracted to AL-Shaytan and espoused the opinions of those with characteristics befitting him, except a few.

84. Therefore, fight O Muhammad in the cause of **Allah**; you are not responsible for anyone but yourself, But incite those whose hearts have been touched with the divine hand to make war against positive unbelief; perhaps **Allah** may curb the hostile appetite of those infidels who wish to display their might against you. **Allah**'s Omnipotence infinitely exceeds man's might and when He avenges His right He strikes at the root.

85. He who mediates or intervenes for the purpose of reconciling persons shall have a share of his good grace allotted to him by Providence. And he who mediates with a bad grace and for the purpose of an evil cause and/or selfish motive principles shall share the consequences of his ill grace. There is Providence that watches over innocence and folly, and keeps a vigilant eye upon everything and every action.

86. When you are greeted with words or gestures, acknowledge the greeting with a more courteous recognition or at least return the same formula; it is an obligation. **Allah** has always taken account of all things and all actions.

87. **Allah** there is no Ilah but He, shall inevitably gather you all on the Day of Resurrection, the Day which admits no doubt; and who is more truthful in his

discourse than **Allah**!

88. How can you -Muslims- get to be divided in thought and in feeling, some in favour of and some against the hypocrites and you class injustice with wisdom and virtue, when **Allah** has already grouped them together under the. class –Infidels- for their common attributes and their qualities and actions which have earned **Allah**'s hatred! Do you wish to guide those whom **Allah** has declined to guide to His path of righteousness! He whom **Allah** does not guide to His path of righteousness shall no one be able to guide thereto;

89. They wished you would desert faith in favour of disbelief and be infidel as they are so that you be both alike. Therefore, do not make a friendly intimacy with them until they have emigrated as purposed by **Allah** and be resolved to fight in His cause. Should they turn a deaf ear, then beset them on all sides. and kill them wherever you find them and join none of them in intimacy nor lean upon any of them to afford you help.

90. But exempt from aforesaid prescriptive right are those of them -the hypocrites- who take refuge with or are related to a people with whom you are bound by a covenant relating to peace, truce, alliance or the like or -those of them- who are perplexed by reason of their kinship to your opponents; they do not have the heart to fight on your side against their people nor to side with their people-against you. Had **Allah** willed, He, would have instigated them against you, and then they would have waged war against you. Therefore, if they are disposed to let you alone, proceed no further and offer you peace, then leave them alone; **Allah** does not commit you to any line of action against them.

91. You shall also find others -hypocrites,- who wish to win your confidence as well as the confidence of their people - double face -; if victory sits on your helm, they apply their hearts to you, and if it sits on their people's helm, they apply their hearts to them and return to insurrection wherein they sink into vice under the vexations of their winds. Since, you have no binding agreement with their people, then unless they let you alone and proceed no further, offer you peace and curb their hostile appetite and withhold their wrongful hands, then beset them on all sides, kill them wherever you find them or whenever you gain mastery over them; **Allah** gives you, against them, a free hand and a complete liberty of action.

92. Observe particularly: It is not right for a believer who has conformed to Islam to kill another believer of the same law unless it be by mistake. And he who kills a Muslim by chance and guilt does not reside in the intention shall run into some consequences in expiation of his wrong, thus:

a) The release of a Muslim slave from bondage and the restoration of his freedom and personal rights, in addition to the payment of blood - money to his next of kin as a compensation for the loss of a relative, unless they remit it of their own accord in benevolence.

b) If the slain be a believer who has conformed to Islam but his people are an enemy to faith, then you incur only the release of a Muslim slave from bondage and the restoration of his freedom and personal, rights.

c) And if he is a Muslim whose people stand friendly with you and their is a binding agreement in which you both enter, then you incur the payment of the blood - money and the release of a Muslim slave from bondage and the restoration of his freedom and personal rights.

d) And he who does not have the means to fulfill the divine law as precisely indicated shall have to fast- dawn to sunset- for two consecutive months in expiation of sin; **Allah** is ever **'Alimūn**, and **Hakimūn**.

93. And he who kills a believer who has conformed to Islam and the guilt resides in the intention, shall be destined to Hell wherein he will have passed through nature to eternal suffering and he will have come within the measure of **Allah**'s wrath and curse; this is besides the torment prepared by Providence to lay upon the damned.

94. O you who have conformed to Islam: When you journey into a foreign land in **Allah's** cause, you must distinguish by the sight and by other senses the disposition of the people whether or not they have conformed to Islam lest you spoil your best designs by faulty actuation. Nor should you say to anyone who greets you: «You are not a Muslim;» prompted by selfish motive principles of considering him a fit subject for plunder, in quest of the fleeting and evanescent glory of life below when glory, valuables, possessions and all graces abound in heaven's realm. Remember, if he is not a believer in **Allah**, thus were you before but **Allah** graced you with guidance to His path of righteousness. Therefore, discern the truth from what is false; **Allah** is ever **'Alimūn** of all that you do

95. They are not alike, the stay-at-home for no valid reason (sickness, trouble and the like) and those who strive in the cause of **Allah** with their wealth and their lives. **Allah** has invested those who strove with their wealth and their lives in His cause with special distinctions a step higher in the scale of dignity and rank than that He invested in the stay-at-home. Yet both did **Allah** promise efficacious grace effecting the end for which it is given. But those who strive shall **Allah** distinguish from the stay-at-home by quite a rich reward.

96. These are grades of quality, disposition and attributes as determined and conferred by Him besides forgiveness and mercy, and **Allah** has always been ever **Ghafurūn** and **Rahimūn**.

97. Those who are caught in the Jaws of death discrediting themselves with wrongful actions shall be questioned by the angels of death who disembody their souls, thus: «What has become of you, and what was your reaction to oppression and humiliation?» «The powerful citizens, oppressed the weak by tyrannical exercise of power» answer the wrongful «Was **Allah**'s earth not extensive enough, to migrate into another country and come to settle therein!» ask the angels. Such persons are destined to Hell, and evil indeed is the intended end.

98. But exempt from this -scheme of classification relative to the stay- at home are the men who are deficient in bodily vigour through age, the women and the children who are deficient in bodily or muscular strength who have no stratagem to use against the enemy or be able to lead in a course of action nor determine the course of events.

99. Such persons may be excused, and **Allah** may hopefully give up resentment against them; **Allah** has always been **'Afuwan** and **Ghafurūn**.

100. And he who emigrates in the cause of **Allah** (because of persecution, oppression or the like) shall find a good many places of refuge and abounding resources. and he who quits his homeland with the motive principle of serving **Allah**'s purpose and subserving His Messenger shall win **Allah**'s grace. And if it happens that he comes upon the encounter with death on the way, before he has reached his destination he shall be graced just the same; his reward has thus early been incumbent

on **Allah**.

Prayer under impending danger or fearsome circumstance (e.g. war)

The prayer under the circumstances is shortened. The process of one time kneeling, twice prostrating is a nominal division of the prayer which varies from two (morning prayer), three (at sunset) to four (noon, afternoon and night).

Arrangement:

People attending prayer are divided into two groups. The leader, leads the prayer with the first group while the second group stands sentinel in the rear to keep guard. Following this, the first group now stands sentinel in the rear and the second group is led for prayer

Number of divisions: (one time kneeling, twice prostrating)

Authorities are divided, some maintaining one division, others two, either at the same time or alternating. If each group performs one division, the leader will have performed two divisions (one with each group). But if each group performs two divisions whether at the same time or alternating, then the leader will have performed four divisions

Weapons:

Some maintain that all must carry their arms, those performing the prayer and those standing sentinel. Others think it is only those keeping guard.

101. And if you journey into a foreign land, be it in the cause of **Allah** or for any other purpose, you incur no guilt if you should shorten your prayer (one time kneeling, twice prostrating performed twice instead of three or four times), that is if you fear you might be exposed to a willfully inflicted injury by those who are an open enemy of the faith. Therefore, be cautious; the infidels are indeed your avowed enemy.

102. And if you Muhammad happen to be with them -the Muslims- and it is time to observe a scheduled prayer, then you perform your act of worship as herein indicated: «You lead the prayer with some of them (first group) who shall remain carrying their weapons while the others (second group) stand sentinel to keep guard ever you in the rear. When you have completed the first division-one time kneeling, twice prostrating then the first group withdraws to the rear to replace those in the second group who now join you during your second division at the end of which you Muhammad will have completed your two divisions Now there remains one division for each group to perform. The first group (armed) now performs the second division with the second group standing guard over them in the rear. Then both groups reverse their position until each group will have completed their two divisions being cautious at all times. The infidels wish you would neglect your arms and your equipment so that they attack you once for all. Yet you are absolved to lay down your arms if it rains or if you fall sick, but be constantly on your guard. **Allah** has prepared for the infidels a tormenting punishment humiliating indeed.

103. When you have completed your prayer, you keep remembering **Allah** and bearing Him in mind standing, sitting and lying on your sides. Evoking reminiscence of **Allah** inspires to the hearts and minds a state, of composure. However, when you feel safe and secure, you then perform the act of worship in the proper manner as

prescribed by **Allah**, for the act of worship has been a prescriptive rule incumbent on those whose hearts have been touched with the divine hand to observe at the scheduled hours.

104. And do not relax in point of strictness and severity nor weaken in your fighting power against those who are an open enemy of the faith. If you are suffering misery and hardship, they are suffering just the same, but unlike them, you are hopeful of **Allah**'s tutelage, mercy and blessings whereas they are staking their very lives on some dark hope. And **Allah** is ever **'Alimūn** and **Hakimūn**.

105. We have revealed to you O Muhammad the Book –the Quran– in truth and in agreement with reality so that you Judge between the people in the manner shown to you by **Allah**. And so do not be deceived by the wicked who attempt to prejudice you and deceive you into using your authority to favour and vindicate those characterized with treachery

106. And invoke **Allah**'s forgiveness; **Allah** has always been ever **Ghafurūn** and **Rahimūn**.

107. Nor should you plead on behalf of those who deceive their own minds, their views and their hopes and assert what is false and lead others into error; **Allah** detests the one who deceitfully violates faith and betrays trust, whose name has become a byword of perfidy and crime.

108. They hide their evil deeds to conceal them from the notice of others, but how can they conceal them from the notice of **Allah** when He is Omnipresent. Their reasoning when they are alone. at night admits a discourse to their dishonesty and to their disposition against the principles of **Allah**. But **Allah**'s Omnipresence besets them on all sides and it follows that He has always been Cognizant of all that they do.

109. There, you people have pleaded on their behalf here below, but who is going to plead on their behalf on the Day they rise again and come to **Allah**'s final judgment, or who shall then take them under his tutelage and be their defender!

110. Yet he who commits himself to an evil line of conduct or wrongs himself and invokes **Allah**'s forgiveness and mercy, shall find **Allah** has always been ever **Ghafurūn** and **Rahimūn**.

111. And he who commits himself to an evil line of conduct will have in effect committed it but against his own soul and to the hurt of his own interest and **Allah** has always been ever **'Alimūn** and **Hakimūn**.

112. And he who makes a mistake or does something in a manner contrary to equity and uprightness or commits a crime and hides his guilty front with innocent snow and throws the blame or lays it on someone who is innocent, shall have burdened himself with, the guilt of intentional assertion of falsehood and of standing before **Allah** manifest of crime.

113. And had it not been for **Allah**'s efficacious grace and mercy abounding in you Muhammad some of those who mistake their way and do not employ the faculty of reason in forming conclusions would have resolved to lead you in the wrong, when in fact they will only mislead themselves. Nor, even though they desire to harm you, can they get you into harm's way. **Allah** has revealed to you the Book -the Quran- to guide you and acquaint your heart with wisdom and He imparted to you the knowledge of what you at no time knew, and **Allah**'s grace and blessings on you have been indeed abounding.

114. There is nothing useful nor reliable for a purpose or efficient in a function in much of their secret counsel and in the thoughts they convey reciprocally in talk uttered below their breath unless it be in accord with wisdom and piety that it enjoins benevolence, equity and the inducement to peace among people and the principles of justice. And he whose lines of character are broad and clear as to feature willingness to comply with divine principles for the sake of piety shall be a recipient of **Allah**'s grace; We will requite him with a great reward.

115. And he who contends with the Messenger with opposing arguments after he has clearly sensed the spirit of truth guiding into all truth and follows a path other than that followed by those whose hearts have been touched with the divine hand and Providence their guide shall be a great loser. We will confirm him in the horrid purpose he has chosen for himself and will confix him to a dreadful conflagration. And evil indeed is the intended end.

116. Never shall, **Allah** forgive the impious irreverence of incorporating with Him other deities, but He forgives all else to whom He will. And he who incorporates with **Allah** other deities shall have lost himself in the maze of error.

117. They simply pay reverence and veneration to idols designated by female appellations -goddesses- and invoke them besides **Allah**. It is a visible manifestation of Al-Shaytan and an attribute they wear chiefly by his instrumentality. In fact they invoke and reverence none but the Devil who is evil personified.

118. **Allah** has cursed him and afflicted him with such evils as indicate divine wrath and a malignant fate. His insolence was such as to promise, **Allah** to incite a determinate number of His servants to evil.

119. «I will lead them wrong,» he said, «and I will lead them by the nose to an evil line of conduct and arouse in them vain desires and stir up their sinful sensuous appetite.» «I will command them to receive the pagan superstition and slit and cut the ears of cattle and I will command them to change the course and order of things wherein they were set at the creation.» And he who puts himself under the tutelage of AL-Shaytan besides **Allah**, shall have been a great loser.

120. He promises them and arouses in them vain desires when in fact he promises them only what is vain, deceptive and deluding.

121. Such persons are destined to make abode in Hell whereat the flames shall lay upon them a sure watch that they just cannot escape.

122. But those who conformed to the will of **Allah** with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety shall be requited with what is commensurate with their deeds. We will welcome them into gardens of bliss beneath which rivers flow wherein they will have passed through nature to Eternity, a solemn promise made by **Allah**, and who is more truthful in his discourse than **Allah** Who is truth personified!

123. Hope springs eternal in the human breast; the hope of some reward whether merited or unmerited, peculiar to man, is a desire with expectation not according with **Allah**'s legislative and religious code. Therefore, it is neither according to your desires O Muslims nor is it according to the desires of Ahl AL-Kitab (Jews and Christians) that **Allah** proceeds. He who commits himself to an evil line of conduct shall be punished for it and suffer for his offence; he shall not find besides **Allah** a tutelary guardian nor can anyone afford him help.

124. And whoever, a male or a female with a faithful heart, in all manner of wisdom and piety does something involving effort to gain one's livelihood. or to perform a function, or acting upon the feelings of others or for any purpose so as to gain an end. shall be a recipient of **Allah**'s mercy and blessings. Such persons shall be heartily welcomed into Paradise and never shall they be wronged not even as little as the speck in a date stone.

125. And who has a better cosign of vantage affording piety of action and system of faith and worship than he who surrenders himself, his purpose and his reason to **Allah**. conforming his will to **Allah**'s will while he imprints his deeds with wisdom and piety and follows the system of faith and worship of Ibrahim the orthodox Muslim, whom **Allah** has distinguished by His unique tutelary friendship!

126. And to **Allah** belong all that is in the heavens and all that is on earth, and **Allah** has always been Cognizant of all things.

127. And they – those who conformed to Islam - seek counsel from you O Muhammad concerning women; how to act toward them and deal Justly with them! Say to them: «**Allah**'s decretal reply to your question, relative to women, is formally announced,» "Instructions have been recited to you from the Book -the Quran–». Further instructions concern the female orphans to whom you deny their due and whom you wish to marry: «It is not right to take advantage of their helpless position nor of the helpless position of all those who are young.» «And you must deal justly with orphans and exercise your authority in maintenance of their right. And whatever deed you imprint with wisdom and piety is an honourable deed, it always comes to **Allah**'s knowledge.»

128. And if a woman be apprehensive about her husband's ill treatment and she fears his aversion and cruelty or desertion, they incur no blame should they reconcile their quarrel and reconcile themselves with their own hearts and with **Allah**, for, the action of reconciling persons is consistent with piety. What prejudice the minds are greed or cupidity and non-admission of a point claimed in argument or of conceding anything asked or required. But if you turn your thoughts on moral excellence and benevolence and entertain the profound reverence dutiful to **Allah**, you shall find that **Allah** has always been **Khabirūn** of all that you do.

129. You shall never be able to do equity and justice to women in case of plurality of wives however much you wish, in good conscience, to do so. Therefore, do not disincline yourselves altogether from any of them acting upon your volition or upon a stronger volition than your own to keep her in suspense and mental anguish. And if you set estranged persons at one again and bring them back into concord and entertain the profound reverence dutiful to **Allah**, you shall find that **Allah** has always been ever **Ghafurūn** and **Rahimūn**.

130. And should they decide to separate and bring to an end their conjugal cohabitation, then **Allah** shall make them independent of each other. He will compensate to each of them out of His bounty which flows freely and abundantly from the fountains of His grace what has been lost. Great, is **Allah** the Creator; He has always been **Wasi'ūn** (Omnipresent), His mercy is vast and **Hakimūn**, His wisdom infinite.

131. And to **Allah** belong all that is in the heavens and that is on earth, and We have enjoined those who were given the Book before you -Ahl AL-Kitab- as well as you Muslims to entertain the profound reverence dutiful to **Allah**. And if you should

deny **Allah** and refuse to acknowledge His infinite Authority, then you must realize that to **Allah** belong all that is in the heavens and all, that is on earth, and **Allah** has always been **Ghaniyūn** (Independent), (Absolute), and **Hamidūn** (Worthy of all praise); His grace abounds in the universe.

132. And to **Allah** belong all that is in the heavens and all that is on earth, and enough is **Allah** to be your Tutelary Guardian Who exercises protecting vigilance over you.

133. If He wills, He can do away with you people and replace you, by others; and **Allah** is ever **Qadirūn** to bring this to effect.

134. And whoever sets his mind upon the mundane things which minister to his enjoyment and content here below must realize that in heaven's realm does **Allah** have all that ministers to his enjoyment and content here below and all the divine things which conduce to His mercy and grace Hereafter; **Allah** has always been ever **Sami'ūn** and **Bassirūn** with unlimited audition, He sees all that you do.

135. O you who have conformed to Islam: «Charge yourselves with equity and recourse to the principles of justice and exercise your authority and power in maintenance of right, though it may be against yourselves, your parents, or your kindred, and do not be inclined to favour the rich for a gain nor the poor for sympathy. Rich or poor as they may be, **Allah** is He who is more capable of guarding their interests. Therefore, do not be influenced by emotion nor let the ruling passion conquer reason and sway you from justice. And if you should swerve from this course of action or turn a deaf ear, you must realize that **Allah** has always been ever **Khabirūn** of all that you do.»

136. O you who have conformed to Islam: Believe in **Allah** with hearts impressed with the image of religious and spiritual virtues, and acknowledge His Messenger and give credence to the Book He has sent down to him- the Quran- and to the Book He sent down before. And he, who denies **Allah**, His angels, His Books, His Messengers and the Day of Resurrection, shall have erred and strayed far deep in the maze of error.

137. Indeed, those who conformed to Islam then turned renegades, then again conformed to Islam and again went over from Islam and sank deeply in disbelief under the unjustifiable vexations of their minds and spirit shall be undone past all retrieve whichever way they turn. Never shall **Allah** forgive them nor guide them to the path of righteousness.

138. Announce O Muhammad to the hypocrites that they must expect a condign punishment.

139. Those of you who take the infidels who deny **Allah** as intimate friends and favour their tutelage to that of their co-religionists who are of the same law, had better pause to think. Do they seek honour and power at their hands and pride themselves in so doing! But all power, omnipotence and honour rest on the helm of **Allah**'s hands.

140. **Allah** has instructed you in the Book -the Quran- He revealed to you, thus: «Should you happen to hear **Allah**'s revelations challenged and denied and held up to ridicule by those who were born to be losers, then you do not keep company with them until they have changed the subject of conversation and virtue and wisdom no longer sit in want, lest you be alike.» **Allah** shall gather the hypocrites and the infidels who deny Him all together in the kingdom of Hell.

141. Such persons are they who watch you closely and they are on the watch for opportunities. If **Allah** graces you with His tutelage and victory sits on your helm, they desire with expectation to share the credit and they interpret their thoughts in words; they say to you: «Have we not been on your side!» And if the infidels who deny **Allah** are befallen with good fortune they say to them: «Did we not back you up and avert the disaster which would have befallen you at the hands of the Muslims?» **Allah** shall judge between you on the Day of Resurrection and Judgement and never shall **Allah** advantage the cause of the infidels over that of the Muslims.

142. The hypocrites represent to themselves in imagination that they deceive **Allah**, while He is '**Alimūn** of all their doings and only gives them enough rope to allow them free scope of action in order that they commit themselves to an evil line of conduct. When they stand to perform their act of worship they are dispirited and despondent; they perform their prayer only to attract notice and win the admiration of people, while in truth they hardly remember **Allah**;

143. Reticent, they are swayed, in their opinions and their actions, in their conduct and in their thoughts between you people - the Muslims - and their people - the infidels - while in truth they belong neither to you nor to them. And he whom **Allah** does not guide to the path of righteousness, never shall you find out a way to guide him thereto.

144. O you who have conformed to Islam: Do not, take the infidels who deny, **Allah** as intimate friends and favour their tutelage to that of your co-religionists who are of the same law. Would you like that **Allah** takes a fault upon you and then He shall have a justifying reason to punish you?

145. Indeed, the hypocrites are destined to the abode in the deep bottomless abyss of Hell, and never shall you find anyone to afford them help.

146. But such a misfortune would be cancelled in favour of those who repent, amend and declare the truth and turn their minds to **Allah** and choose to be under His tutelage and faithfully conform to **Allah**'s system of faith and worship. Such persons, shall **Allah** include in the circle of those whose hearts have been touched with the divine hand, and **Allah** shall requite the faithful who are firm in fidelity and allegiance to Him a great reward.

147. Pause here - you people - and think What advantage or benefit does, **Allah** derive from inflicting punishment on you if you impel yourselves to the feeling of gratitude and gratefulness and conform your will to His will! Indeed **Allah** has always acknowledged what is esteemed a worthy deed; and He is **'Alimūn**.

148. **Allah** abhors words uttered in immoral manner and detests open contempt cast at others unless it be redressing grievances, and **Allah** is ever **Sami'ūn** with unlimited audition, and **'Alimūn**.

149. Whether you make your wise and pious deed publicly known or you conceal it from the notice of others, or if you forgive and give up resentment against an offender and/or remit the penalty of an offense, you must realize that **Allah** has always been **'Afawūn**, and **Qadirūn**.

150. Indeed, those who deny **Allah** and refuse to acknowledge His Messengers and wish to dissociate them from **Allah** asunder in thought and in reverence and interpret their thoughts in words that they recognize some and decline to accept others, and wish to take a middle course, are they who were born to be losers.

151. These and such persons are the infidels indeed, and We have. prepared for the infidels who deny the truth and intentionally assert what is false a condign and humiliating punishment.

152. Whereas those who believe in **Allah** and recognize His Messengers with hearts impressed with the image of religious and spiritual virtues, and do not discriminate one from another, shall be recipients of the grace of **Allah** Who shall requite them with what is commensurate with their deeds, and **Allah** has always been **Ghafurūn**, and **Rahimūn**.

153. And insolently do Ahl al-Kitab (the Jews) ask you O Muhammad for a Book that you would cause to descend upon them from heaven! But greater was their irreverence to Mūssa (Moses) whom they asked to show them **Allah** personally so that they perceive Him by sight. There and then did heaven thunder against them and the fearful echoes thundered in their ears in consequence of their blasphemy against **Allah**. And worse was the reverence and veneration they paid to the calf which they worshipped and adored besides **Allah**. And this odd disposition, strangely ran in their heads after they had received enough signs to guide them out of want of spiritual and intellectual sight into illumination and enlightenment Yet We pardoned them and remitted the penalty of their serious offence and We conferred on Mūssa delegated power and made him stand manifest of authority.

154. And We stabilized the Mount above them when it shook with such fits of awe for the profound reverence dutiful to **Allah** as We made a covenant with them, and We said to them: “Make entry into this town AL-Quds (Jerusalem) but humble yourselves and bow your knees to Me as you go through the gate.» And We said to them: «Do not break the Sabbath We set apart for rest and worship,» and We entered with them into a paramount covenant and they, with a strong oath, expressed their obligation and solemn promise to bind themselves by it.

155. Yet, set to their discredit were such crimes that brought them within the measure of **Allah**'s wrath:

a) The breaking of the divine* convenant and

b) Their challenge to Allah's revelations,

c) Their wrongful slaying of the prophets and by and by their conspiracy to bring death upon Christ.

d) And their insolent statement that the ears of their hearts were deaf and that their bosoms treasured every branch of divine knowledge and wisdom that they could absorb no more, when in fact **Allah** had imprinted their hearts with infidelity and impiety, for how greatly shaken was their faith in **Allah**.

****Crucifixion***

Some people unjustly believe that Allah substituted Christ by an Innocent man; Allah forbid. The whole Issue Is very briefly stated, thus: The Jews uphold the theory of the killing of Christ whom they never recognized. The Christians Insist on Crucifixion, burial and resurrection on the third day. The four chosen and recognized Bibles were written in an atmosphere of fear and AL-Injil of Barnabas relates the Incident differently, thus: The face of Yehuda (Judas) who led the soldiers to arrest Christ was transfigured into that of Christ Who had already been rescued by the angels through the window to the third heaven. By consequence It was Yehuda who suffered Crucifixion. The Basilidians believed in the substitution, on the other hand the Docetae believed that Christ never had a physical body but a phantom body

and therefore his Crucifixion was only apparent and not real. The Marcionite Gospel denied that Isa (Jesus) was born and that he was only a phantom who appeared in human form. It is quite obvious that all these are opinions formed on grounds admittedly insufficient. The only unconjectureable information is found only In the Quran

156. Also, their infidelity and their slanderous discourse against Maryam - Blessed Virgin Mary- (B.V.M.).

157. And their false allegation that they slew the Messiah, Isa, the son of Maryam, the Messenger of **Allah**, when in fact they never killed him nor did they crucify him but they thought they did (See introduction). And those who disputed his fate were themselves in a state of uncertainty as to the truth and reality of the incident; their belief was based on empty knowledge and their supposition was formed on grounds admittedly insufficient, for indeed they just did not slay him but the guilt nevertheless resided in the intention.

158. But **Allah** had taken him up to His August presence, and **Allah** has always been **Azizūn** (almighty) and **Hakimūn**.

159. And there is no one, among Ahl al-Kitab but shall realize the truth of his - Isa's - mission at his descent to earth before his death - pining regrets and vain repentance - (The favoured view). And in Day of Judgment shall he - Isa - be a witness against them.

160. And in consequence of their iniquities and wrongful actions, We denied them some good and wholesome victuals which were lawful to them aforetime, not to mention their frequent standing in the way to pervert **Allah**'s spirit of truth from guiding people into all truth.

161. Also, their ill gotten gain from usury which they have been utterly forbidden to practice and their unlawful organized scheme to eat people out of their property. And We have prepared for those of them who are disobedient rebels a condign punishment.

162. But those of them with well-founded knowledge who are acquainted with the facts, whose hearts have been touched with the divine hand, are they who give credence to all that has been revealed to you Muhammad and to all that was revealed to those who were sent before you; they constantly observe their act of worship and give alms, they believe in **Allah** and in the Day of Resurrection with hearts impressed with the image of religious and spiritual virtues. It is those whom We shall requite with a great reward.

163. We have inspired to you O Muhammad a Book and a divine message as We inspired to Nuh (Noah) and to the prophets who followed. And We inspired divine messages to Ibrahim and Ismail (Ishmael), to Ishaq (Isaac) and Ya'qūb (Jacob) and to the tribes of his twelve sons, to Isa and Ayub (Job), to Yunus (Jonas) and Harūn (Aaron) and to Sulayman. And to Dawūd We imparted the Psalms.

164. And We inspired divine messages to Messengers whom We have narrated to you before and to others whom We did not narrate to you. And to Mūssa did **Allah** speak as He exposed Himself to his - mental view and to him He declared the divine message in words .

165. Such Messengers were sent as spectacles and warnings so that people shall

have no excuse nor can they hold a plea against **Allah** in mitigation of censure after they had been warned by **Allah's** Messengers. And **Allah** has always been **Azizūn** and **Hakimūn**.

166. But **Allah** is a witness of all that He has revealed to you O Muhammad and with it He has been associated. He sent it down by His authority and to this effect do the angels bear witness, and enough is **Allah** Himself to be the witness.

167. Indeed, those who denied **Allah** and stood in the way to prevent **Allah**'s spirit of truth from guiding people into all truth have been led by the nose into the depth of the maze of error.

168. And those who denied **Allah**. and were wrongful of actions, were born to be losers; never shall **Allah** forgive them nor guide them to the path. of righteousness.

169. But only to the path which leads directly to Hell wherein they will have passed through nature to eternal suffering. And this is indeed quite easy for **Allah** to bring into effect.

170. O you people: the Messenger of **Allah** has come to you with the divine message of the truth authorized by **Allah**, therefore, you had better conform to **Allah**'s system of faith and worship. And if you should deny **Allah** and the mission of His Messenger, then you must realize that to **Allah** belong all that is in the heavens and all that is on earth, and **Allah** has always been **'Alimūn**, and **Hakimūn**.

171. O you Ahl AL-Kitab, Do not carry your religious beliefs to excess and beyond the truth, nor should you relate to **Allah** but the truth, Isa, the son of Maryam, the Messenger of **Allah**, is simply His Word and edict He authoritatively proclaimed to Maryam and a spirit that proceeded from Him and was conveyed to Maryam by the Spirit Jibril (Gabriel). Therefore, you had better believe in **Allah** and acknowledge His Messengers and stop saying «**Allah** in Trinity;» this is only to your benefit. **Allah** is only and absolutely One, glory be to Him and extolled are His glorious attributes; far be He beyond comprehension; His omnipotence precludes begetting a son , when all that is in the heavens and all that is on earth belong to Him. And enough is **Allah** to be your Tutelary Guardian Who exercises protecting vigilance over you.

172. Indeed, the Messiah, Isa, the son of Maryam, shall not turn indignant for being a servant of **Allah** nor shall the angels nearest to **Allah**. And he who turns indignant for serving **Allah** and becomes extravagant in his account of himself and displays inordinate self - esteem must realize that all in all shall be thronged to His August Presence in Day of Judgment.

173. But those who believed in **Allah** with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety, shall **Allah** requite with what is commensurate with their deeds, and out of His bounty He shall complement their rewards with what runs higher than what corresponds with their piety. Whereas those who turned indignant and displayed inordinate self-esteem, He shall requite with a condign punishment, and never shall they find besides **Allah** a tutelary guardian, nor can anyone afford them help.

174. O you people: Now has a proof come to you from **Allah**, your Creator; a proof convincing the minds of **Allah**'s Omnipotence and Authority, and We have sent down to you illumination and enlightenment

175. Therefore, those who accepted **Allah** with consenting minds and chose to be under His tutelage, He shall admit their claim to His blessings and extend to them His

mercy, grace them with His bounty and guide them to His path, the path of righteousness.

176. They -your people- seek counsel from you O Muhammad concerning the deceased who is childless and fatherless. Say to them: «**Allah**'s decretal reply to your question concerns the childless and fatherless is formally announced, thus: If a man dies and he has no child nor a father but he has a sister, then she has the rightful claim to one half of what he has left.» And should the reverse be the case then he inherits all her property if she has no child. And if the deceased in question has two sisters or more, then they go share and share alike in two thirds of what he left. And if they are a mixed company of men and women - brothers and sisters, - then the general principle of inheritance applies; the male inherits the equivalent of what is apportioned to two females. **Allah** sets forth for you in detail the principles governing hereditary succession to property so that you do not go wrong, and **Allah** is **'Alimūn** of all in all.

Chapter 5

« Heaven's Sent Festive Table »

Al-Maidah

«Madinite»

This Surah, like the three preceding long Surah considers several subjects, but the aspect they all have in common is raising a nation standing upon the vantage ground of truth and recognizing whole heartedly the Oneness, Uniqueness, Omnipotence, Omnipresence and Ultimate Authority of Allah, the One and only Ilah the Creator. In this respect, the Quran constitutes the chosen system of faith and worship. Acceptance of the system and submission to the precepts constitute the belief in the One Ilah with hearts impressed with the image of religious and spiritual virtues.

The Surah alludes to, as the title implies, AL-Maidah (Holy Table) sent down from heaven with food in answer to the wish of the Disciples of 'Isa (Jesus). And among the subjects discussed, we find.

a) Honouring one's word, promise and vow.

b) Isa, the son of Maryam, and his mother are mortals.

c) Allah is absolutely One, and not «Allah in Trinity» (infidelity).

d) Allah is not the father of any one but the Creator of all.

e) The final word regarding intoxicants, gambling, divination and the like. Intoxicants were prohibited gradually, in four stages.

Stage I, V.43, C.4;

Stage II, V.219, C.2;

Stage III, V.90, C.5;

Stage IV, V.91, C.5

f) The forbidden articles of food and the victuals permitted.

g) Honouring religious acts and rites.

h) Some shortcomings and misgivings of Bani Isra'il.

i) The authentic AL-Tawrah (Torah) and AL-Injil (Bible) were standard laws to be followed but they were not.

j) Retaliation and forgiveness.

k) Justice even if the accused be an enemy.

l) The Quran is the Book of reference, the Judge of all preceding Books and the standard law. Judgement based on Its precepts Is final.

m) Ablution before prayers.

n) The narrative of Adam's sons.

o) False oaths and expiation.

p) Complementing the religion chosen for mankind namely, Islam.

q) Stealing,

Professional thieves are prompted by a motive to increase their income, in envy of the superior advantages of others or to enjoy life at the expense of others. Imprisonment fails to solve the problem of crime, nor influence generic character or character structure nor create the moral sense in many. Unkind as it seems, amputation of the hand no doubt, serves as the best deterrent in this wicked world. **** See Introduction to verse 38.***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. O you whose hearts have been touched with the divine hand: Keep to your word and fulfill the obligations to **Allah** and to one another an oath, a promise, a contract, an agreement, a duty, matrimony, conduct, an act and the like. Commandments expressed by **Allah** represent His will relative to the conduct of His intelligent creatures. Thus, **Allah** rendered lawful the flesh of camels, cows, sheep and the live animals reared for food excepting those designated forbidden. Nor are you permitted to chase wild animals or game while you are on pilgrimage -major or minor- nor in the environs of the Sacrosanct Mosque. **Allah** ordains what He will.

2. O you whose hearts have been impressed with the image of religious and spiritual virtues: Do not desecrate **Allah**'s religious rites* nor violate the Sacred Month** (unless attacked) or interfere with the offerings, nor disturb the garlands mantling them identifying the sacrifice nor obstruct the way against those seeking grace, being bound for the Sacrosanct House betaking themselves to Providence for His bounty. And when you have concluded the proceedings of **Allah**'s religious rites and divested yourselves of the pilgrim's garb and moved away from the environs of the Sacrosanct House, you may engage in the chase if you like. And let not your hatred of a people, once your enemies who malevolently obstructed your way to the Sacrosanct House, stir your emotions to retaliate. And unite in good will to effectuate moral virtue and piety and not in sin, transgression and impiety, and entertain the profound reverence dutiful to **Allah**; Who punishes severely. **** see -V.196 C.2 ** see -Introduction, C. 9***

The forbidden articles of food are being named

3. Forbidden unto you are carrion and blood, flesh of swine and flesh of the animal found strangled and the slaughtered under the invocation of a name other than **Allah**'s Name, flesh of an animal beaten to death and the one that died by a fall, the gored to death and the victim to a carnivore unless it be slaughtered in time, and the flesh of the animal sacrificed on the altars –idolism-. And you are forbidden to divide meat among you by divination and raffling by arrows, this is indeed impiety. This day have the infidels lost hope of alienating you from **Allah**'s purpose and divine principles, Therefore, do not fear them but fear Me. Today have I complemented for you your religion and made all grace abound in you. And I have chosen for you Islam as the acceptable system of faith and worship But he who is forced, by reason of hunger and want of lawful food, to eat of the forbidden, and not by willful transgression of **Allah**'s commandments nor does disobedience reside in the intention, shall find **Allah Ghafurūn** (Forgiving) and **Rahimūn** (Merciful).

4. They call upon you O Muhammad for information relative to what has been rendered lawful. Say to them: **Allah** has rendered lawful what is worthy, good and wholesome, and the prey of the trained beasts of chase - animal or bird- trained to go in chase of the game you hunt as hounds are trained in the manner **Allah** has taught you; you may eat the flesh of the game they catch but under the invocation of **Allah**'s Name over it when you release the hound and entertain the profound reverence dutiful to **Allah**; **Allah** is swift indeed in executing the law.

5. As of this day has **Allah** rendered lawful for you all articles of food that are worthy, good and wholesome, and the food of Ahl AL-Kitab as your food is to them. And it is lawful for you to marry the virtuous Muslim women and women among those who had been given the Book before you(Ahl Al-Kitab) who lift to **Allah** their inward sight when you have paid them their due dowers intending to live together in matrimony and not as illicit partners nor as concubines. And those who reject faith shall their hopes be doomed to disappointment and their deeds to worthlessness here and Hereafter where they shall be among the great losers.

6. O you whose hearts have been touched with the divine hand: When you intend to perform your act of worship, ablution becomes a duty. Wash your faces , your hands and the forearms up to the elbows, and with your wet hands wipe your heads, then wash your feet to the ankles. And if you are spiritually unconditioned following sexual congress or seminal emissions then purify yourselves to render the obligation «pure»: you bathe before you pray. But if you are sick or on a journey or have defecated or touched women and the sensation of contact stirred you to passion, and you found no water, metaphoric ablution becomes a religious rite: apply clean sand, dust or dry earth lightly to your faces and hands. **Allah** does not intend to put you in difficulty but to set you upon the course of purity of thought and action, for the actions of men are the best interpreters of their thoughts. He means to make all grace abound in you that you may hopefully impel yourselves to the feeling of gratitude and gratefulness and lift to Him your inward sight.

7. And call to mind **Allah**'s favour upon you and His covenant you subscribed to when you declared* that you heard and you obeyed the divine command to bind yourselves to the oath of fidelity to His Prophet. Entertain the profound reverence dutiful to **Allah**; He is indeed **'Alimūn** (Omniscient) of all private thoughts and feelings reposted in the breasts.

***** *At Aqaba, the valley near Mina.***

8. O you whose hearts reflect the image of religious and spiritual virtues : Stand guard over **Allah**'s purpose and make it your aim. And when you are called upon to bear witness to an incident or to a statement or the like, let your attestation be applied to the inward testimony of the conscience reflecting justice and equity. And let not your hatred of a people induce you to injustice. Assert the truth and be consonant with the principle of moral right, and remember that justice is closely associated with piety and that only the actions of the just smell sweet and blossom in the dust. And entertain the profound reverence dutiful to **Allah**; He is **'Alimūn** of all that you do.

9. **Allah** has promised forgiveness to those who believed in Him with hearts impressed with the image of religious and spiritual virtues and with deeds imprinted with wisdom and piety. He shall pardon their past iniquities and grace them with a great meritorious reward,

10. Whereas those who rejected faith and denied **Allah** and refused to recognize His revelations and signs betokening Omnipotence and Authority, shall be the inmates of Hell wherein they shall have passed through nature to eternal suffering.

11. O you whose hearts have been touched with the divine hand: render solemn acknowledgement of **Allah**’s divine favour upon you when an organized group of infidels intended to lay their violent hands upon you and He held back their hands. And entertain the profound reverence dutiful to **Allah**, and in **Allah** should those whose hearts have been touched with the divine hand put their trust

12. And for once did We -**Allah**- enter into a covenant with Bani Isra‘il and We set among them twelve head men -of Ya’qub’s (Jacob’s) posterity- to set watch over the fulfillment of the divine agreement thus : «I will be with you and uphold you with the proviso that

a) You faithfully engage in the, act of worship

b) You give Zakat, for Zakat is but the vehicle of prayer,

c) You acknowledge all My Messengers,

d) And to give credence to their missions and you give them all the help they need.

e) And unto **Allah** you lend a gratifying loan.

Featured in benevolence. There and then, will I remit your iniquities and admit you into gardens of bliss and surpassing beauty beneath which rivers flow. But he who henceforth strives against **Allah**’s purpose shall have missed the path of righteousness.

13. Yet, set to their discredit was the crime of breaking the divine covenant which brought them within the measure of **Allah**’s wrath; We poured upon them maledictions and rendered them hard-hearted. They translocation the words of the Sacred Scriptures to alter **Allah**’s words and willfully neglect a part of what was imparted to them. And thus still you sense O Muhammad deception as the principal ingredient in their disposition with the excepting a few among them who lift to **Allah** their inward sight. Nonetheless, accord them forgiveness and do not entertain them with thoughts of ill-will; **Allah** likes those who turn their thoughts on moral excellence and benevolence.

14. And with those who declare themselves Christians, We entered into a covenant: Never deviate from the path of righteousness and adhere faithfully to the authentic Scriptures. But they willfully neglected a part of what was imparted to them. In consequence, We stirred up enmity and hatred among them till the Day of Resurrection. **Allah** shall inform them of their habitual course of action relevant to their evil deeds, and punish them accordingly.

15. O you Ahl AL-Kitab: There came to you Our Messenger to make intelligible to you much of what you have concealed of the Scriptures so that. You apprehend what is purely spiritual and intellectual, and to repeal much of what is now irrelevant. Indeed there came to you intellectual illumination and enlightenment and a Book standing manifest of glory, knowledge and spiritual light.

16. A Book, the spirit of truth guiding those who lift to **Allah** their inward sight into all truth, leading them to the path of safety and peace and guiding them, **Allah** willing, out of darkness and superstition of later times and out of want of spiritual and

intellectual sight into intellectual illumination and enlightenment and directing them to the path of righteousness.

17. Infidels indeed are those who declare: « **Allah** is the Messiah, ‘Isa, the son of Maryam». Say to them O Muhammad «Who then can restrain **Allah** if He willed to do away with the Messiah, ‘Isa, the son of Maryam, his mother and all those domiciled on earth! To **Allah**, alone, belong all that is in the heavens and on earth and all in between; He brings into being whatever He will; He is indeed **Qadirūn** (Omnipotent) to effect all things.

18. The Jews and the Christians say: «We are the sons of **Allah** and His beloved ones». Say to them Muhammad: «Why then does He punish you and afflict you with pain and suffering in requital for your evil deeds! Indeed you are but creatures constituting a part of those He brought into being and caused to exist. He forgives whom He will and torments whom He will. To Him alone belong all that is in the heavens and on earth and all in between. He is the end and the purpose for which all are destined.

19. O you Ahl AL-Kitab: There came to you Our Prophet after a period of time - about six hundred years- intervening between him and his predecessor, to make intelligible, to you the facts and help you abandon imagination often at war with reason and fact so that you will not claim innocence saying: «No one came to us in the capacity of a spectacle and a warning». There he is -the Prophet Muhammad- in your midst, who has been sent to you all as a spectacle and a warning, and **Allah** is **Qadirūn** to effect all in all.

20. And for once Mūssa (Moses) said to his people: «My people render solemn acknowledgement of **Allah**’s divine favour upon you; how He raised in your midst Prophets and conferred on you sovereignty and made all grace abound in you and graced you with favours and privileges and such prerogatives He never bestowed on other people*.

***They were the chosen at the time when atheism and idolatry prevailed.**

21. «My people» he added «make entry into the holy land **Allah** decreed it be yours, and do not turn back lest you come to be losers».

22. They said to him «O Mūssa, but it is inhabited by people of great might who enforce their will, and we dare not make entry until they have departed therefrom; if they do, then we will make entry on».

23. There and then said two of the men who entertained the profound reverence dutiful to **Allah**, whom **Allah** has graced -thought to be Yashu’ (Joshua) and Caleb; Yashu’ succeeded Mūssa in leadership forty years later.- Make a sudden entry by the proper gate, and once you are in, victory shall sit on your helm. «In **Allah** you put your trust if indeed you believe in Him with hearts impressed with the image of religious and spiritual virtues».

24. Thus still they said to Mūssa: «O Mūssa, we shall never make entry therein so long as they are within; you go along with **Allah**, your Creator and fight them yourselves; we are staying here».

25. There and then prayed Mūssa: «O **Allah**, my Creator», he said: «I have no jurisdiction over any but myself and my brother, we leave them to You to judge between us and those wrongful of actions and to ordain what You will».

26. In response **Allah** said: «Forbidden unto them shall this land be for forty years, wandering restlessly not knowing where to go nor in quest shall they know of what, Therefore, do not grieve O Mūssa over those who grow daily more and more wicked».

27. And relate to -the Jews- O Muhammad, the true narrative of the two sons of Adam, -Habil and Kabil- each of them made an offering to **Allah** hoping to be recipients of His blessings. But **Allah** accepted the oblation of one and not the other. Vexed at the good fortune of his brother, the latter said to the former: «I will kill you». And there said the former: «But **Allah** accepts the deeds of those who entertain the profound reverence dutiful to Him».

28. «Should you be tempted», he continued, «to lay your violent hands upon me to kill me, never will I lay violent hands upon you to kill you; I fear **Allah**, Creator of the worlds».

29. «In fact», he added, «I wish you would bear the consequences of my iniquities and of your wrongs and be an inmate of Hell, for this is the reward of those, wrongful of actions».

30. He succumbed to his evil thought of slaying his brother and he killed him, only to incur the loss of the noble qualities of the soul and be one of those born to be losers.

First death and first burial incidental to humankind on earth.

31. Unable to handle the corpse of his brother, he was at a loss. There and then did **Allah** send a raven to remove earth with its claws to bury a dead raven so that the killer would know how to dispose of his brother's corpse? The raven having shamed him with its notable performance, he said: «Woe betide me; have I not been even able to be like this raven to dispose of my brother's corpse and obstruct the view of my crime! » And there he was left with nothing but pining regrets and vain repentance.

32. By reason of this We ordained to Bani Isra'il thus: «He who deprives an innocent life not implicated in homicide, corruption or mischief on earth, will have committed, as it were, massacre of all innocent people». «And he who preserves it and defends it will have protected, as it were, all innocent people». Our Messengers came to them equipped with clear signs to implement Our statues, yet many among them continued to carry disobedience and mischief to excess.

33. The only reward befitting those who strive against **Allah** and His Prophet, wage spiritual warfare against **Allah**'s and strive to spread mischief on earth, is capital punishment or crucifixion, contra lateral amputation of their hands and legs or exile from the land, This way, they shall be put to shame here below, and there awaits them the torment laid upon the damned Hereafter.

34. But such ill fate would be cancelled in favour of those who repent before you subvert them and reduce them to impotence, and you must realize that **Allah** is **Ghafurūn** and **Rahimūn**.

35. O you whose hearts have been touched with the divine hand: Entertain the profound reverence dutiful to **Allah** and seek the path leading to Him and make His purpose the heart of your purpose and strive in His cause; you may hopefully prosper.

36. Those who deny **Allah** shall be paid their deserts. If they had owned twice

the worldly riches and the affluence treasured on earth to offer in expiation of their guilt and of the torment to be laid on the damned in Day of Judgment, shall find that their hopes are doomed to disappointment. Never shall their ransom be accepted and there awaits them an unremitting punishment.

37. They eagerly wish to get out of Hell, but never shall they succeed and therein shall they suffer excruciating pain.

Stealing and the appropriate punishment when indicated.

Non-Muslim readers might view with repugnance the legislation or injunction enjoined in cases of stealing. May I remind them of what Christ said in Matt xviii - 8; an injunction not different from that in the Quran. Christ added to the hand, the foot and the eye.

38. As to the thief, man or woman, who criminally and inexcusably commits a theft - whether by violence or by stealth, - you must make them suffer the amputation of their hands in requital of their iniquity; a punishment justified by **Allah** to set an example to others who are tempted to rob people of their property or plunder a person feloniously of something belonging, and **Allah** is **Azizūn** (Almighty) and **Hakimūn** (Wise).

39. But he or she who feels contrition following iniquity and regrets the wrongful action and in lowliest plight repentant stands and remorse begets reform, and their thoughts be governed by divine principles, shall **Allah** pardon them for their offence and give up resentment against them Hereafter.

40. Do you not know that to **Allah** alone, belongs the sovereignty of the heavens and the earth! He punishes whom He will and forgives whom He will, and He is **Qadirūn** over all things.

41. O you, the Messenger: «Let not those hypocrites who impel themselves heedlessly to infidelity grieve you at heart; their words and thoughts do not together accord. They declare they have conformed to Islam when in fact their hearts entertain positive unbelief. Nor should you grieve over those of the Jews who are attentive hearers to falsehood which the demagogic rabbins had purposed that they know. Furthermore, they lend their ears to those among them who never had audience of you, who translocation the words of the Sacred Scriptures to alter the intended sense of **Allah**'s words, and they use their authority to instruct their listeners to accept only the Scriptural passages they discoursed them, and to reject and beware of all else. But the fact is that he whom **Allah** has justly intended to close his heart's ears and his mind's eyes; you shall not be able to provide him with an alternative of **Allah**'s decision. These and such persons are they whom **Allah** has declined to cleanse their hearts and minds from moral and spiritual defilement. They must expect disgrace and humiliation here below, and unremitting punishment hereafter.

42. Attentive hearers to falsehood as they are, they are also hungry for ill-gotten gain and for eating people out of their property. Should they come to you seeking your judgement on certain points in dispute or on two notions whether or not they can be reconciled, then you may accept to judge between them or you may decline if you prefer. If you decline, they shall not touch you and you shall be out of harm's way. But should you accept sitting in judgement, then judge between them in equity, for **Allah** likes those who recourse to general principles of justice.

43. But is it not incredible that they should come to you for judgement when they have AL-Tawrah where **Allah** has laid down His law! Nevertheless, objections will be taken against your decision if it is not consonant with their desire. These are people who are not really a part of the faith.

44. We have sent down AL-Tawrah with emphasis on the spirit of truth guiding into all truth and to bring intellectual illumination and enlightenment. We made it the standard of judgement and the canon law by which the Prophets, who conformed to Islam, would administer righteousness and justice between the Jews. And so would the rabbins and the canonists who were entrusted with it as the guide Book where Providence is the guide and were witnesses to its divinity. Therefore, do not fear the people but fear me. Nor should you exchange the truth of my revelations and of -the mission of My Messenger- for the vanity of the fleeting and ephemeral world. And remember that he, who does not judge matters according to the rules revealed by **Allah**, will have denied **Allah**. Such persons are indeed infidels.

45. And We decreed in AL-Tawrah a prescriptive rule for them to observe, Thus: »The life repays for the life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth and the wounds are subject to retaliation »,But he who remits the return of like for like as a charitable contribution, shall find that this act of kindness has served to expiate some of his sins. And those who do not judge matters, according to the law revealed by **Allah** shall be wrongful of actions.

46. Then sent ‘Isa, the son of Maryam, to succeed the Jewish Prophets to corroborate faith in AL-Tawrah set before him and We graced him with AL-Injil guiding to all truth and imparting intellectual illumination and enlightenment, confirming the statutes set forth in AL-Tawrah and serving as the spirit of truth that guides to all truth and as an admonition to those who entertain the profound reverence dutiful to **Allah**.

47. Just as it was mandatory that the Jews would use AL-Tawrah as the standard of judgement, so would the Christians; they were commanded to use AL-Injil as the canon law by which to judge matters. He who does not use the standard of judgement as revealed by **Allah**, shall be wrongful of actions, and such persons are the wicked.

48. And We have sent down to you O Muhammad the Quran confirming the Scriptures revealed before it -AL-Tawrah and AL-Injil- and serving as the Book of reference for matters disputed among Ahl AL-Kitab, for it is the umpire of all preceding Scriptures, and the decision based on its precepts shall have to be, accepted as final. Therefore, base your Judgments Muhammad on its precepts revealed by **Allah**, and do not follow their desires which deviate from the truth imparted to you. In fact, for each of you people Jews, Christians and Muslims have We authoritatively determined a law and a course to follow, and had **Allah** willed, He would have made all of you one conjoint body united in feeling and thought. But He meant to test your qualities with what He has ordained for-you. Therefore, contend you people for good will and for deeds imprinted with wisdom and piety; you are all destined to go back to **Allah**, and there and then shall He inform you of the detailed particulars of all the points upon which the whole unreasoning turned.

49. And judge O Muhammad between them in a manner consistent with the precepts revealed by **Allah**. And do not act upon their desires and beware of them lest they seduce you into a course of action not totally divine. And should they turn a deaf ear, then you must realize that **Allah** has purposed to requite them in return for some

of their iniquities; and many of the people are indeed wicked.

50. Is it the folly reign of paganism that they wish to institute! But who is a better judge than **Allah** to pass an equitable judgement upon people who lift to Him their inward sight!

51.O you whose hearts have been touched with the divine hand: Do not take the Jews and the Christians -when warring against you- as intimate friends nor favour their tutelage; they both act in concert to set themselves as your antagonists, and their ill-will unites their thoughts. And he who favours their tutelage shall be counted as one of them; **Allah** does not guide the wrongful to His path of righteousness.

52. And you see those hypocrites whose ill-natured hearts reflect the morbidity inherent in their innermost being, hasten on to win their tutelage and they interpret their thoughts in words, Thus: **«**We fear,**»** they say, **«**lest one day fortune be on their side and we should be overcome and suffer at their hands**»**. May **Allah** make victory sit on your helm O Muslims or take matters of fact and circumstance them after His own manner; there and then shall the hypocrites be really sorry and pained at heart for having succumbed to their evil thoughts.

53. And there and then shall say those whose hearts have been touched with the divine hand to Ahl AL-Kitab: **«**Are these -the hypocrites- not the people who swore fealty to you**»**. Now have their hopes been doomed to disappointment and their deeds to worthlessness; they have come to be great losers.

54. O you who have conformed to Islam : He who turns renegade and deserts Islam in favour of another religion shall not frustrate the laws nor the statutes of heaven's realm; **Allah** shall replace them by people whom He favours and who lift to Him their inward sight; they are humble and meek with their co - religionists and proud - hearted hauty severe toward the infidels; they strive in the cause of **Allah** not caring what people say. This is the grace of **Allah**; He confers it on whom He will, and **Allah** is **Wasiūn** (Omnipresent),and **'Alimūn**.

55. Indeed the only tutelary guardian you have O Muslims is **Allah** and the only tutelary friends you have are His Messenger and those whose hearts have been touched with the divine hand, who engage in the act of worship, give Zakat and kneel to **Allah** in adoration.

56. And he who chooses to be under **Allah**'s, tutelage and takes His Messenger and those whose hearts have been touched with the divine hand as his tutelary friends shall find that **Allah**'s party attains the desired end.

57. O You who have conformed to Islam: Do not take defenders, supporters, or intimate friends from among those given the Book before you, nor from the infidels who are at enmity with your faith. It is incumbent on you to deny their tutelage. They mock your religion and amuse themselves with its principles. You just entertain the profound reverence dutiful to **Allah** if indeed your hearts have been impressed with the image of religious and spiritual virtues.

58. And when you call to prayer, they mockingly mimic and deride the act of worship and amuse themselves with what they hear and see. This is because they are a people who lack the faculty of comprehending intellectually.

59. Ask them O Muhammad: you Ahl AL-Kitab, do you have this vindictive disposition against us only because we believe in **Allah** and in the Quran revealed to us and in the Scriptures revealed aforetime!

«The fact is that most of you are wicked».

60. Say to them: «Shall I inform you of what is worse: you stir yourselves against your kind, and worse against yourselves, and far worse is that you have come within the measure of **Allah**'s wrath ».Accordingly, **Allah** had decreed they be monkyfied and vested with swinish disposition and their monkey and swine-like character and behaviour be viewed with contempt and they be despised and rejected of men and be worshippers of idols. These and such persons have indeed assumed the worst position in society here and Hereafter and strayed far away from the path of righteousness.

61. When they pay you a visit, be it sociable or in other manner, they declare they have conformed to Islam, when in fact they have come in with minds captivated by infidelity and hostile intentions and come out with the same attributes, and **Allah** is **'Alimūn** of what they concealed of private thoughts and feelings.

62. And you see many of them hasten on to commit themselves to an evil line of conduct and to transgression, not to mention their hunger for ill-gotten gain. Evil indeed is what their minds habituated them to do.

63. Is it not utterly incredible that their rabbins, and canonists do not forbid their tongues from uttering ill nor do they admonish them to fear their ill-gotten gain!: «Evil indeed is their habitual course of action applying to their deeds consequent on volition».

64. The Jews insolently say: «**Allah** keeps His hands tightly shut; He is close - fisted». Close-fisted be their hands and cursed they are for their evil thoughts expressed in words, but He is open-handed; He yields abundantly as He will and how He will. And the more **Allah** bestows on you O Muhammad of His bounty, the more do many of them err for infirmity of purpose, and display their transgressive infirmities of themselves and sink deeper in infidelity under the vexations of their minds. And We stirred up enmity and hatred among them -the Christians among themselves and between the Christians and the Jews till the Day of Resurrection. As often as they inflame passion for kindling a war against you Muhammad, **Allah** extinguishes their reason and their alacrity. They strive to spread mischief and create discord on earth, and **Allah** detests those characterized with prepensed malice.

65. Had Ahl al-Kitab conformed to **Allah**'s will and acknowledged the mission of His Messenger and -the Quran- sent down to him, and entertained the profound reverence dutiful to **Allah**, We would have dropped the charges against them and cancelled their misfortunes and admitted them to the gardens of bliss and beatitude.

66. And had they adhered to the precepts of AL-Tawrah and AL-Injil and complied with all that was revealed to them from **Allah**, their Creator, He would have made all grace abound in them, spiritually from the realm above them and materially from the earth beneath their feet. Among them are a people who lift to **Allah** their inward sight and imprint their deeds with wisdom and piety, but many of them are wrongful of actions; evil indeed is what they do.

67. O you the Messenger: Proclaim and intimate all that has been revealed to you from **Allah**, your Creator, and if you do not, then you Will have not proclaimed His message. Under His tutelage, **Allah** protects you from the people who are characterized by acts of prepensed malice and hostile intentions. Indeed **Allah** does not guide to His path of righteousness those who are. Given to infidelity

68. Say to them: O you Ahl AL-Kitab, you bend on a system of faith not standing

upon the vantage ground of truth until you comply with the precepts of AL-Tawrah and AL-Injil and all that has been sent down to you from **Allah**, your Creator. But the more **Allah** bestows on you O Muhammad of His bounty, the more do many of them err for infirmity of purpose and display their transgressive infirmities of themselves and sink deeper in infidelity under the vexations of their minds. Therefore, do not grieve over those who are infidels indeed.

69. Nonetheless, those who believe in- the prophets who dated for back in the past and those who profess Judaism and the various sects of the Sabeites and of the Sabaeans and the Christians and those who fall in line with the prophet Muhammad; whoever believes in **Allah**, and acknowledges the truth of Resurrection and Judgement and imprints his deeds with wisdom and piety, shall Heaven reward them for their homage thereto, and no fear nor dread shall fall upon them nor shall they come to grief.

70. For once We entered into a covenant with Bani Isra‘il and We sent to them Messengers. Yet as often as a Messenger was sent to them with divine principles not to their taste, some they renounced and accused of assuming false character and others they killed or conspired for their death .

71. They overlooked **Allah**’s test of their belief and mental leaning, and closed their hearts’ ears and their minds’ eyes and deviated from the path of righteousness. Yet **Allah** gave up resentment against them and pardoned their offense. Again, many of them closed their hearts’ ears and their minds’ eyes; **Allah** is **Bassirūn** (Omnipresent); He sees all that they do.

72. Infidels indeed are those who declare **Allah** is the Messiah, ‘Isa, the son of Maryam. And ‘Isa said to them: **«**O you Bani Isra‘il, worship **Allah**, my Creator and your Creator and he who incorporates with Him other deities shall be denied Paradise; **Allah** shall exclude him totally from the eternal bliss and shall destine him to the abode in Hell. And those who are wrongful shall have no tutelary protectors to afford them help Hereafter**»**.

73. Again, infidels indeed are those who say: **«Allah** in Trinity; **Allah** is One and Only, the Absolute, and the Creator of the universe. If they do not desist their foolish thoughts and correct their derangement of mind, those of them who continue to pursue this line of thought are infidels indeed and the infidels must expect a painful doom.

74. Is it not time to change their state of mind and in lowliest plight stand repentant to **Allah** and invoke His forgiveness! Then they shall find **Allah Ghafurūn** and **Rahimūn**.

75. Indeed, the Messiah, the son of Maryam, was no more than a Messenger; many Messengers like him have passed away before him. His mother was a woman vested with saintliness of life and character; she and her son consumed food. See how We expound to them Our revelations, yet you see how they counsel deaf.

76. Say to them O Muhammad: Do you worship besides **Allah** those who -can neither do you harm nor afford you help, when **Allah** is He Who controls your fate and He is **Sami'ūn** (Omnipresent) with unlimited audition, and **'Alimūn.**

77. Say to them: O you Ahl AL-Kitab, Do not carry your religious beliefs to excess and beyond the truth, nor follow the same inordinate desires propounded by a people who erred and went wrong in Judgement aforetime* and caused many to go wrong. They wandered from the path of righteousness. **** Like the Romans who***

adopted Christianity.

78. Maledictions were poured upon those of them who rejected faith among Bani Isra‘il by the words uttered against them with the tongues of Dawud (David) and ‘Isa, the son of Maryam, on account of their disobedience, willful transgression and violation of **Allah**’s commands.

79. They never exhorted each other to laudable conduct but they shut their eyes to iniquities and abuses. Evil indeed is what they perpetrated of atrocities and wrong deeds.

80. You see many of them ally themselves to the infidels who disbelieved in **Allah**. Evil indeed is what their inherent dominating power has determined for them that it made **Allah** deny them mercy on their souls and destine them to eternal suffering Hereafter.

81. If they were indeed faithful to **Allah** and to the Prophet Muhammad and gave credence to the Quran sent to him, they would not have sought the infidels’ tutelage, but many of them are indeed wicked.

82. You shall find O Muhammad the most avowed enemy to those who conformed their will to **Allah**’s will arc the Jews and those who incorporate with **Allah** other deities. And you shall find that the people who have a better disposition toward those who conformed their will to **Allah**’s will are those who are Christians. This is because among them, there are priests and monks who fear **Allah** and not extravagant in their accounts of themselves nor do they entertain inordinate self-esteem.

83. When they listen to the Quran and to a discourse of practical divinity sent down to the Messenger they are excited to tears which you see overflowing from their eyes at the truth they recognize and they interpret their thoughts in words characterized by an invocatory prayer, thus: **«**O **Allah**, our Creator**»**, they say, **«**we have recognized the truth and our hearts have been impressed with the image of religious and spiritual virtues; Our Creator, incorporate us with those who bear witness to the truth and to the glory of Your system of faith and worship**»**.

84. **«**And why do we not recognize **Allah»**, they add, **«**with all our hearts and give credence, to the truth we have received, when we hope that **Allah** would incorporate us with those whose deeds are imprinted with wisdom and piety!**»**

85. In response **Allah** graced them with a distinguished reward. They shall be admitted to gardens beneath which rivers flow wherein they will have passed through nature to Eternity. This is the reward befitting the ones whose deeds are imprinted with wisdom and piety.

86. Whereas those who rejected faith and denied **Allah** and His ordinances and refused to recognize His revelations and signs betokening Omnipotence and Authority, shall be the inmates of Hell wherein they shall have passed through nature to eternal suffering.

87. O you who have conformed to Islam: Do not forbid the worthy and wholesome victuals **Allah** rendered lawful for you to eat, nor carry your concepts of the religion to excess and pass beyond due bounds; **Allah** does not like those who go beyond the limits prescribed.

88. Eat of what We provisioned you; it is all replete with choice of all delights

and enjoy all that is pure, lawful, wholesome and not forbidden, and entertain the profound reverence dutiful to **Allah** Whom you maintain as the heart of your purpose.

89. **Allah** excuses you for oaths in which the guilt does not reside in the intention, but He holds you responsible for the oaths in which guilt resides in the intention, an affront nothing can expiate but,

a) Supplying ten indigent persons with food equal to the usual standard for your families, or,

b) Clothing them with clothes of the same standard, or else,

c) Freeing a slave from bondage. And he who does not find the means shall fast three days

This is the atonement you make for your oaths if you have carelessly used the name of **Allah**. Be bound to your oaths. Thus - does **Allah** expound to you people His revelations that you may hopefully impel yourselves to gratitude.

90. O you who have conformed to Islam You had better realize in fact, that,

a) Intoxicants and gambling,

b) The stone altars or columns on which oil is poured for consecration or on which meat is sacrificed for idols (idolatrous and superstitious practices) and

c) Divination and raffling by arrows or by other means, are indeed an atrocity of AL-Shaytan who is your avowed enemy. Therefore, avoid such horrible wickedness so that Heaven may hopefully prosper you.

91. The fact is that AL-Shaytan and those with characteristics befitting him wish to use intoxicants and gambling as the instrument to implant enmity and hatred among you and to alienate you from keeping **Allah** in mind and from the act of worship. And if he succeeds to sow the wind you will have reaped the whirlwind. Therefore, are you not going to discontinue this line of evil conduct!

92. You had better obey **Allah** and obey His Messenger and beware not to come within the measure of **Allah**'s wrath. And should you counsel deaf, then you must realize that Our Messenger is responsible only for conveying Our clear message.

93. No guilt incurred on those who have conformed to Islam and cultivated their deeds with piety, relative to the kind of food they might have consumed in the past, provided.

a) They regard **Allah** with deep reverence and veneration,

b) Have faith in Him and in **Allah** they trust,

c) Imprint their deeds with wisdom and piety

d) Keep in awe of **Allah**, and

e) Their hearts be impressed with the image of religious and spiritual virtues and provided,

f) They entertain the profound reverence dutiful to **Allah**,

g) Turn their thoughts on moral excellence and benevolence for **Allah** likes those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence.

94. O you whose hearts have been touched with the divine hand: **Allah** shall test you while on pilgrimage; He shall tempt you with game within easy reach of your hands and your lances to distinguish those who will direct their thoughts to **Allah** and revere Him, albeit they cannot apprehend Him by sight. And he who transgresses henceforth shall be put to the torture.

95. O you whose hearts have been impressed with the image of religious and spiritual virtues: Do not kill game while vested with the pilgrim’s garb, during major or minor pilgrimage, and he who intentionally kills such an animal shall pay the equivalent thereto from animals reared for food. The exact equivalent be it in kind or in value, shall be judged by two of your men known to recourse to general principles of justice. And the sacrifice will be an offering to the Ka’ba. Failing this then he may supply food to the indigent in the amount equivalent to the price determined. Or he may fulfill his obligation by fasting -from dawn to sunset for a day or more as determined by the judges so that he tastes the evil consequences of his guilt. Bygone shall be bygone; **Allah** forgives what is past. And he who falls back into the same wrong-doing shall be severely punished; **Allah** shall take just vengeance on him; **Allah** is **Qadirūn**, He justly avenges His right.

96. Fishing and hunting water game from salt and fresh waters have been rendered lawful for you, and the flesh of the catch is lawful for you and for the travelers to eat. Whereas forbidden unto you are the pursuit of land game so long as you are vested with the pilgrim's garb. And entertain the profound reverence dutiful to **Allah** to Whom you shall be thronged.

97. **Allah** has made the Ka’ba, the Sacrosanct House, the Macca of mankind and the aspiration of one’s life to visit for material and spiritual reformation. He established the Sacred Month -of pilgrimage- the offerings and the garlands mantling them in order to realize that **Allah** knows fully well all that is in the heavens and all that is on earth and that **Allah** is **'Alimūn** indeed.

98. Bring vividly, you people, before your minds and let it be realized in fact that **Allah**’s punishment is very painful, and that He is also **Ghafurūn** and **Rahimūn**.

99. And let it be remembered that Our Messenger is entrusted only with relating the divine revelations and **Allah** is **'Alimūn** of all you reveal and of all you conceal.

100. Say to them O Muhammad: «It is quite evident that bad and good do not together accord, nor can you compare an object with evil savour with an object emblematic of goodness, albeit the abundance of the former may excite your admiration. Therefore, entertain the profound reverence dutiful to **Allah** you people who reflect; you may hopefully prosper».

101 O you who have conformed to Islam: Do not ask about matters not apprehensible, matters, which if made known would disturb you. If you call upon the Messenger for information after having been inspired with the relevant revelations, you will be offered the explanation. **Allah** has forgiven you for these questions incidental to these matters, and **Allah** is **Ghafurūn** and **Rahimūn**.

102. Some of those who preceded you had peered inquisitively into such matters and asked all sorts of questions, and when the nature of such matters was overtly declared, they simply lost faith; they dismissed the idea and were no longer loving subjects but disobedient rebels. **** Mūssa and the Jews.***

103. **Allah** never authorized you to proclaim unlawful what He has rendered

lawful. Never did **Allah** impose the dedication of certain animals under any form of superstitions. Thus, you profanely relieve from service, designate by a descriptive name and dedicate to idols:

a) The she-camel whose fifth litter happens to be a male; you slit her ear and label her Bahirah.

b) The she-camel, which is let loose to serve in fulfillment of a consecration for a safe return from a journey or for recovery from illness; Sa-ibah

c) The ewe or goat, which gives birth to a male and a female twins, Wasilla

d) The animal which gives birth to the tenth litter; Hemi, None of these superstitious practices did **Allah** ordain, but the infidels who denied **Allah** have related to Him such pathological lies; but most of them lack the faculty of comprehension.

104. When told to recourse to what **Allah** has sent down of divine revelations, and to the Messenger for help and advice, they simply refuse. They say: «We are quite satisfied with the particular system of faith and worship our fathers were bent on. But how will it be if their fathers had lacked the soundness of judgement and had missed the path of righteousness.

105. Begin with yourselves and invest your own souls with such religious and spiritual virtues as **Allah** has inclined you to propound and guard yourselves from being supposed, then no one who deviates in mind can possibly pervert you nor alienate you from **Allah**'s purpose, provided you lift to Him your inward sight and maintain His path of righteousness where Providence is the guide. You are all destined to go back to **Allah** Who shall inform you of all that your minds and your souls had impelled you to do.

106. O you whose hearts reflect the image of religious and spiritual virtues: when any of you feels death impending and he wishes to make a bequest, then witness action is mandatory. Two of your just men known to recourse to justice are summoned to witness the action. And in the event of being on a journey when the calamity of death befalls you, then two other men are duly detained following the funerary prayer to establish the point in question. And if you should apprehend guilt or fault on their part, then they are asked to perform the act of worship and then be sworn, thus: »We swear by **Allah** that we have no selfish motive principles nor do we favour anyone for a gain, even if he be within the first degree of consanguinity, nor will we hide or suppress testimony a divine duty, and be wrongful of actions».

107. However, if it is found out, that they have willfully uttered false evidence while on oath, they are replaced by others who claim lawful right to the deceased estate. They are sworn that their evidence is more consistent with fact than that given by the other two men, «whom», they say, «we do not falsely accuse of perjury nor do we give false evidence lest we would be wrongful of actions».

108. This prudent course of action is less likely to make the witnesses depart from moral righteousness; it will induce them to honesty lest their testimony be rejected and be replaced by others. Therefore, keep you people **Allah** in mind and entertain the profound reverence dutiful to Him; **Allah** does not guide to His path of righteousness those who are given to evil.

109. One day shall **Allah** gather the Messengers and ask them, thus: «What response did you get from the people to whom you were sent and how did it accord with their deeds!» And they shall say: «Glory be to You, but You are the Omniscient of all the unknown and of all the invisible and of all private thoughts and feelings».

110. Then shall **Allah** address ‘Isa, the son of Maryam, thus: «Do you remember O ‘Isa My divine favour and the efficacious grace I conferred on you and on your mother; how I supported you and gave you countenance by the Holy Spirit Jibril that you spoke to people while in the cradle and in manhood. And I taught you the Book and wisdom, AL-Tawrah and AL-Injil and made you present your people with an outward and visible sign of an inward and spiritual grace featured in the power I imparted to you to create from clay the figure of a bird and inspirit it and it came to be a living bird by My command and made you restore the sight of the congenitally blind and heal the leper by My command, and with My delegated authority raise the dead by My command. And do you remember how I held back Bani Isra‘il from their intended hostile course of action against you when you presented them with divine clear and plain revelations and signs guiding out of darkness and superstitions of later times and out of want of spiritual and intellectual sight into intellectual illumination and enlightenment, but the infidels among them said: This is nothing but sheer sorcery assumed by him!»

111. And do you remember how I inspired thought and feelings into the disciples and actuated them with the feeling of conforming their will to My will and of acknowledging your Prophethood and how they responded favourably and said: We do conform our will to **Allah**’s will and said to you: bear witness O ‘Isa that we are now Muslims and we conform to **Allah**’s system of faith and worship!

112. Then they said to you: «O ‘Isa, the son of Maryam can **Allah** your Creator, send down from heaven a table» And you said to them: «Revere **Allah** and entertain the profound reverence dutiful to Him if indeed your hearts have been impressed with the image of religious and spiritual virtues».

113. And they said to you: «We wish to sit at it and eat of the food served to satisfy our reason and rest assured that you have brought us the truth and be witnesses thereof».

114. There and then you made your invocatory prayer, thus «O **Allah**, our Creator, I pray and beseech you to send down to us from your heaven’s realm a table set with food to serve as an occasion to yield our souls to festive mirth and to regale the first and the last of us who conform their will to Your will and as a graceful sign convincing people of Your Omnipotence and Authority. O **Allah**, our Creator, and provision us from your bounty with the means of sustaining life; You are the best purveyor to fit every person with what is necessary and with what he needs».

115. **Allah** said: «I will send it down to you, but then he whose heart, thereafter, dare rise defiant against **Allah** and denies the truth, will I send to his account with all his sins and imperfections on his head to suffer the endless agony which doubles his torment and his woe to an extent which no one else in the universe will suffer».

116. Then **Allah** says to ‘Isa: «Did you O ‘Isa, the son of Maryam, ask the people to take you and your mother as two **Ilah**’s besides **Allah** and pay you the same tribute that is dutiful only to **Allah**!» «Glory be to You», says ‘Isa, and extolled are Your glorious attributes how could I have said what was never within my right and infinitely beyond my jurisdiction!» «If I had uttered it or even thought of it, You

would have known it, You can read my thoughts whereas I cannot possibly read Yours; You are **'Alimūn** of the unknown and of the invisible and of all private thoughts and feelings».

117. I never said to them, says ‘Isa, but what You had commanded me to say, thus: «Worship **Allah**, my Creator and your Creator». «And I observed their deeds and bore witness to their behaviour as long as I lived among them, and when you ordained that I depart life, You were the only one Who constantly kept a vigilant eye upon them and their deeds and toward themselves and toward others and witnessed their course of action You are **Shahidūn** (witness) of all things in all respects».

118. «If you punish them and cause them to suffer for their offences, they are Your servants, and if You forgive them You are indeed, **AL-Aziz** and **AL-Hakim** (Wise) ».

119. There and then says **Allah** «This is the Day when truth shall advantage the virtuous, and truthfulness is their attribute. There awaits them a blissful life in gardens of surpassing beauty beneath which rivers flow wherein they will have passed through nature to Eternity, **Allah** well pleased with them and they with Him. This is indeed triumph supreme».

120. To **Allah** belong the sovereignty and the supreme controlling power of the heavens and the earth- and of all that they comprise. and He is indeed **Qadirūn** over all things.

CHAPTER 6

«CATTLE »

AL AN AAM

«Meccan»

The Surah (chapter) addresses the idolaters who sank under the vexations of their thoughtless minds disregarding all the available evidence in favour of a Supreme Being - Allah, the Creator, of: the heavens and the earth, darkness and light, the special creation of all in all. Charging the Messenger with falsehood is a reflection of the denial of Allah's revelations and signs. The Surah tells mankind that Allah has ascribed mercy unto Himself as an attribute to Him. It tells the people that He is the supreme controlling and Influencing power inherent in all His creatures. The Surah narrates the inspiration imparted to Ibrahim (Abraham) to use against his people's contention and how has Allah carried him beyond the physical world to show him the spiritual world and its wonders. People who open their minds eyes can clearly see Allah's Omnipotence featured in every process, biological and all. The Surah alludes to those generations who set themselves at defiance of Allah and their malignant fate. It tells the people that Allah does not authorize superstitions and He clearly indicates the forbidden. Ahl al-Kitab were reproached for corrupting their Book to deny the Messenger's mission. The Surah treats many subjects including infanticide and ends by a warning, thus,: Allah is swift in putting the law in execution and in

effecting just retribution. And He intimates the good news that He is also Ghafurūn (Forgiving) and Rahimūn (Merciful).

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. Praise is to **Allah** Who created the heavens and the earth and introduced darkness and light- both physical and spiritual-. Yet the infidels equalize Him with creatures of their fancy and incorporate them with Him as a corporate deity!

2. You people had better realize, that it was He who brought you into being and effected your special creation from clay, then ordained He your span and the span of the universe and kept to Himself the knowledge of the point of time when all shall come to an end, and the Hereafter, begins, Yet you see O Muhammad how they contend with opposing arguments about Resurrection!

3. And He is **Allah** in the heavens and on earth, Who alone has the rightful claim to reverence and veneration featured in the act of worship and in displaying the appropriate acts and rites. He is **'Alimūn** (Omniscient) of all that you converse secretly or whisper under your breath and of what you suggest, secretly to the mind, of all that your breasts store of thoughts and feelings and of all that you utter. Furthermore, He is **'Alimūn** of all that you earn of qualities, actions and deeds.

4. Yet no revelation, sign or event betokening **Allah's** Omnipotence and authority and evinces both His Oneness and exclusive power to control fate and destiny, but they refuse to pay heed to it and they turn a deaf ear.

5. They rejected the truth and counselled deaf to the Quran when it was presented to them to guide them into all truth. But soon shall they realize the truth of all that has been discoursed in this Quran which they hold up to ridicule.

6. Did they not perceive by sight, apprehend by thought and learn by reading how many generations have We destroyed! generations who came to this world before them, endowed with power and ability, diligence and' capacities of action, wealth and knowledge, mental receiving power and talent and with many qualities which total up to a much higher degree than those summed up in you people. We poured down upon them rain and blessings bringing them into a people of condition and We made the rivers run beneath their settled habitations. But in consequence of their ingratitude and inordinate self -esteem, We destroyed them in requital of their transgression of the divine law, their offences against **Allah** and their violation of the religious and moral principles. We replaced them by other people who listened to reason and whose prudence got the better of their pride.

7. And if We sent down to you O Muhammad a written discourse in sheets of paper fastened together, forming a material whole and they perceived it by sight and felt it by touch; thus still the infidels would have labelled it Sheer magic.

8. They insolently say: If only an angel had been sent down to companion him -Muhammad- to confer on him dignity in an order of Prophethood! But if We had sent down an angel, then their Hereafter would have been planted in the now and their punishment would not have been put in respite.

9. And if We had sent an angel as a Messenger or to companion Our human Messenger, We would have disguised him as a man, and there one disorder would be aggravated by another; they would not believe in him either, and a fallacious mode of reasoning would be created more than ever; they would not know whether to use the

premise to prove the conclusion or to use the conclusion to prove the premise - a vicious circle.

10. None the less, Messengers who were sent before you O Muhammad were also bombarded with foul epithets. The infidels mocked them and gave them a lick with the rough side of their tongues and called them everything they could lay their tongues to. In consequence were the mockers beset on all sides by the same material and immaterial things they turned into ridicule.

11. Say to them: «Journey the land and open your mind’s eyes to see for yourselves the fatal consequence which united all those who persisted in their intentional assertion of falsehood».

12. Ask them: «To whom do you think the universe belongs!» and say to them: **«**Rest assured that all things including the earth and the Heavens and all that is in them, constituting a systematic whole, belong to **Allah** alone, Who ascribed mercy unto Himself to give people a chance to repent before the undoubted Day of Resurrection when He shall gather you all to His August Presence. There and then shall the infidels who denied Him realize that they were born to be great losers».

13. And to Him belong all created beings whose activity is suspended during the darkness of the night as well as all created beings whose activity is suspended during day light and He is **AL-Sami'** with unlimited audition and **AL-'Alim**.

14. Say to them: **«**Would I choose to be under the tutelage of any besides **Allah** Who has generated the heavens and the earth! He provisions all with the requisites of life while He is provisioned by no one nor is He contingent on, nor conditioned by, the material or the immaterial». Say to them: **«**I have been commanded to be the first who conforms to Islam and never to be one of those who incorporate with Him other deities**»**.

15. Say to them: **«**I am fearful to offend **Allah**, my Creator. If I were to disobey Him, Heaven shall lay my transgression to my charge and requite me with an immense punishment on a momentous Day**»**.

16. **«**He who escapes censure on that Momentous Day, will have won **Allah**'s mercy, and this is indeed triumph supreme**»**.

17. **«**If **Allah** afflicts you with a touch of a misfortune then no one can relieve you of it but Him. And if He should grace you with a touch of good fortune, He is **Qadirūn** to effect all in all».

18. **«** He is the Supreme controlling and influencing power inherent in all His servants and in His Created beings, and He is the Source of wisdom and wise mysterious dispensations and **AL-Khabir** (Cognizant of all things)**»**.

19. Ask O Muhammad those who doubt your mission: **«**What documentary evidence has more weight to support the truth of my mission than the attestation by **Allah** Himself!**»** **«**He is the witness of my actions and of your actions». **«**This Quran has been inspired to me to guide you into all truth and to warn you and warn all those whom it shall reach against counting **Allah** as being plural». **«**Do you people really bear witness to the plurality of **Allah**!**»** **«**I Just will not accord with this». Say to them: «Indeed He is only One **Ilah**, and I am absolutely innocent of your ills, and above all of your notion of incorporating with Him other deities**»**.

20. Those who were recipients of Our Word -Jews and Christians- to whom We

gave the Book -AL-Tawrah and AL-Injil (Torah and Bible) do recognize this Book -the Quran- as well as the Messenger to whom it is sent. They assert the existence of this reality as much as they are able to assert the identity of their sons, but those who are cheaply vicious to the perdition of their own souls refuse to recognize the truth.

21. And who is more wrongful than he who viciously and wrongfully relates to **Allah** falsehood or denies His revelations and signs betokening Omnipotence and Authority! Never shall the wrongful of actions find one instance of physical or spiritual prosperity Hereafter.

22. The Day shall come when We throng them all together and say to them: **«**Where are your deities which you presumed to have divine nature that you incorporated them with **Allah**!**»**

23. Not knowing what to do nor which way to turn they shall say: **«**By **Allah**, our Creator, never did we incorporate with **Allah** other deities».

24. See how they will lie in their teeth and tell lies about themselves and be forsaken and renounced by those whom they presumed to share with **Allah** His divine nature and how they shall fail their expectations!

25. And among them are some who listen to your discourse on practical divinity and to the Quran when you recite it, not to profit by it but to pick holes in it and be able to tell their evil minds. The fact is that We have closed their hearts' ears and deafened their ears to reason. They just would not apprehend with their senses any revelation or any sign no matter how convincing to the mind they be. And when they come to you O Muhammad they do not humble themselves but in arrogance they are more ready to argue than to obey. Vested with infidelity, they interpret their thoughts in words: **«**This is nothing», they say, «but fables of old**»**.

26. And they incite people to reject the Quran and decline to accept it, and they themselves have nothing to do with it. They only bring irretrievable disaster upon themselves and they do not have the wisdom to perceive this fact.

27. If only you could visualize their change of mind when they are confined into the slavish imprisonment of Hell! They shall wish they could be sent back to life below and they would never deny **Allah**'s revelations and signs, and they would be among those who conform to **Allah**'s will.

28. The fact is that now they do realize their earlier sinful settled behaviour, representing their hidden common feeling of the denial of the truth. And if they were sent back to life below, they would, thus still, resume the same evil practice they were advised to avoid; they are indeed liars.

29. They fail to recall to mind what they perpetuated of thoughts which they expressed in words, thus: **«**There is only this present life**«** they say, **«**and it, is only time that shall do away with it, and never shall we be resurrected».

30. And if you could visualize them when they are in the August presence in audience of **Allah**, their Creator, and He asks them: **«**Is this not the graphic description of the truth which was related to you by our Messenger you simply denied! «By **Allah**, our Creator, it is», they say, there and then they shall be told: **«**Taste the torment laid upon the damned for your intentional denial of the truth**»**.

31. Losers indeed are those who deny Resurrection and their audience of **Allah**,

their Creator. And when all of a sudden the predetermined Eventful Hour surprises them, they shall say with pining regrets and vain repentances: «It is a great pity to have neglected our duty to **Allah** in life below and for what we left undone.« They shall be burdened with wrongs more then their backs can bear. Evil indeed is the fate of those who are burdened with wrongs, and evil indeed are the wrongs they wear.

32. Indeed life here is but an illusive and rapid change of feeling, fancy and thought and an amusement bringing happiness to those who cannot think, whereas, the abode in heaven's realm Hereafter is far better and indeed blissful but for those who entertain the profound reverence dutiful to **Allah**; can you people not reflect!

33. We do know O Muhammad that what their dishonesty admits of irreverent discourse grieves you at heart, In fact it is not you that they charge with falsehood, but it is **Allah's** revelations, signs and Authority that the wrongful deny. They befool their minds and their judgement of the truth to cause what is false be accepted as true.

34. Messengers before you O Muhammad had been charged with falsehood just the same and they put up with the charge and bore criticism and wrongful treatment with forbearance, and they bore with their opponents their faults and limitations until **Allah** ordained to be their very present help ; decisions pronounced by **Allah** are decisive, irrevocable and conclusive. You have already been given a narrative of the Messengers who preceded you.

35. If their natural aversions and antipathies perturb you, and you are able to excavate a roadway underground or set up a ladder to ascend heavenward to bring about a sign to convince them of the truth of your mission, then by all means do it. Had **Allah** willed He would have united their thoughts and feelings to meditate reverence and obedience to Him and seek His guidance and spiritual union. Therefore, do not be one of those destitute of **Allah**'s knowledge.

36. It is only those who bow down their ears and open their heats' ears that favourably respond to heaven's call and to spiritual prompting, whereas those destitute of spiritual life are as good as dead to admonition and the dead shall only hear when **Allah** resurrects them, be it in this world or in the world to come when back to Him they return.

37. And the infidels say: «If only a convincing divine sign be bestowed on him, a sign we perceive mentally or by sight! Say to them O Muhammad: «**Allah** is Omnipotent enough to send down any specific sign, but most of them are so ignorant to know the truth».

38. There is not a beast in the animal kingdom on earth nor a bird moving through the air with its wings but form distinct nations like you people. We have not left out anything informative but included it in this Book, and all shall just the same be thronged before **Allah**, their Creator.

39. Those who denied Our revelations and signs betokening Omnipotence and Authority, and denied your mission O Muhammad are indeed deaf and dumb; they are shrivelled into the darkness of want of spiritual and intellectual sight. But **Allah** misguides the minds of whom He. Will and guides to His path of righteousness whom He will.

40. Say to them: «What if **Allah** afflicts you with a penalty in requital of your evil deeds or your Hereafter be planted in the now! Who is there besides **Allah** to invoke for mercy, if indeed you declare the truth!»

41. «Indeed it is only **Allah** Whom you shall inevitably invoke to relieve your misery if He will, and you shall forget your false deities whom you incorporate with Him».

42. We have sent Messengers before you O Muhammad to peoples who came to this world before your people, and We afflicted them with misfortunes and wedded them to calamities hoping they would, humble themselves to **Allah**.

43. But even then and thus still, they became hard-hearted and were befooled by AL-Shaytan (Satan) who allured them to brighter worlds as a reward for their doings and he led the way.

44. And when they became wilfully unmindful of all that We had imparted to them of knowledge and of the misfortunes they suffered, We opened, for them all the great channels of prosperity until their appetite and desire were gratified and they rejoiced beyond a common joy. There and then We suddenly seized them and dressed them with ruin and there, they simply gave up hope and nursed despair.

45. There, were struck at the root and uprooted from the earth the people who were wrongful of actions. An inducement to people of piety to turn to **Allah**, Creator of the worlds, with praise and best thanks for purging the world of its corrupt members.

46. Ask them O Muhammad: «What if **Allah** denies you your faculty of hearing and that of sight, faculties divine, and closes your hearts' ears! Who is that deity who is able to restore them to you!» See Muhammad how We expound and orient Our revelations to circumstances and requirements yet they counsel deaf and refuse to heed!

47. Ask them: «What if **Allah** 's punishment surprises you or casts its shadow before it strikes you to your marrow! Who but the wrongful of actions shall perish!»

48. We only send the Messengers in the capacity of spectacles and warnings, and those who recognize their missions and acknowledge **Allah's** Authority with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety will have won **Allah's** mercy; no fear or dread shall fall upon them nor shall they come to grief.

49. But those who refuse to recognize Our revelations and signs betokening Omnipotence and Authority and rejecting the truth of Our Messengers' missions shall suffer the torment laid on the damned who grew daily more and more wicked.

50. Say to your people O Muhammad: «I do not claim to be in possession of the treasuries of **Allah** nor do I indulge in prophecy or claim to foretell future events nor do I say I am an angel. I only follow what is inspired to me of truth to guide all people into all truth». And ask them: «Shall they be esteemed alike, those who are lacking in intellectual, moral and spiritual perception, and those who perceive mentally and apprehend the truth by thought! Can you people not employ the faculty of reason in forming conclusions!»

51. And use the Quran O Muhammad to warn those who are apprehensive of the inevitable occasion when they are thronged before **Allah**, their Creator, besides Whom they simply have no tutelary protector nor an intercessor, they may, hopefully entertain the profound reverence dutiful to Him.

52. And do not oblige the rich infidels who suffer from inordinate self-esteem, by

dismissing those who are humble in rank or station before they listen to your discourse on Islam. Poor as they are, they uplift their hands and their inward sight to **Allah** in their devotional exercise morning and evening seeking only the illumination proceeding from Him, featured in the language spoken by His countenance. You are not accountable O Muhammad to **Allah** for their deeds or actions, nor are they accountable to **Allah** for your deeds or actions to induce you to dismiss them and be wrongful of action.

53. Thus did We take matters of fact as they were and circumstanced them after Our own manner. We gathered the rich and the poor together to try them and expose the inclination of the one in the presence of the other. And there contemptuously, said the rich who were extravagant in their accounts of themselves: «Is it these whom **Allah** has graced among us!» Does **Allah** not know best the thankful who are actuated with the feeling of gratitude!

54. And when those who opened their hearts' ears and their minds' eyes to Our revelations and signs come to you O Muhammad, address them with the expression of good will and courtesy «peace be upon you» and proclaim to them what will please them to hear, thus: « **Allah** ascribed mercy unto Himself as an attribute to Him to the end that he who commits himself among you to an evil line of conduct in ignorance and in lowliest plight stands repentant thereafter and henceforth imprints his deeds with wisdom and piety shall find **Allah Ghafurūn** and` **Rahimūn**».

55. Thus do We expound Our revelations and render Our discourse readily understood so as not to confound the course of action followed by the pious with that on which the wicked are resolved, and there shall the worker from the work distinct be known.

56. Say to them O Muhammad: «I have been forbidden to worship those deities whom you invoke in prayer or appeal to for aid and protection besides **Allah**. » And say to them: «Should I be tempted to follow your wishes or act upon your desires, then I will have missed the path of righteousness and failed to be one of those who have the world all before them and Providence their guide».

57. Say to them O Muhammad: «I follow the law I received from **Allah**, the law illuminating the eyes and imparting spiritual and intellectual enlightenment -the Quran- which you have totally denied». «I do not have control over **Allah's** punishment which you challenge and impertinently urge that it be hastened on.« Decisions lay in the hands of **Allah**; He declares the truth and He is infinitely the best of all who can decide a question, a matter of doubt or discussion and settle a dispute.

58. Say to them: «If the punishment you have challenged to be hastened on rested on my hands, your Hereafter would have been planted thereupon and the case as put by both of us would have been decided.» « **Allah** knows best the wrongful of actions».

59. And with Him are kept the keys serving to open up, disclose and explain the unknown, the mysterious and the obscure which no one knows but Him. He has omniscience of all that is on the land and in the sea, and not one single leaf, large or small, laterally produced from a stem or a branch, or springing from its root that falls, but comes to His knowledge. Nor a seed embedded in the darkness of the interior of the earth nor anything fresh, or moist, green or dry, withered or solid, but is inscribed and made manifest in a Book.

60. And He is it Who disembodies your souls at night during sleep and knows

fully well all that you have done by day when He actuates you; a process continuing up to a predetermined point of time, then back to Him shall you return when He informs you of all that your minds and your souls had impelled you to do.

61. He is the Supreme controlling and influencing power inherent in His servants and in all His creatures, and He sends down guardian angels who keep you in sight and commit to writing all your actions and the thoughts running before them until it is time for any of you to encounter death as predetermined by **Allah**, then Our Messengers disembody his soul and never are they negligent.

62. There and then they are sent back to **Allah**, their Creator, Who is **«**Truth personified. » Is the right to Judgement not asserted as **Allah's** own! He is uniquely swift in putting the law in execution.

63. Ask them O Muhammad **«**Who saves you from the darkness of deepest dismay when you are unable to cope with a dangerous situation on land or at sea!» **«**You invoke Him with bated breath and whispering humbleness and in secret that if He extended His mercy to you and saved you, you would be impelled to the feeling of gratitude and gratefulness».

64. And say to them: **«Allah** is He who saves you from this dangerous situation and from endless occasions of faintness of the heart from terror, yet and thus still you incorporate with Him other deities**»**.

65. Say to them: **«**He is the Omnipotent Who is able to drive against you a retributive punishment from the realm above you or from beneath your feet, or to fan the flow of discord among you and split you into adversative factions and make some of you iniquitous and oppressive to the others and make some of you taste the hostilities launched out by others». See O Muhammad how We expound and orient Our revelations to circumstances and requirements that they may hopefully reflect!

66. Yet your people, thus still, deny the Quran, the truth guiding into all truth and deny themselves the knowledge, the wisdom and the spiritual light! Say to them: **«**I am not entrusted to your care nor am I responsible for your ordinary pursuits of life**»**.

67. To every announcement or a proclamation embodied in the Quran there is a fixed point of time, place and incidence; the inception and duration as well as the completion are predetermined. And then you people shall know of it when it comes to pass.

68. And when you see those critical of Our revelations holding a, fault - finding and censorious, discourse on the subject, you just avoid them and do not keep company with them until they have changed the subject and virtue and wisdom no longer sit in want. Should Al-Shaytan make you forget, then collect your spirits, thoughts and mind and sit no longer with the wrongful of actions.

69. Those who entertain the profound reverence dutiful to **Allah** are in no way accountable to **Allah** for the deeds or actions of the wrongful However they should put them in mind of the truth hoping to bring them to their senses and. Induce them to entertain the profound reverence dutiful to **Allah**.

70. And dismiss O Muhammad from your thoughts those who do not justify faith as a conviction operative on their character and will and treat it mockingly and amuse themselves with its principles pinning it ostentatiously to their sleeves. They are deceived by the sensuous enjoyment they regarded as the chief object of life. But put them in mind of the truth, it may hopefully bring them to their senses and they come

to realize that every soul shall be requited with what is commensurate with its deeds and shall have no tutelary protector besides **Allah**. Nor shall humble intercession be accepted from any on behalf of another, nor shall the equivalent in ransom pay for the expiation of the guilt of the one or the other. These persons of common attributes, qualities and actions shall be requited with what is commensurate with their deeds. Their uneasy and painful sensation of thirst shall only be quenched with boiling water and they shall suffer the torment laid on the damned who grew daily more and more wicked, intentionally denying the truth and asserting falsehood.

71. Say to them O Muhammad: «Is it befitting to invoke besides **Allah** mortals, immortals or figures made of stone or wood, when none of them can afford us help nor is it in their capacity to do us harm, and we be so ignorant to depreciate the spirit of truth guiding into all truth!« And is it wise to turn on our heels and reverse our natural instinct which manifests itself in rational acts after we have received divine enlightenment and illumination and the world is all before us and Providence our guide! «If so, we would stand similitude exact of someone who has been befooled by the Satanic, who wanders over the earth without rest perplexed in its enormous extent, not directed by reason or a fixed purpose, and in quest, he knows not of what, unknowing where his course is bound! «Influenced by the Satanic, he hardly hears the call of his good and pious friends begging him to come back to them and urge peace with **Allah** and reconcile himself with his own heart and with **Allah**». Say to them; «it is, only the course steered by **Allah** that leads to the path of righteousness where Providence is the guide and we Muslims have been commanded to conform our will to **Allah's** will.

72. And we have been commanded to engage in the act of worship and entertain the profound reverence dutiful to Him, for to Him We shall all be thronged.

73. He is it Who created the heavens and the earth in truth and with a set of invariable cosmic laws in all manner of wisdom and for a valid reason. The instant He says to an object or to an event «Be« it is there. His Word is the truth personified and to Him belong the absolute sovereignty and the full control of the Eventful Event when the trumpet is sounded indicative of Resurrection and Judgement. He is the Omniscient of the invisible, the hidden and the unseen, the Omniscient of what the breasts store of thoughts and feelings and of what they forge. He has cognizance and holds prescience of what you converse secretly and utter below your breath and of what is suggested secretly to the mind. He is well acquainted with the visible and the seen and with what is avowed openly and openly disclosed, with all that is uttered loudly and with all that is being said. He is **Al Hakim** (he Source of wisdom and wise mysterious dispensations) and **AL-Khabir** (The Omniscient).

74. For once did Ibrahim ask his father **Azar** (Athar) «Do you take figures made of stone and/or wood as godheads? O my father, I do see you and your people lost in the maze of error».

75. Thus, did We carry Ibrahim beyond the physical world to show him the wonders and spiritual glories behind the magnificent powers and laws of the physical universe to affirm his inward sight and his deep thoughts with certainty.

76. When the night darkened the world around him, he saw, with his inward sight a heavenly body glittering in the vault of heaven. This, said he, «is my **Allah**.« But when it set he said: «I just do not like things that set, and cease to be».

77. Then when he saw the moon, again with his inward sight, rising into view and over head it sat: «This is my **Allah**», he said. But again when it vanished from sight he said: «Unless the supreme controlling and influencing power actuates me with thought and guidance, I will certainly be lost in a maze».

78. When he saw the sun rising, he acknowledged it his **Allah**; «It is greater », he said. But when it set, he opened his mind's eyes and said: «O my people, I am indeed innocent of all that you incorporate with **Allah** the Eternal».

79. «Now do I turn my face and set my thoughts with firmness in fidelity, allegiance and fulfilment of all duties owed to Him, the Eternal **Ilah**, Creator of the heavens and the earth, and I am not one of those incorporating with Him other deities».

80. His people contended with him with opposing arguments against the thought of one **Allah** and warned him of their indignation. But he said to them: «Do you contend with me with opposing arguments against **Allah** Who has guided me to His path of righteousness!» «I do not regard with fear those deities whom you incorporate with Him nor shall I be in harm's way unless it be **Allah**'s will. **Allah**, My Creator is Omnipresent, and His Omniscience embraces all in all; can you not reflect!»

81. «And how should I fear those deities whom you incorporate with Him and you do not fear the consequences and the malignant fate awaiting you in requital of incorporating with Him other deities whom He never authorized! «Which of the two parties, would then be safe and secure if only you knew!»

82. Indeed those who believed in **Allah** with hearts impressed with the image of religious and spiritual virtues and did not confuse their spiritual apprehension of divine truths with wrongful actions and injustice are they who shall escape censure; they shall be graced with safety and security and the world is all before them and Providence their guide.

83. One judgement was deduced from another; that was the reasoning We imparted to Ibrahim to use against his people's contention. We raise whom We will to higher ranks and exalt them in dignity, wisdom and power. **Allah**, your Creator, is indeed **Hakimūn** and **'Alimūn**.

84. We invested him with the privilege of begetting a pious progeny, Ishaq and Ya'qūb (Isaac, Jacob) both of whom We guided into all truth just as We had guided Nùh (Noah) aforetime. And of Nùh's posterity We conducted Dawūd (David) and Sulayman (Solomon), Ayūb (Job) and Yusuf (Joseph), Mūssa (Moses) and Harūn (Aaron). Thus do We reward those whose deeds are imprinted with wisdom and piety.

85. And Zakariya (Zachariah) and Yahya (John), 'Isa (Jesus) and Ilias (Elias), all and each were enrolled among the virtuous.

86. And Isma'IL (Ishmael) and Ilias, Yunis (Jonah) and Lût (Lot), all and each We favoured by preference out of all mankind.

87. And of their forefathers, posterity and brethren did We choose some whom We guided into all truth and We led the way.

88. This is the true accord of **Allah** - the union of His will and affections - attuned to the spirit of truth guiding whom He will of His servants into all truth. Had they incorporated with **Him** other deities they would have been denied the prerogative of Prophethood besides the loss incurred. Their hopes would have been doomed to

disappointment and their deeds to worthlessness.

89. These were they to whom We entrusted the Book, the spirit of truth guiding people into all truth and ministering to their material and spiritual lives. We graced them with the divinely - given wisdom and sovereignty and with the special prerogative of Prophethood. If these people* - reject these divinely - given advantages, others have been entrusted with them; they fulfilled the requirements and proved worthy of the trust. **** Meccans***

90. These are they whose hearts have been touched with the divine hand; they proved to be worthy of **Allah's** grace and prerogatives. Therefore, take them O Muhammad as a guide, follow their example and espouse their opinions. And say to your people: **«** I do not charge you a price for imparting to you **Allah's** revelations or disclosures, wisdom or practical divinity; the Quran - is simply the fountain - head of all truth that puts mankind in mind of reality**»**.

91. And they* did not credit **Allah** with the attributes asserted as His own; they failed to ponder His marvels crediting His Omnipotence. They said: **«**Never did **Allah** disclose divine knowledge to a human being nor did He admit discourse directly or indirectly to His Omnipotence and Authority ». Ask them; **«**Who then had sent down the Book you knew that Mûssa presented to his people, the Book flowing forth with illumination and enlightenment to illuminate the intellect of mankind; the Book the Jews divided and again broke up into subdivisions and published the parts they planned to disclose and concealed the many parts which would publish their shame and their immorality; the Book which imparted to them divine knowledge and acquainted them intellectually with facts neither they nor their fathers had ever known». **«**Is it not **Allah**!**»** Let them Muhammad drown themselves in the nonsensical and engage in amusement which is the happiness of those who cannot think. **** The Meccan Infidels and the Jews***

92. And this Quran -is Heaven's- sent Book breeding perpetual benediction, corroborating and authoritatively validating the authentic Books revealed aforetime; Use it Muhammad to warn people of the mother City and the people of all cities around. It is a Book highly credited by those who acknowledge the truth of the Hereafter and regularly observe their act of worship.

93. And who is more wrongful than him who relates falsehood to **Allah** and attributes to Him every falsity that could be devised, or claims that he has been inspired by **Allah** when in fact nothing whatsoever has been inspired to him! And who is more wicked than him who says: I am able to produce a book the like of that sent down by **Allah**! If only you Muhammad could see the wicked at the distressful moment of death when they are in agony, of mind and soul, as the angels of death put forward their hands to disembody their souls and say to them: **«**Now is the moment to surrender your souls **«**Today you shall suffer the humiliating torment laid upon the damned for attributing to Him nothing but falsehood and for turning your heads in contempt objecting to His signs and revelations with inordinate self-esteem**»**.

94. **«**Now**»** they are told, «you have come back to Us singly, not less alone than when you were alone when We created you at first and delivered you nude naked and bare to the world below». **«**Now you have come back to Us stripped of all possessions and of all that We had ascribed to you in life.**«** Nor do We see you accompanied by your intercessors whom you had claimed they enjoyed the same position and power of a god; now the ties of your common fanciful belief are being severed, and those

whom you presumed to be godheads have failed your expectation».

95. **Allah** is indeed the controlling power that influences the seeds and the date-stones to split to take root and to sprout to produce plants and trees; He causes the living to egress from the dead and the dead to fall from the living*; yet how strongly deluded you people are, that you believe a lie.

see V.27, C.3

96. He causes the night to lose its character, and the incipience of the gleam of dawn to cleave its way, and He designated the night as the period of natural repose and recuperation*, and the sun and the moon for determining and computing time. Such is the plan determined by the **AL- Aziz** (the Almighty) and **AL-'Alim**. ***see V.33, C.30 and V.47, C.25***

97. And it is He Who designated the stars as a guide-post for you in your travels amid the darkness of night on land and beyond and at sea. We have expounded and distinctly expressed our revelations to people who reflect.

98. And He is it who brought you into being from one single soul* then He ordained your prototype in the seed** and He made the earth your destined habitation*** where you live a life that deserves the name until the encounter with death when you are deposited in the graves and in due course be reclaimed for Judgement. We have expounded and distinctly expressed Our revelations to people who comprehend the facts.

Adem ** see V.2, C.76 *** see V.6, C.78

99. And it is He Who sends down from the floor of the vault of heaven rain-water and with it do We cause vegetal activity of all -plants-*. And We prompt the green blades to spring up and develop into clusters of ears of grain which ripen and be brought to maturity. And out of the palm trees commanding a view of all that lies around, hang pinnate of fan shaped leaves and sprouting offshoots of variegated and delightful fruits. And of the fruit trees are orchards of grapes, olives and pomegranates besides similar species and -Common characteristics- and dissimilar genus -class or distinct group-. Direct you people your intellectual eye and your inward sight to the fruit trees when they bloom and put forth blossoms and when the flowers come to be fruits which grow ripe, and you shall find enough tokens representing convincing divine evidence symbolic of **Allah's** Omnipotence and Authority, giving insight to those whose hearts have been touched with the divine hand. ***See V.22, C.2 and Commentary***

100. Yet the infidels incorporate with Him the Jinn as partners of Omnipotence and Authority albeit He brought the Jinn into being and caused them to exist. And in ignorance they insolently ascribe to Him sons and daughters; glory be to Him and extolled are His glorious attributes, He is infinitely far beyond all they falsely attribute to Him.

101. He is it who generated the heavens and the earth. How would He have a child when He is infinitely beyond taking a wife! He created all and brought the whole into existence and He is **'Alimūn** of all in all.

102. This is **Allah**, your Creator; there is no Ilah but Him, the Creator Who generated all. Therefore, regard Him with reverence and veneration and worship Him alone; He is the Tutelary Guardian of the whole and of all in all.

103. He is not apprehended by sight whereas He comprehends all that is displayed to the bodily eye and all that is brought before the mind's eye, and He is the Gracious Who gives His servants an understanding heart, and He is **AL-Latif (Kind)** and **Al- Khabir.**

104. Say to them O Muhammad: «You people have now received divine evidence engaging the intellect, and enough signs sensed by mental and spiritual vision of those who lift to **Allah** their inward sight. Therefore, he who exercises his mind's eyes shall advantage himself, and he who blinds himself to the truth shall prejudice his own interests, and you must realize that 1 am not here to watch over your innocence and folly».

105. Thus much do We explicitly present Our revelations and signs and orient them to circumstances and requirements and explain the various aspects of every thought by symbols, parables and narratives so as to apply you O Muhammad to the standard which is not level to their capacities so that Ahl al-Kitab dismiss the idea that you were taught by some of them. We also meant to give insight to those who comprehend the truth.

106. You Muhammad just follow all that has been inspired to you and act upon it and in accordance with its precepts enjoined by **Allah**, your Creator; there is no **Ilah** but **Him**, and disregard those who incorporate with **Him** other deities.

107. Had **Allah** willed, He would have graced them with a religious mind and they would not have incorporated with Him other deities. And you rest assured that We did not send you to watch over their innocence and folly, nor are you entrusted to their care or responsible for their ordinary pursuits of life.

108. Do not assail those who incorporate with **Allah** other deities nor their idols with abusive language conveying injurious reproach lest they should revile **Allah** in retaliation by want of thought. Thus did We allure every nation acting upon a given belief to brighter present and happier destiny, then back to **Allah**, their Creator, all are destined to go, there and then shall He inform them of all that their minds and souls had impelled them to do.

109. The infidels make a solemn declaration with an appeal to **Allah** that if a significant sign be revealed to them to evince both Muhammad's Prophethood and integrity; they would most certainly accept it. Say to them: «Revelations and signs evincing my Prophethood and the truth of my mission rest in the hands of **Allah** alone. Nonetheless, how do you know, you Muslims, whether the infidels will or will not favourably respond to the miraculous sign!

110. We divert their hearts, their feelings and their sight from one thought to another and throw their minds into confusion and We manoeuvre their disposition to induce difficulties sufficient to turn the edge of the finest wit that they lose sight of the truth as they did at the beginning and shall do henceforth. And We give them plenty of rope to allow them free scope of action in order to commit themselves to the loss in the maze of error.

111. Had We sent down angels whom they could perceive by sight and resurrected for them the dead to discourse with them practical divinity, and thronged before their eyes, beings, matters and affairs of the spiritual world, they would not have acknowledged the truth nor would they have conformed to Islam unless it be the will of **Allah**. But most of them are so ignorant to realize this fact.

112. Thus did We apply to every Prophet enemies characterized with Satanic attributes among both mankind and the Jinn who actuate each other with the feeling of confidence pertaining to fair-spoken discourse with implication of deceit. Had **Allah** willed they would never have dwelled on such settled behaviour as representative of feeling or opinion nor lingered round it. Therefore, let them sink under the vexations of their thoughtless minds and befool the minds and judgement of the people so as to cause what is false to be accepted as true.

113. Such deceit attracts the victims of deception who deny the truth of the Hereafter and allow themselves to be deluded. They accept such deceitful discourse with consenting minds and open their hearts' ears to such deceitful advice as these satanic incline them to propound, and perpetrate what their submitting minds and souls impel them to do.

114. Say to them O Muhammad: **«**Shall I choose a judge besides **Allah** when it is He Who makes and gives the law whereas all other judges only interpret it? It is He Who has sent down -the Quran- distinctly expressing all that is meant leaving nothing merely implied,**»** .Ahl al-Kitab know it is **Allah's** sent Book in all truth. Therefore, do not let O Muhammad those who hide the truth and contend with opposing arguments influence your feelings or put you in doubt.

115. And now has the word of **Allah**, your Creator, answered the purpose and complied with the conditions truthfully and justly; His words are decisive, irrevocable and conclusive, and He is **AL-Sami**' (Omnipresent with unlimited audition) and **AL-'Alim**.

116. And if you open your heart's ears to people at large domiciled on earth, most of them shall alienate you from **Allah's** purpose and lead you in the wrong; they only follow the false suppositions and the incitement arising from the state of their minds and feelings; they simply lie and indeed they lie in their teeth.

117. **Allah**, your Creator, knows best who intentionally or unintentionally alienates himself from His path of righteousness and alienates His purpose, just as He has cognizance of those whose feet are irresistibly drawn by magnetic influence, as it were, to the path of righteousness.

118. Therefore, do not lend an ear to those who deny **Allah** and set themselves at defiance, but eat only of the flesh of the permitted animals slaughtered under the invocation of **Allah**'s Name if indeed you have solemnly accepted His revelations and signs betokening His Authority.

119. And why should you not eat of the flesh of the permitted animals slaughtered under the invocation of **Allah's** Name when He has designated to you the forbidden and admitted of relaxation under compelling circumstances! Indeed a good many lead themselves as well as others in the wrong upon their desires reflecting ignorance and want of knowledge. But **Allah** knows well those who disregard His commandments and go beyond the limits prescribed by Him.

120. And avoid the impious, the immoral and the sinful act whether it be apparent or real, committed openly or secretly or suggested secretly to the mind. Indeed those who commit themselves to an evil line of conduct shall be requited with what is commensurate with their evil deeds.

121. Therefore do not eat of the flesh of the permitted animal which has not been slaughtered under the invocation of **Allah**'s Name; this is impiety. The Satanic

suggest to the minds of those similarly disposed to contend with you with opposing arguments, and should you yield to their incitement of evil, you will have reverted to paganism.

122. Does he who has been destitute of spiritual life and We inspirited with illumination and enlightenment to conduct himself well among the people and Providence his guide, compare with him who is led by the nose by the prince of darkness into deepest dismay where there is no escape! Thus were the infidels deluded with sensuous notions that in vain they wasted their days.

123. Thus did We set in every city the principal persons among the people who set no bounds to their sensuous vain and evil desires to take cunning for a sinister and crooked wisdom, and lie in wait to deceive the people, when in fact they beset themselves with evils and malice but they fail to perceive.

124. When an authoritative revelation or a sign is revealed to them, they interpret their thoughts in words: **«**We will not**»**, they say: **«**Conform to Islam until we are accorded the like of what the Messengers of **Allah** were given by inspiration». Indeed **Allah** knows best whom to entrust with His divine message. But those who grow daily more and more wicked shall be subjected to humiliation in heaven's realm and shall be imprisoned in the realm of Hell in requital of, taking cunning for a sinister and crooked wisdom.

125. Nonetheless, he whom **Allah** wills to guide to His path of righteousness, He comforts him with strange and mystical feelings and makes his breast -the seat of affections and emotions - amenable and responsive to the joyful thought of conforming to Islam. But he whom **Allah** decides to leave to his evil thoughts, He tightens his reins in despair and tightens his chest so as to be rendered impervious to a breath of spiritual knowledge; a feeling similar to that he experiences if he were climbing skywards to high altitudes*****. Thus does **Allah** afflict those who deny Him with the torment laid on the damned.

Commentary:

Oxygen constitutes 21% of air and as the air gets thinner with altitude the available Oxygen is correspondingly decreased. Even with adaptation, which in time may make life possible at 14,000 feet altitude. A man faces problems above 18,000 feet. His mental processes are dulled. He becomes slow in decision and action, his vision weakens. Even the simplest exertion requires great mental effort and takes a terrible physical toll. He can climb for only half a dozen steps before being forced to stop-only to breathe. His heart races and his blood becomes thick and sluggish increasing the peril of frostbite. Apart from the difficulty in breathing the resulting mental dysfunction causes hallucinations.

Reference: Life Nature Library, 1962, P.161.

126. But why follow the crooked path when **Allah**'s path is a path of piety, righteousness and virtue! We have expounded Our revelations to people who keep **Allah** in mind.

127. Who shall make abode in heaven's realm in a world of peace in the August presence of **Allah**, their Creator, Who shall overshadow them by His gracious wing in return for the deeds imprinted with wisdom and piety.

128. And on the Day -**Allah**- throngs them all, He shall say to them: **«**O you people of the Jinn, you seduced many among mankind and led them astray». Their

allies among mankind shall say: «O **Allah**, our Creator, We had enjoyed each other and mutually profited one another until our predetermined time was fulfilled». Then says **Allah**: «The realms of Hell are where you make abode wherein you will have passed through nature to eternal suffering except as **Allah** wills. **Allah**, your Creator, is indeed **Hakimūn and 'Alimūn».**

129. Thus do We induce those who confirm themselves in prepensed malice to be attracted to each other and be disposed to tutelary friendship by reason of their common attributes and of exercising themselves for the purpose of alienating people from **Allah**'s purpose.

130. In Day of Judgement shall all be addressed , thus: «O you people of the Jinn and mankind, asks **Allah**, «did you not receive Messengers, people of your own , to present you with My signs and narrate to you My revelations evincing both My Omnipotence and Authority, and warn you of this Momentous Day! «We plead guilty, they say, and we confess to the charge». They were deceived by the sensuous enjoyment, they regarded as the chief object of life, and they were witnesses of their own actions and of their deeds reflecting infidelity and disobedience to **Allah**.

131. Among the set of **Allah**'s correlated principles is His merciful dealing with the guilty who lacked knowledge of what is wrong and what is right, nor has he been guided or warned. Therefore, never would **Allah**, your Creator, do away with the cities when their inhabitants were unconscious of the wrong they were accustomed to do.

132. There are grades for all; grades of appreciation and those of depreciation, grades commensurate with deeds, and **Allah**, your Creator, is not unaware of what people do.

133. **Allah**, your Creator, is the Independent, the Absolute and the Source of mercy; if He wills, He can do away with you people and replace you by others of His choice just as He brought you into being from the posterity of other people.

134. You people had better realize that all that you have been promised shall come to pass at the predetermined point of time and you shall not be able to avert what shall befall you nor things threatened.

135. Say to them O Muhammad: «O you people of thoughtless minds, you may pursue what your minds and souls impel you to do, but I am steering my course of action by guiding indications set by Providence Who guides into all truth, and you shall come to know who shall be the winner of **Allah**'s mercy Hereafter and who shall succeed in attaining the blissful and happy end. Never shall the wrongful find one instance of physical or spiritual prosperity Hereafter».

136. And the idolaters, in their corrupted minds, portion out to **Allah** a share of what He Himself has created of crops and cattle, and another share they apportion to their idols which they regard as their predominant partners. And what they apportion to their partners reach them in full*; whereas what is apportioned to **Allah** is hardly spent in divine service**. Evil indeed is the proposition their minds assent to.

**** Devoured by the priests. ** Religious ceremonies.***

137. Furthermore, infanticide - mainly females, occasionally a male - was imposed by the Satanic mediators as a religious rite which allured many of them to brighter worlds; a plan devised by the priests and the satanic to demoralize them and

induce them to perfect their own ruin and throw their idolism into confusion. Had **Allah** willed they would not have indulged in such an evil practice. Therefore let them O Muhammad sink under the vexations of their thoughtless minds and befool the minds and the judgement of the people so as to cause what is false to be accepted as true.

138. They classified cattle and crops into:

a) Cattle and crops presumed sacred and therefore forbidden to all except to those whom they qualify,

b) Cattle forbidden to bear burdens on their backs and

c) Cattle slaughtered for food without the invocation of **Allah's** Name. All along, they forged lies against **Allah**, criminally relating to Him falsehood. But He shall requite them for the falsehood which is enough to be sin personified.

139. Again they exercise their corrupted minds in creating another taboo. They say: «What these cattle carry in their wombs are reserved exclusively for our males and forbidden to our females, unless the offspring be a still-born then both sexes go shares». **Allah** shall requite them for this discrimination they falsely picture as a divine ordinance. He is **Hakimūn** and **'Alimūn**.

140. Losers indeed are those who foolishly and irreligiously committed the crime of infanticide, an evil wrought by want of thought. Who forbade the victuals provisioned for them; forging lies against **Allah** and criminally relating to Him falsehood. They have indeed erred and strayed and they missed the path of righteousness.

141. He is it Who brought into being orchards, some trellised and others untrellised. He brought into being the palm trees and the whole of the agricultural yield of every district and season, varying in kind and in flavour, and the olives and the pomegranates besides many others of similar species and dissimilar class. Eat, therefore, of their flowers when they come to be fruits and grow ripe and pay, when you reap in harvest, what ought to be given in benevolence or in alms, but avoid prodigality, for **Allah** does not like the extravagant.

142. And of the cattle, he availed you of some to carry your burdens and provide you with commodities and others for meat. Therefore, eat of what **Allah** has provisioned you, it is all replete with choice of all delights, and do not follow the footsteps of AL-Shaytan nor walk in the footsteps of those with characteristics befitting AL-Shaytan. He is indeed your avowed enemy.

143. Another strained point upon which the whole unreasoning turns is their superstitious belief of dedicating what they consider sacred to their males denying and condemning their females. Thus they dedicate what sheep and goats, camels and oxen carry in their wombs to their males and exclude their females; a concept bringing Us to eight copulatory mates. Four of them are a pair of sheep and a pair of goats. Ask them O Muhammad: «Is it the two males or the two females that **Allah** has forbidden or is it what both females carry in their wombs! «Tell me who gave you this authority that you speak like a book if indeed you are declaring the truth»

144. -And to keep to the point-, there follow the pair of camels and those of oxen. Ask them: «Is it the two males or the two females that **Allah** has forbidden or is it what the two females carry in their wombs! «Or were you present as spectators and

auditors at the execution of the alleged divine ordinance enjoined by **Allah** and you subscribe it in attestation thereof! « Who then is more wicked indeed than he who viciously and wrongful relates to **Allah** falsehood and acts as a guide to people when his ignorance has reached up unto heaven! Indeed **Allah** does not guide to His path of righteousness the vicious and wrongful of actions.

145. Say to them O Muhammad: «I do not find among the divine ordinances inspired to me an act prohibiting an article of food consumed by mankind unless it be, a permitted animal found dead –carrion- or blood streaming from an animal or the flesh of swine; this is impure and unclean food. There is also the permitted animal slaughtered under the invocation of a name other than that of **Allah**. But under compelling circumstances and not in transgression shall **Allah** admit of relaxation; **Allah** is **Ghafurūn** and **Rahimūn**.

146. And to those imbued with Jewish doctrines and principles We forbade every animal with undivided hoof -camels, rabbits, hares- and of the oxen and the sheep We forbade them only their fat except the fat covering their backs and their entrails and the fat attached to the bones. This prohibition was imposed on them in requital of their vice and corruption. This is the truth We justly declare.

147. Should they disbelieve you O Muhammad then say to them: « **Allah**'s mercy is vast; it is extended to all, especially to those who repent. But His indignation against those who grow daily more and more wicked is irrevocable».

148. And to excuse their unjustifiable infidelity, the idolaters will insolently say: «Had **Allah** willed, neither we nor our fathers would have incorporated with Him other deities nor would we have instituted taboos. Thus much did their predecessors charge their Messengers with falsehood until they tasted the fatal consequences of the evil way they conducted themselves in life. Say to them O Muhammad: «Do you have such knowledge serving as evidence to bring it to book? «You only follow the false suppositions and the incitement arising from the state of your minds and feelings; you simply lie and indeed you lie your teeth.»

149. Say to them: «The final and authoritative proof and pronouncement lie in the hands of **Allah**; had He willed, He would have guided you all to His path of righteousness».

150. Say to them: «Bring your witnesses who are able to testify that **Allah** has forbidden all that you presumed He has» . And should they bear witness to this effect, then do not give credence to their testimony, they are lying, nor act upon their desires or the desires of those denying Our revelations and signs and the truth of the Hereafter who equalize **Allah**, with creatures of their fancy incorporating them with Him as a corporate deity.

151. Say to them: «Come:

I will give you an account of all that **Allah** has forbidden:

a) You must not incorporate with Him other deities nor be unkind to the parents but commit them to your kind care,

b) You must not kill your children because of lack of means or, indigence; **Allah** provides for you and for them,

c) You must not commit yourselves to an evil line of conduct, be it apparent or real, committed openly or secretly or suggested secretly to the mind,

d) You must not deprive anyone of life, which **Allah** has made sacred, unless it be justified for a proved crime. These are injunctions enjoined by **Allah** and you are expected to submit to **Allah's** Authority and hopefully reflect.

152. e) «You must not encroach upon the property of the orphan, unless it be with the motive of improving, advancing or raising it to a better quality or condition, until he or she reaches maturity and be able to take charge of it».

f) You must not fraudulently scant the measure and the weight but dispense them equitably to the full; no soul is charged with more than it can bear

g) Avoid speaking with your tongues in your cheeks but when you express your thoughts in words or pronounce a judgement, you observe justice even if the person in question be related and

h) Avoid breach of promise and breaking a vow but let your actions to your words accord and fulfil the solemn promise and keep the vow. These are injunctions **Allah** has enjoined and you are expected to submit to **Allah**'s commands and hopefully keep Him in mind»

153. «And to complete worthily and bless with a divine issue, **Allah** says to you»; «This is My path of righteousness; follow it, you may attain moral straightness, goodness, integrity, virtue and piety. Do not tread other paths lest you miss the path chosen to guide you into all truth. « This is what He has commended unto you so that you may hopefully entertain the profound reverence dutiful to Him»

154. Aforetime We had given Mūssa the Book -AL-Tawrah- completed to the taste of those who had obeyed **Allah** and conformed their will to His will. It was well expounded to interpret all matters and issues , guiding people into all truth and a mercy vouchsafed by **Allah** to His creatures; they might faithfully realize that they shall inevitably assemble before **Him**, at the predetermined point of time.

155. And this Quran We sent down as a mercy and knowledge personified, confeing divine favour and invoking blessings on those who have the world all before them and Providence their guide. Therefore, follow its precepts and entertain the profound reverence dutiful to **Allah** so that you may hopefully be recipients of His mercy.

156. We have sent it down as the spirit of truth guiding into all truth lest you people render such a reason as to say: «The Book sent down to the people of Mūssa and to those of Isa aforetime was expressed in their own tongues, in languages, we were not taught nor did we understand»; an excuse which it shall no longer be possible to justify.

157. Or you may say: «Had we received their Book we would have regarded with more reverence and veneration, and in all things we would have conformed our will to **Allah's** will and we would have regarded His way but the one way of arriving at the truth». Now, there has come to you a convincing evidence of the truth of Our Messenger's mission and with him has come the Quran with illumination and enlightenment and a spirit of truth guiding into all truth and inviting **Allah's** mercy. Therefore, who is more wicked than he who denies **Allah**'s revelations and signs and counsels deaf to **Allah's** disclosure of divine knowledge and spiritual enlightenment! Indeed, those who counsel deaf to Our revelations and signs betokening Omnipotence and Authority shall be put to the torment laid upon the damned in requital of closing

their hearts, ears and their minds' eyes to intellectual and spiritual enlightenment.

158. Do they purpose to wait until some fitting event presents itself and they distinctly perceive the angels or perceive **Allah**, your Creator, Himself by sight or. Some of His signs evincing both His Omnipotence and the truth of your mission! But when such overwhelming signs present themselves, no soul which did not surrender itself earlier to **Allah**'s Authority nor accomplished a useful purpose in virtue of its faith, shall profit of its submission now. Say to them: **«**Await the justice prepared above in heaven's realm and we will await it also**»**

159. Indeed, those who broke the unity of their religion and separated it into parts in fact and in thought, in opinion and in feeling and in interest and set themselves at variance shall have much to answer for; you are not a part of them nor have you a personal relation with them nor will you be responsible for the way they conduct themselves in life. Their account rests with **Allah** Who shall inform them in Day of Judgement of all that they perpetrated of wrong doings.

160. He who crowns the deed with equity, shall be rewarded with ten times what is commensurate with his equitable deed and he who commits himself to an evil line of conduct shall be requited with what is commensurate with the evil deed and no one shall ever be wronged.

161. Say to them O Muhammad: **«Allah**, my Creator, has guided me to the path of glory, the path of moral straightness, goodness and integrity, virtue and piety; the path of righteousness, the path on which was founded the religion of Ibrahim, the Orthodox Muslim, who never incorporated with **Allah** other deities**»**.

162. Say to them: **«**Indeed, my act of worship and my pilgrimage and all religious rites incidental to it are acts due in discharge of the debt to **Allah**, my Creator and Creator of the universe, and my life and my death are processes asserted as His own».

163. **«**No partners does He have nor does He have anyone associated with Him in any function, act or course of action. To this fundamental truth 1 have been enjoined to adhere and I am the first who have conformed to Islam**»**.

164. Say to them: **«**Shall I choose a god other than **Allah**, the Creator, Who is the Creator of the whole and of all in all». And no soul imprints its deed with piety or with evil but it is to its own credit or discredit respectively, nor shall a soul bearing wrongs or not, bear the wrong of another, then back to **Allah**, your Creator, you are all destined to go. There and then shall He inform you of the detailed particulars of all the points upon which the whole unreasoning turned.

165. He is it Who has inducted you on earth and made one generation inherit the other, and He promoted and exalted, in rank, honour, estimation, development, power, and wealth some above others, and arranged you in grades so as to test your qualities with what He has ordained for you. You had better realize that **Allah**, your Creator, is swift indeed in putting the law in execution and in effecting just retribution and He is also **Ghafurūn** and **Rahimūn**.

Chapter 7

« The Heights »

AL A'RAF

«Meccan»

The Surah (Chapter) emphasizes that the balance of justice in Day of Judgment is truth personified; it pictures Adam and Iblis -AL-shaytan (Satan)- in their disobedience to Allah and their fate.

The Surah alludes to Nūh (Noah) and the flood, Hūd, Saleh, Lūt (lot) and Shu'aib in short narratives to emphasize certain points and tells the story of Mūssa (Moses) in greater detail, his discourse with Allah, those of his people who worshipped the calf and his triumph over the sorcerers of Pharaoh. It is remarkable indeed that in a few words we find the most precise description of the reformation process of the succession of the generations of the progeny of Adam or mankind. It shows, as has been proved by the advancement of science, that the moment of fertilization is the culmination and climax of events that have been set in train twenty or more years earlier. The pregnant mother carries not only her child but a parent of her grandchild as well. Last but not least, The Prophet Muhammad was a human being chosen by Allah to deliver a divine message and not to present people with supernatural acts nor to foretell future events. Mankind are advised to bear Allah in mind not only in the conscious mind but in their innermost being and secret feelings as well, and ponder His omnipotence and His control of fate and events as is featured in the phenomena, the cosmic and the biologic alluded to;

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **A.** (aIef) **L.** (lam) **M.** (meem) **S.** (sad) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. A Book -the Quran- is revealed to you O Muhammad, laying upon you an immense responsibility for which you have been chosen. Therefore, let it not oppress your thoughts and feelings or depress your spirits, but use it and act upon it to warn those who deny the truth and to put those who have conformed to Islam in mind of their duties.

3. And you people, act, in accordance with all that has been revealed to you from **Allah**, your Creator, and take not besides **Allah** tutelary guardians; they will influence you to revert in character to your aboriginal stocks. How little you people keep **Allah** in mind.

4. How many towns did We reduce into a useless form in requital of their wickedness which grew more and more daily. Great was Our indignation against them that it spoke thunder on some at night while asleep* and on others during their siesta**.

**** Lūt's people.***

***** Shu'aib's people.***

5. When our anger was displayed in action, nothing did they say with pining regrets and vain repentance but: «we were wrongful of actions».

6. Indeed, We will call to account all those to whom Messengers were sent; they shall have much to answer for, and We will question the Messengers whom We had sent.

7. There and then will We narrate to all and each their biography with full knowledge of those who excelled in most parts and of those who failed in the most part so that they realize that We were never absent but Omnipresent?

8. The balance of justice on this Momentous Day is truth personified. He, whose deeds of wisdom and piety surpass in weight, shall he and such persons rejoice beyond a common joy.

9. And he whose iniquities surpass in weight shall he and such persons be losers, their iniquities and unjust treatment of Our revelations and signs have lost them their souls.

10. We have firmly established you people on earth and endowed you with the means of living, and with conditions capable of being turned to use, yet how little are thankful.

11. And We brought you into being by a special creation, and We fashioned you and gave you form and countenance and made you a determinate exalted being. Then We said to the augels: «Prostrate yourselves to Adam -your archetype- in adoration» and the angels prostrated in comely order, praise and adoration, except Iblis who aspersed with calumny and declined.

12. Then **Allah** asked: «What prompted you AL-Shaytan not to prostrate to Adam when I commanded you to do so! ». «But I am of a better sort than he is». Said AL-Shaytan; «You created me from fire whereas You created him from clay».

13. «Then down you go», **Allah** said: « From this blissful state; you are doomed to a lower state ». « You are here in heaven's realm in the August presence where you cannot display inordinate self - esteem nor exhibit an overweening opinion of your quality, you are dismissed from My heaven's realm, doomed to the vicissitudes of deposition and degradation».

14. « Give me respite», Said AL-Shaytan, «till the day they are resurrected».

15. **Allah** said: «You are granted, like those with characteristics befitting you, a delay of punishment till the predetermined Eventful Hour».

16. Then said AL-Shaytan: « Since You have dismissed me and sent me astray, I will lie in ambush in Your path of righteousness and seduce as many of mankind as I can to decoy therefrom and make vices lurk in the secret corners of their souls».

17. « And I will assail them emotionally and mentally from every side; I will leap at them from front and from behind, from their right and from their left to assail their virtue/and You shall find most of them not feeling or displaying gratitude».

18. «Go away from here», **Allah** said: «Despised and rejected; I will fill the realms of Hell with you and with the like of you and with all those of mankind who take you as a guide and accept your authority».

19. «As for you Adam», **Allah** said: «You and your wife make abode in Paradise and eat as you will and wherever you will; it is all replete with choice of all delights, and enjoy all that affords pleasure, but do avoid this particular tree; keep off it and do not draw near it lest you both be wrongful of actions».

20. And there did AL-Shaytan sneakingly whisper them, instigating evil in their repositories of consciousness. He suggested secretly to their minds what made them unintentionally lose their modesty and decency and expose of their bodies what did put them to shame. He said to them: **«Allah** only forbade you this tree lest you should come to be angels or you be qualified to infinite existence».

21. He swore to them that he was a sincere advisory having the attribute of advising and offering counsel.

22. No sooner did they have a taste of the fruit of the forbidden tree than their private parts were exposed, and they realized, then, how shameful this was. They kept collecting leaves from the trees in Paradise to cover their naked bodies, which aroused their sense of shame. There and then, did **Allah**, their Creator, summon them by a call and say to them: **«** Did I not command you both to keep off this tree, and say to you that AL-Shaytan was and shall always be your avowed enemy! **»**.

Commentary:

Their eyes could not view all things at one view and therefore he deceived their minds and deceitfully made them commit themselves to doing what they should never have done.

23. **«**Indeed O **Allah**, our Creator**»**, they said: **«**We were wrongful of actions, and unless You, in Whom we have the forgiveness of sins, extend Your mercy to both of us and forgive us, we will most certainly be great losers**»**.

24. **Allah** said: **«**Upon Our command We down all of you upon, to a lower state with mutual enmity to each other and you shall settle on earth where you make abode and livelihood for a predetermined point of time **»**.

25. **«**Therein shall you live, and within there shall you die, and therefrom shall you be resurrected**»**.

26. O you Children of Adam: We have furnished you with a raiment to screen your nakedness, which offends your sense of modesty and decency, and with a top attire to adorn your personal appearance, and best of all is the vesture of piety. This is one of **Allah**'s striking disclosures to man, so that –you- people may hopefully reflect.

27. O you Children of Adam: Let not AL-Shaytan lead you astray nor tempt you to do what is wrong as he had allured your aboriginal parents by the use of cunning and deceitful attractions inducing them to lose their modesty and decency and expose their private parts and there, he attained the desired end and the goal to his will, besides prompting their expulsion from Paradise. He sees you, and so do his associates, whereas you do not perceive them by sight. We made the satanic take interest in those who deny **Allah**.

28. And when the Pagans commit themselves to an evil line of conduct* they claim this has been the system on which their fathers were bent, and they insolently allege that **Allah** has enjoined this set of correlated principles belonging to their belief. Say to them O Muhammad: **«Allah** does not enjoin immorality nor ordain what is evil or impure, viscious or dissolute; do you people relate to **Allah** a world you see in a grain of sand or a heaven in a wild flower and from ignorance your comfort flows! **»**

***** *Nakedness in rituals – men and women*.

29. Say to them: **« Allah** has enjoined the quality of being morally just and the principle of just dealing; He enjoined just conduct, integrity and righteousness, and

that you set your minds toward Him at all times and your faces to Him at every mosque where you dutifully observe your act of worship, and invoke Him for mercy and blessings, devoting to Him alone, all religious rites on the ground that as he brought you into being so shall He resurrect you to go back to Him .

30. Some, He has justly guided to His path of righteousness, and some deserved to be lost in the maze of error; they chose to take AL-Shaytan and the satanic as their guide and be under their tutelage besides that of **Allah**, and they deduce they are assuming the right course.

31. O you children of Adam: Pay attention to your personal appearance and your apparel at every mosque where you dutifully observe your act of worship. The apparel often proclaims the man and his due respect for the dignity of the occasion, not to mention the solemnity of applying your minds to the presence of **Allah**. Do not be influenced by the Pagan's superstitions of permitting certain kinds of food and prohibiting others, but eat and drink of the permitted but avoid intemperance; **Allah** does not like the extravagant who carry anything to excess.

32. Say to them O Muhammad: **«**Who has forbidden the material objects and articles of apparel **Allah** has produced to His servants to confer on them a combination of qualities affording keen pleasure to the senses especially that of sight, and charming the intellectual and moral faculties! And who has forbidden the virtues adorning the mind and piety adorning the character, qualities giving distinction! And who has forbidden the worthy and wholesome victuals **Allah** has provisioned**»** Say to them: such articles and objects, material and immaterial are reserved exclusively in. Day of Judgment for those whose hearts were impressed with the image of religious and spiritual virtues in life below. Thus, do We expound Our revelations and render Our discourse readily understood by those who reflect.

33. Say to them: **«** **Allah** has forbidden indeed the evil line of conduct implying immorality, be it apparent or real, committed overtly or secretly or suggested secretly to the mind, and He forbids unwarranted severe course of action and that you people incorporate with Him other deities of material or immaterial nature whom He never authorized, and that you relate to Him a world you see in a grain of sand or a heaven in a wild flower and from ignorance your comfort flows**»**.

34. And to every people, all and each, We have ordained a definite point of time, and when their time is fulfilled never shall they be able to delay it or anticipate for one hour or infinitely less

35. O you children of Adam: when there come to you Messengers from among you to narrate to you My signs and recite to you My revelations betokening My Omnipotence and Authority, bow down your ears and listen graciously, and remember that he who entertains the profound reverence dutiful to **Allah** and prints his deeds with wisdom and piety shall have escaped censure; he and such persons shall have no ground for alarm nor shall fear or dread fall upon them nor shall they come to grief.

36. Whereas those who reject faith and deny **Allah** and His ordinances and refuse to recognize Our revelations and signs shall be the inmates of Hell wherein they will have passed through nature to eternal suffering.

37. Who is more wrong than he who viscously and wrongfully relates to **Allah** falsehood or denies His revelations and signs betokening Omnipotence and Authority! Such persons do have what has been apportioned to them in life according to their

good or bad books, just as they do have access to the share of the Book imparted to them by Our Messengers. And when Our angels of death disembody their souls at the predetermined point of time, they ask them: «where now are those you incorporated with **Allah** and invoked besides Him! ». They have forsaken and renounced us « they say, and failed our expectation » So; they were witnesses of their own actions and of their deeds reflecting infidelity and disobedience to **Allah**.

38. And in Day* of Judgment, they shall be told: «Join those nations and generations of the Jinn and mankind who preceded you in the realm of Hell. As often as a fresh nation, united in evil thought and deeds, is ushered in with gusts of firey wind, it pours maledictions upon its unwise sister, until they are all thronged in, then shall the latter turn their eyes upon the former and direct their spoken words to **Allah**, thus: « These, O **Allah**, our Creator, whom we thought were the example to follow, had indeed misled us and alienated us from Your purpose: requite them O **Allah** with double the torment in the fire» .There, **Allah** says: «But all and each suffers twice as much but you do not know ».

**** Scriptural, Oxford. Dictionary.***

39. Then says the former to the latter: «You lacked intellectual, moral and spiritual perception and therefore you were not of advantage to us but we were both entangled in one party defiled with sin. There, **Allah** says: you have well deserved the torment in requital of what your minds and souls had impelled you to do».

40. Indeed, those who denied Our revelations and signs betokening Omnipotence and authority and their pride got the better of their prudence, are they who were born to be great losers. Never shall heaven open its gates nor shall they enter Paradise until the camel passes through the needle's eye: thus, do We requite the sinful who grow daily more and more wicked.

41. Hell shall be the bed they have made for themselves as a result of their iniquities; they shall be tossed in blankets of fire. Thus do We requite the wrongful.

42. But those whose hearts are impressed with the image of religious and spiritual virtues and their deeds with wisdom and piety, realize that We do not charge a soul with more than it can bear. It is they who have the rightful claim to Paradise wherein they shall have passed through nature to Eternity.

43. We will delete all that was embedded of bitter ill -feeling from their bosoms and blot out all that lurked in their memories of grudge and hatred so as to make the clouds of the past dissolve in the glorious light .They shall jointly rejoice beyond a common joy, and in the ecstasy of their joy they shall enjoy the blissful rivers flowing beneath them and interpret their feeling of gratitude in words, thus: « Praise be to **Allah** and exalted are His glorious attributes: He guided us to His path of righteousness, and without His guidance we would have missed it and we would have been alienated from His purpose» .«Indeed His Messengers have brought us illumination and enlightenment and brought the truth which dawned upon us and upon those who, had worshipped stocks and stones earlier ». There and then they shall be told: «This is Paradise of which you have come into possession by right and divine grant ».

44. Then shall those rejoicing in Paradise call the inmates of Hell and say to them: «We have found what **Allah** had promised us the truth personified: have you found what **Allah** had promised you to be true! ». «Indeed we have», say the inmates of Hell. And there, shall one of the sentinels, declare thus: «**Allah**'s curse is cast upon

the wrongful of actions».

45. The wrongful who stood in the way to prevent **Allah**'s spirit of truth from guiding people into all truth, making it their aim to pervert the truth and crook the path of righteousness to their own ends, and never did they acknowledge the truth of the Hereafter.

Men on the Heights were defined by the Prophet, as described below (Ibn Katheer) they shall be forgiven.

46. Between those in the realm of Paradise and these in the realm of Hell, there shall be a partition veiling those from these; at its height, stand men* able to distinguish those in Paradise from these in Hell by the language spoken by their countenances. They greet those in Paradise with the customary formula «Peace be upon you»;people to whom paradise was not particularly their aim but only the obedience to **Allah**. 47.And when their eyes are turned toward the inmates in the realm of Hell**,** they pray: O **Allah** our Creator, we pray and beseech You not to associate us with the wrongful of actions.

**** construed to be either:***

a) Men whose bad and good deeds are in equilibrium and their fate hangs in the balance or

b) Prophets and pious men or

c) Angles

48. Then those on the heights shall address those whom they recognize by the language spoken by there countenances: « Do you now realize that all that you had amassed of wealth and all the multitudinous you associated with did not avail you a useful purpose nor did your inordinate self-esteem!»

Pointing at those in Paradise.

49. They add: «Are those not they you declared on oath that **Allah** would never extend His mercy to them! ». «As you can clearly see, **Allah** has greeted them and said to them ». 1 bid you a hearty welcome; go into the world of splendour and surpassing beauty, the world of Paradise and Eternity where you shall have no ground for alarm nor shall you come to grief.

50. Then shall those in the realm of Hell call those in the realm of Paradise saying: «Afford us some water or some of what **Allah** has provisioned you». In response they say: **Allah** has forbidden them to those who denied Him».

51. Who treated their religion mockingly and amused themselves with its principles and were deceived by the sensuous enjoyment they regarded as the chief object in life. «There, **Allah** says to them »: Now is the Day We forget you and you shall be left to twist and turn in the scorching flames of Hell in vindication of the right you had willfully forgotten; you neglected the noble discourse addressed by Our Messengers, and you failed to advance what would have served as a future security on this Momentous Day and you disregarded **Allah** and His revelations and signs betokening Omnipotence and Authority.

52. We send down a Book expounding and distinctly expressing the sum of what is

vaguely known and what is unknown and with the divine knowledge implying firm belief of what is true on sufficient grounds, a Book based on Our Omniscience of the whole and of all in all, serving as a guide and a mercy to those whose hearts have been touched with the divine hand.

53. Do they -the infidels- purpose to wait until fitting events fulfill the prophecies and all that has been promised in the Book! But when such overwhelming events present themselves shall those who had disregarded the promise and willfully neglected it say: **«** Indeed; now we do realize that the Messengers of **Allah** had brought us the truth which dawned on us with illumination and enlightenment**»**. **«**Are there intercessors to intercede for us or can we be permitted to go back to life below to decide more wisely, think better than what our minds and souls had impelled us to do! **»** Indeed they have lost their own souls and have been forsaken and renounced by those whom they presumed to share with **Allah** His divine nature, who failed their expectation.

54. Indeed; **Allah**, your Creator, is He Who created the heavens and the earth in six days* determined by His own unit of time and proclaimed in His calendar, then He set Himself on the throne of supremacy and dominion and of grace and mercy. He causes the day to lose its identity and its character by absorption into the night; both revolving swiftly in pursuit of each other and one dies into the other**. And the sun, the moon and the stars, He has governed by His cosmic laws and reduced to a state of subservience by His command. Indeed to Him belongs the creation of the whole and of all in all. Praise be to **Allah**, Creator of the universe and extolled are His glorious attributes.

**** Creation in six days:***

Is it not incredible that Allah who creates what he will at the command of «be» and «it is» uses time in creating the universe -heavens and earth - !

Is it because the creation of the heavens and the earth involves a far greater work than that involved the creation of the man V.57 ,C.40 ! One assumes that the universe must have been created and completed in six thousand years of our earthly calendar* The word "create" means to bring into being and to form out of nothing. It is Conceivable, therefore, that the universe in its primordial stage was created at the command of «Be» and it was. This is very much in accord with the established theory of the «Big Bang» origin of the universe which is also in accord With V.30, C.21, thus: "both Were one mass and We Split them asunder..." An immeasurable ball of gas; compression of gas evolved immense heat. The heat caused the mass to be an immeasurable fire ball which exploded scattering huge masses of clouds and dust thus creating <matter> from Which the universe teas built including life itself. In seconds, radiation was turned into matter and matter into radiation. As expansion continued and the energy density of the background radiation declined, the more massive particles settled out from the whirlpool. When temperature dropped to 1000 million degrees, the background radiation weakened and the left over matter for the universe as we now see it fully settled. At this temperature, protons and neutrons were allowed to cook into helium just like the nuclear fusion which operates in the sun today.

The First Three Minutes:

Everything from the beginning to the end of this era of Nucleosynthesis and the formation of the primordial or the prototype universe took just over three minutes Thence the title of Weinberg's Book "The First Three Minutes."

From then on the time- scale began to stretch out, for time had begun. The swirling clouds of material, chiefly hydrogen and helium, are now under two conflicting forces: one, expansion pushing out and the other, gravity pulling in and compressing the central gas, which heats up so much as to start nuclear reaction. Here stars are born and their condensation caused galaxies and the solar system to appear as well as the development of life.

There we can see that the universe at its primordial or prenatal stage was created at the command of «Be» and it was.

Subsequent Event:

The primordial universe (heavens and earth) was left to develop in the womb of space to reach completion, just as an animate being is being created at the command of Be and "it is" then, it is left in the womb to develop and reach completion in the predetermined period of time. One has to assume that it was at this stage that Allah said to the heavens and the earth when they were in the primordial gaseous and dusty or smoky state: "Come Within My Authority willingly or unwillingly, V.11, C.41

There followed the arrangement in seven heavens and the designation of each heaven of its purpose. This included the physical phenomena and also the elements. For instance, helium burns to carbon and oxygen; carbon and oxygen burn to silicon and silicon burns to iron. And within the massive stars were created the bulk of the elements with which we are familiar, (oxygen, nitrogen, copper, manganese, etc. gold, silver, etc). which make up the world on earth. These elements went into a mixture from which the sun and the solar system were later formed. In short, all the necessities of life and all the elements which make up our familiar world of water, air, lining tissue, etc. were formed in the deep interior of distant stars. Large hot stars composed just of hydrogen and helium form; they run through their life cycle quickly and explode scattering heavy elements into interstellar medium.

From these materials -second generation- stars are formed, stars like our sun which have enough heavy elements for the leftover debris of star formation to produce planets and the dust from which we were created.

Reference: The Encyclopedia of Space Travel and Astronomy.1969, Octopus. Book ltd., 59 Governors lt. London, W. 1.

**A Day in Allah calendar Equal one Thousand of our earthly years V.47, C.22*

55. Invoke **Allah**, your Creator, with bated breath and whispering humbleness and in secret; He does not like the law transgressors, who go beyond the limits prescribed by Him.

56. Nor does He like those who create discord and make mischief on earth after it has been set in order. And invoke Him with mingled feeling of dread of his just punishment and with reverence, hope and expectation of His mercy and blessings His mercy is indeed in immediate proximity of those whose deeds are imprinted with wisdom and piety.

57. He is it Who sends forth the wind as a forerunner of His mercy heralding a joyful event The watery vapor condenses and floats in the upper air and when it is about to gender a storm We drive it by high winds to a dead or droughty land where it pours its rain and with it We cause the various products to spring up from the soil*. Similarly

do We resurrect the dead; an action consequent on **Allah**'s will and it is hoped people will ponder.

**** see V.164, C.2***

58. Physically, the rich soil responds favourably to the fertilizing showers of rain and yields, **Allah** willing, a rich harvest, -and spiritually, the godly soul' and the clean heart respond favourably to the fertilizing religious conviction and yield piety-, whereas rain physically and admonition spiritually evoke no response in both the bad soil and the evil souls. Thus do We orient Our revelations to circumstances and requirements expounding them to people impelled to the feeling of gratitude and gratefulness.

People are reminded of the evil consequence of those who were united in evil thoughts and deeds which narrated their course of events with dramatic unity and led to a final catastrophe. Allah reiterate the essential facts so that people wake up and hopefully do not forget.

59. We send Nūh to his people to prevail upon them to recognize **Allah**. He said: **«**O my people worship **Allah** and adore Him with appropriate acts and rites; you have no Ilah but Him! **«**I fear for you an immense. punishment on a Momentous Day **»**.

60. But those of his people in whose hearts reigned vices and follies said to him: **«** Indeed, we see that you are lost in the maze of error **»**.

61. **«**My people**»**, he said, **«**I do not hold a mistaken belief nor do I stand in error or wish to put you in the wrong, but I am a Messenger from **Allah**, the Creator of the whole and of all in all **»**.

62. **«A** Messenger who has come to relate to you the message entrusted to me by **Allah**, my Creator, and to advise you and offer you counsel**»**. **«**You had better realize that I have knowledge of the truth imparted to me by **Allah**, and you just do not know what is true and therefore will not know what is good**»**.

63. «Do you people consider it exceptional to a degree that excites astonishment that **Allah** sends to you illumination and enlightenment at the hands of a man from your midst in the capacity of a spectacle and a warning to guide you into all truth and induce you to recognize **Allah** and entertain the profound reverence dutiful to Him so that you may hopefully invite His mercy and blessings!»

64. Yet they disbelieved him, refused to give him credence and thought he was conveying a false message In consequence, We rescued him together with those who willingly accepted his message. We put them on board ship -the Ark- and We drowned, in the flood, those who drowned themselves in sin and denied Our signs. Their minds' eyes were indeed blind.

65. And to the people of 'Ad (the 'Adites), We sent one from among their brotherhood, the Messenger Hūd, who said to them: «O my people, worship **Allah** and adore Him with appropriate acts and rites; you have no Ilah but Him; can you not open your mind's eyes, reverence Him and lift to Him your inward sight!»

66. But those of his people in whose hearts reigned vices, follies and falsehood said to him. «We can see that you are an impudent simpleton, and we think you are a great liar».

67. Hūd said: «My people, I am not deficient in sense or intelligence nor does my action bespeak weakness of mind. I am a Messenger who is sent to you by **Allah**,

Creator of the whole and of all in all ».

68. « I have been sent to relate to you **Allah**'s messages of truth guiding into all truth, and I am a sincere and an honest adviser who gives you counsel and cautions you against denying **Allah**».

69. «Do you people consider it exceptional to a degree that excites astonishment that **Allah** sends to you illumination and enlightenment at the hands of a man from your midst in the capacity of a spectacle and a warning to guide you into all truth! » «You had better recall to mind his favours and impel yourselves to the feeling of gratitude for the efficacious grace He conferred on you; He made you the inheritors of the people of Nūh and imparted to you a wealth of knowledge, and privileged you with a distinguished stature more than He graced other nations». Therefore, remember with gratitude and humility the privileges He bestowed on you so that Heaven may prosper you ».

70. Yet they said to him: «Did you come to us O Hūd to induce us to worship **Allah** alone and renounce the form of religious worship practiced by our fathers and the gods to whom they paid reverence and veneration!». « Then bring to pass the punishment you have promised, if in fact you declare the truth».

71. «Now», said Hūd, « you have confirmed yourselves in prepensed malice and the prophesy of **Allah**'s punishment and indignation against you is thus ratified». «Do you contend against **Allah** in favour of your named idols you and your fathers designated as gods, objects **Allah** never authorized! » «You Just await the justice prepared above in heaven's realm; I will await it also».

72. And so We rescued him together with those who conformed their will to **Allah**'s will by the grace of Our mercy, and We uprooted from the earth those who denied Our signs; they were wrongful of actions.

73. And to the people of Thamud (the Thambdites) We sent their brother Saleh who said to then: «O my people worship **Allah** and adore Him with appropriate acts and rites you have no **Ilah** but Him. «There has come to you a sign from **Allah**, your Creator, evincing both the truth of my mission and **Allah**'s supremacy. It is this she-camel which is exclusively His own». « Let it feed freely on pasture in **Allah**'s earth, and keep her out of harm's way lest you be heavily punished».

74. «Recall to mind His favours and impel yourselves to the feeling of gratitude for the efficacious grace He conferred on you. He made you the inheritors of the people of 'Ad (the 'Adites) and made the earth your world of destined habitation». «on its plains you erect buildings, palaces and castles, and its mountains you hew and carve into homes». «Therefore, remember with gratitude and humility the privileges He bestowed on you and stop making mischief on earth and refrain from creating discord ».

75. But the extravagant in their accounts of themselves among his people in whose hearts reigned vices, follies and falsehood said to those whom they viewed with contempt on account of conforming to Islam: « Do you really believe that Saleh has been sent by **Allah**, his Creator, in the capacity of an Messenger?» «Indeed We do», they said, «and We acknowledge his mission and give credence to the spirit of truth imparted to him from Heaven guiding into all truth ».

76. But those who proudly deny just requests said: « We refuse, to acknowledge or give credence to what you have accepted with consenting minds! »

77. They manifested repugnance and disabled the she - camel by cutting her hamstring muscles in opposition and disobedience to **Allah**'s command and authority and they said to Saleh: «Now, let us see how you will bring to pass the catastrophe you threatened that heaven would inflict if indeed you are an Messenger sent by **Allah**!»

78. There, did the destructive convulsion of the earth's surface seize them and reduced them to a useless form and laid them prostrate and dead under the ruins of their demolished homes.

79. But Saleh had warned them beforehand of the impending danger, and when he was met with defiance, he relinquished the prospect of their conformity to Islam. And when heaven avenged its own right, he turned away expressing his grief, Thus: «My people», he said «I conveyed to you **Allah**'s message and His warning and I advised you against disobedience to **Allah** and I announced the event, but you do not seem to like those who give you advice».

80. And Lūt who said to his people: «Do you commit such an immorality as is contrary to the general inherent character and moral constitution and never has it been practiced by Humans before! »

81. «You certainly have sensuous desire for men in lieu of women, you are indeed a people given to excess and perversion».

82. But what was the response of his people other than to say: « Oust Lūt, his family and those who fell in line of your town, and drive them away; they are averse to our disposition and wish to cleanse themselves of what they imagine to be moral defilement».

83. So, We rescued him together with his family but not his wife who was just as wicked as those to whom she adhered.

84. We poured down upon them a rain of hard baked clay of brimstones, and you can see the fatal consequence of those who were steeped in crime.

85. And to the people of Madyan (Midian), We sent their brother Shu'aib, who said to them: «O my people worship **Allah** and adore Him with appropriate acts and rites; you have no Ilah but Him. There has come to you a sign from **Allah**, your Creator, evincing both the truth of my mission and **Allah**'s supremacy. Therefore, dispense the measure and the weight equitably to the full and do not scant peoples' goods and chattels, chattels personal, chattels real nor chattels interest nor devalue what is valuable, nor create discord or make mischief on earth after it has been set in order ». « This is best for you if indeed your hearts have been impressed with the image of religious and spiritual virtues».

86. «Nor lie in ambush» he added, in every paths threatening those of you who have conformed to Islam, obstructing the path leading them to moral straightness and uprightness, goodness and integrity, virtue and piety, making it your aim to pervert the truth and crook the path of righteousness to your own ends».« Remember when for once you were a small minority and how **Allah** made you multiply and reach the status of a majority, and look how fatal was the consequence of those who were characterized by acts of prepensed malice.

87. However, since some of you have acknowledged my mission and conformed their will to **Allah**'s will whereas others have not, then have patience and await the event when the justice prepared in heaven's realm be executed by **Allah**; He is it Who gives

the law whereas all other judges just interpret it; He excels all those who sit in judgement.

88. But the extravagant in their accounts of themselves among his people in whose hearts reigned vices, follies and falsehood said to him: «We will oust you of our town together with those who have followed you, and drive all of you away unless you desert your system of faith and worship in favour of ours». There, Shu'aib said: «Even though, with execrations, do we detest your system and shrink from it with horror! »

89. «If we should favour your system of faith and worship», said Shu'aib, «then we will have viciously and wrongfully related to **Allah** falsehood and denied His revelations and signs betokening Omnipotence and Authority». «And how could we turn renegade after we have been graced by **Allah** Who has delivered us from such an evil system of faith bringing nothing but harm here and Hereafter!» «This shall never happen», he added, «unless it be **Allah**'s will that we be destined to lose our senses and be harmed by courage». «**Allah**'s knowledge encompasses the wide circle of the whole and of all in all and Omniscience is asserted as His own. ». « In **Allah**, our Creator, do we trust and to Him do we and our people plead our causes and He shall justly decide them». «O **Allah**, our Creator», he prayed, « You are the best and the most competent of all judges Who decide a case as put by opponent parties».

90. There and then said the wicked leaders among his people to those who did not gather to their leaders' standard: « If you should take Shu'aib as a guide and espouse his cause, then you shall be great losers».

91. But soon thereafter did the destructive convulsion of the earth's surface seize them and reduced them to a useless form and laid them prostrate and dead under the ruins of their demolished homes.

92. Consequently, those who treated Shu'aib as one who passes himself off as someone other than he is, were inflicted with an irretrievable disaster that they looked as if they had never dwelt nor flourished whereat they perished; those who treated Shu'aib as an imposter were born to be great losers.

93. But Shu'aib had warned them beforehand of the impending danger, and when he was met with defiance, he relinquished the prospects of their conformity to Islam. When heaven avenged its own right, he turned away expressing his thoughts in words, thus: «My people», he said, «I conveyed to you **Allah**'s message and his warning and advised you against disobedience to **Allah** and I announced the event, therefore how can I grieve over people who obstinately denied **Allah**! »

94. Nor did We ever send a Prophet to a town* with the spirit of truth guiding into all truth but We afflicted its people with misfortunes and wedded them to calamities in the hope they would, for their own sake, humble themselves to **Allah**. ***where vice prevailed***

95. Then We replaced the unfavorable conditions and hardships by favourable circumstances until they advanced in power, importance and prosperity and proclaimed in ignorance that what has befallen them of misfortunes happened to their fathers before, «and», they added, « it is only time that controls the wavering balance of fortune». In consequence, We suddenly seized them and dressed them with ruin and We caught them unawares.

96. Had the town's folk conformed to the system of faith and worship as ordained by **Allah**, and entertained the profound reverence dutiful to Him, We would have opened

for them all channels of mercy, blessings and prosperity from the realm of heaven above them and from the earth beneath their feet. But they obstinately and insolently denied Our signs betokening Authority and by consequence We seized them and reduced them to ruins.

97. Are the town's folk certain in their minds they are secure against Our wrath which may speak thunder and be displayed in action at night while they are asleep!

98. Or are the town's folk certain in their minds they are secure against Our wrath which may speak thunder and be displayed in action in broad day light while conducting themselves in an unprofitable or an evil way!

99. Do they feel secure and from ignorance, their comfort flows to the extent that they can escape an event destined to happen according to **Allah**'s plan! Indeed, no one in his own sound mind feels secure against **Allah**'s predetermined actions but those who are born to be losers.

100. Can those people who have inherited the earth not perceive the signal instances of punishment which befell their predecessors and served as a deterrent! Do they not realize that We control their fate and that if We willed, We could requite them as and when We please for their iniquities and imprint their hearts with dullness of comprehension that they counsel deaf, unwilling to hear admonition!

101. These were the town's folk who were united in evil thoughts and deeds narrating their course of events and leading to a final catastrophes Their Messengers came to them carrying evidence sufficient to establish their delegated Authority to implement Our statutes. But they refused to acknowledge what they and their fathers denied before. Thus does **Allah** imprint the hearts of the disobedient who grow daily more and more wicked with dullness of comprehension.

102. We found most of them irresolute and untrue to their covenant and promise, and in the hearts of most of them reigned vices, follies and falsehood.

103. In succession, We sent Mūssa to Pharaoh and his people in whose hearts reigned vices and falsehood and We equipped him with signs demonstrating delegated divine power and authority. But they were wrongful of actions; and there, you can see what was the end of those who were characterized with prepensed malice.

104. Mūssa said to Pharaoh: «I am, O Pharaoh, a Messenger carrying a divine message from **Allah**, Creator of the universe».

105. With great care and solemnity do I relate to **Allah** nothing but the truth. «l do hereby present you people with a sign from **Allah**, your Creator, evincing both the truth of my mission and **Allah's** supremacy, and by virtue of this sign and of **Allah**'s delegated authority I demand the release of Bani Israel from bondage and they be permitted to go with me to where they are free to practice **Allah's** system of faith and worship».

106. Pharaoh said: «If indeed you have a divine sign in your sleeve, then present it to view if you are telling the truth».

107. Mūssa cast his staff on the ground, and instantaneously it was transformed into a serpent personified.

108. And he drew his hand from the folds of his garment and there it was instantaneously transfigured in a radiance of white divine light.

109. But then, said those among his people in whose hearts reigned vice and falsehood: «this man is indeed a necromancer skilled in magic, and the works of the Devil are being made manifest in him».

110. «He means», they added, to oust you people of your land and drive you away. «Therefore what course of action do you suggest we should take in the face of this problem? ».

111. They suggested to Pharaoh they should adapt themselves and conform to the time and circumstances so as to gain time and added: «The time to degrade and defeat him and his brother has not come yet». «Meanwhile, send, O Pharaoh, some of your recruits to the cities to gather to themselves the multitude of men who practice magic

112. «And they bring back those among them who are skilled in the art of necromancy».

113. The experts and skilful in the art of necromancy came to Pharaoh and asked him. «Shall we be rewarded if we happen to prevail and gain superiority over them? »

114. «Indeed», said Pharaoh, «and you shall be in a position that entitles you to be among my retinue».

115. They said to Mūssa: « Would you like to cast your artifice upon the ground first to present to view what you have up your sleeve, or shall we cast ours first?»

116. «You cast yours first», said Mūssa, and when they did, they fascinated and bewitched the viewers eyes to the extent that they actuated them with the feeling of terror when they manifested forth their glorious performance.

117. There and then did We inspire Mūssa to cast his staff upon the ground and there, it counter-worked their ingenious expedient and swallowed all that they cast upon the ground of fraudulent devices of a mean and deceptive kind.

118. And there, did heaven, earth and men evidence the truth which was justified by facts and results, just as they evidenced falsehood which was condemned by the annulment of all their various objects of fiction and delight.

119. There, before the multitudes and right before Pharaoh's eyes a damned defeat was made; those who had the expertise were reduced to impotence and were humiliated by defeat.

120. Overwhelmed with wonder, the sorcerers bowed to the ground in comely order, praise and admiration.

121. They declared, thus: «We do yield to the claims of Mūssa and we surrender ourselves to **Allah**, the Creator of the universe».

122. «The **Ilah** of Mūssa and Harūn."

123. There, Pharaoh said to them: "Have you yielded to his claims and surrendered yourselves to his **Allah** without my permission!" Indeed", he added, «This is a skilful deceit designed to outwit the inhabitants of the city to drive them out from hence, and in consequence you shall come to know how heavily you shall pay for this».

124. «I will amputate your hands and feet on opposite sides, and I will have you all crucified».

125. «Gladly», they said to Pharaoh, «We welcome your decision which shall haste us unto **Allah** Who confers on us the glorious privilege of martyrs».

126. And they added: «Do you take vengeance on us just because we have acknowledged the signs of **Allah** when they were presented to us indicating clearly **Allah**'s Omnipotence and Supremacy and because we asserted to the spirit of truth guiding into all truth!». And they prayed: O **Allah**, our Creator, inspire patience and just confidence to us and occasion our death as men who have conformed to Islam».

127. There and then said those of Pharaoh's people in whose hearts reigned vice, malice and falsehood: «O Pharaoh, would you set Mūssa and his people free so as to create discord in the land and play the mischief with your subjects and renounce you and your gods, disclaiming obedience to your statutes! ». « But, Pharaoh said: We will kill their sons, and to serve our purpose, spare their women, and we will gain mastery over them and be their supreme controlling power».

128. « Implore **Allah's** aid», said Mūssa to his people, «and have recourse to prayer, for more things are wrought by prayer than this world dreams of, and resort to patience to possess your souls». «The earth», he added, « belongs to **Allah.** He apportions it as a heritage to whom He will of His servants, and the happy outcome falls to those who entertain the profound reverence dutiful to Him».

129. But in despair did his people say to him: « We have been burdened with cruel impositions before you came to us and since you have been with us». « May **Allah**, your Creator, said Mūssa , reduce your enemy into a useless form and designate you the successors in the land, and then He shall see how you conduct yourselves in life!»

130. We subjected Pharaoh and his people to a retributory punishment and made them suffer heavy damage. They were pined with dearth, hunger and drought for years that they may hopefully humble themselves to Him and lift to Him their inward sight.

131. Whenever they had good fortune on their side they attributed it to their merit, and whenever they were befallen with a misfortune or wedded to a calamity, they attributed it to Mūssa and his people who were esteemed birds of evil omen presaging some direful calamity. Indeed, events portending good or evil and all that is destined to happen, rest in the hands of **Allah**, notwithstanding the mould of a man's fortune is in himself, and the event when justified is sanctioned by **Allah**, but most of them fail to perceive this fact.

132. Being arrogant, obstinate men of little intelligence they said to Mūssa: «No matter how impressive and exciting the signs may be never shall we be convinced nor shall you be able to bring us to acknowledge the truth of your mission».

133. And there, We plagued them at intervals with:

a) An inundation of water overwhelming in superfluous abundance.

b) Then with locusts in myriads ravaging their crops, and

c) Later on, We infested them together with their mammals, birds and plants with lice. And Since at no time did they lift to **Allah** their inward sight, We visited them.

d) With swarms of frogs with leaping power and then.

e) We turned their lakes, rivers and springs into blood, signs distinctly expressing all that was meant, leaving nothing merely implied.

Thus still they turned indignant and displayed inordinate self-esteem and confirmed themselves in the horrid purpose and were a people steeped in crime.

134. As often as they were troubled grievously, they appealed to Mūssa, to invoke

Allah. His creator», they said, «in virtue of what He conferred on you of sufficient grace, to deliver us from this burdensome affliction which is exhaustive to the mind, and if you do we promise to acknowledge the truth of your mission and release the Children of Israel from bondage so that they be free to go with you».

135. Whenever We removed the cause of distress for a determined period of time to give them a chance to bring themselves to their senses, they promised Mūssa they would pay heed. But no sooner they recovered than they broke their moral obligation, as if to confess themselves mistaken was opposed to their sense of personal dignity.

136. In consequence, We took just vengeance on them and drowned them in the sea in requital of their denial of Our signs betokening Omnipotence and Authority and their oblivion thereto.

137. And by divine grant did We bring those oppressed, into possession of the eastern and western parts of the land We had blessed*, and thus has the good word of **Allah**, your Creator, answered the purpose, and complied with the conditions of Bani Israel for their patience and endurance. And We ruined and buried all that Pharaoh and his people had erected of splendid structures and all that they laid as means or support.

**** The territory under Sulayman (Solomon)***

138. And We brought Bani Israel safely across the sea, and there, they came across a people who paid divine honours to idols**. They demanded of Mūssa to make for them an idol as an object of worship similar to the idols worshipped by those people. In response, said Mūssa: «You people are indeed ignorant and you are a wicked impudent boldfaced people who have no shame of their sins». ***** Influenced by ancient Egyptians***

139. «These people», he said, «worship dumb idols made of stone subject to min. And vain is he who puts his hope in an object of worship besides **Allah**».

140. «Would I», he added, «induce you to pay reverence and veneration to a deity other than **Allah**, the Creator, and adore him (or it) with appropriate acts and rites, when it was He Who confined to you such prerogative as to be the chosen for His mercy and blessings out of all people?* » **** This state did not last long see commentary V.47, C.2.***

141. And through His Omnipotence and Authority, We delivered you from the state of bondage and from the cruel impositions laid upon you by the Pharaonic who brutally slaughtered your sons and spared your women, and this was indeed a severe but a sure test of your actions and reactions echoing your true beliefs and the prevalent inclination among you.

142. Then We ordained the divine assignation for Mūssa and arranged the place and the time when We would be exposed to his mental view after he had completed the exclusive religious devotion imposed on him for thirty nights complemented by ten more nights to total forty nights, the requisite for granting him an audience. And when the set time was fulfilled and Mūssa was ready to have spiritual audience of **Allah**, his Creator, he said to his brother Harūn: «Take my place and act for me among my people and improve the state of things and put an end to abuse, disorder and malpractice and do not yield to those who are characterized by acts of prepensed malice».

143. When Mūssa came to the place set for Our assignation, the hallowed

environment spoke **Allah**'s presence proclaimed by sound. And when **Allah** spoke to Mūssa, he expressed his wish, thus: «O **Allah**, my Creator», he asked, «may I perceive you by sight! ». «You shall not be able to see Me», said **Allah**, «but look at the mountain», if it remains standing in its place, you shall then see Me. And when **Allah** manifested to the mountain an infinitely short flash of His mercifully invisible glorious light, the mountain was levelled with the ground*. Terribly shocked, Mūssa dropped unconscious, and when he recovered from the swoon, he prayed: «Praise be to You O **Allah** and extolled are Your glorious attributes; in lowliest plight do I stand repentant and I am the first and foremost of those who conform to Your will».

Commentary:

Light amplified by stimulated emission of radiation is a laser beam. It is produced by a device which transforms light of various frequencies into an extremely intense small and nearly non-divergent beam of chromatic (or one color) radiation in the visible region with all the waves in phase. It is capable of mobilizing immense heat and power when focused at close range. How about the immeasurable beams of light emanating from the Omnipotent, the Almighty, the Omnipresent if and `when focused on a mountain, a nation or even on the universe ! no comment.

144. «I have chosen you O Mūssa», said **Allah**, «by preference out of all people to convey My divide message and My discourse of practical divinity revealed directly to you». «Therefore, take all that I have imparted to you with heart and hand with heart and soul, and act strongly upon it and impel yourself to the feeling of gratitude and gratefulness».

145. We set down for him in writing on the plates all that bore reference to every subject, affair, event, circumstance, concern, contention, dispute, litigation and the like, distinctly expressing all that was meant, leaving nothing merely implied. And We commanded him to act strongly upon all that was imparted to him and to enjoin his people to adopt those divine precepts that would be in their best interests. And We added: «I will show your people the destined desolate abode and the destined insecure condition of those who grew daily more and more wicked».

146. «I will», said **Allah**, «deafen the hearts' ears of those whose pride gets the better of their prudence, who exhibit unjustifiable inordinate self-esteem in the world they live on». Whenever they see a sign clearly indicating **Allah**'s Authority, they take pride in setting it to nought, and when they see the path of righteousness, they simply avoid it, but when they see the path of wickedness, they joyfully follow it, this turn of mind accords well with their persistent denial of Our signs they have been oblivious of.

147. And those who refuse to recognize Our revelations and signs betokening Omnipotence and Authority and reject the truth of Resurrection and the audience of **Allah** in Day of Judgement are born to be losers; their hopes shall be doomed to disappointment and their deeds to worthlessness. Shall they be requited but with what is commensurate with their deeds!

And now, Allah adds the touch that is necessary to the argument in hand to enforce the lesson.

148. Influenced by idolatrous Egypt, the people of Mūssa took advantage of his absence on the Mount, being absorbed in the intense spiritual communion with **Allah**,

and melted all their gold ornaments and built a body in the image of a calf* lowing like cattle when down wind. Did they not perceive that it was mute! Never did it speak to them nor would it guide them or determine the course of events! Yet they reverenced it and adored it with appropriate acts and rites, and were wrongful of actions.

**** Like the bull of Osiris in the city of Memphis – Egyp**t.*

149. When they realized that they had committed themselves to an evil line of conduct and have wandered from the path of righteousness they said: « Now, unless **Allah**, our Creator extends His mercy to us and forgives us, we will most certainly be great losers».

150. And when Mūssa returned and found that his people have wronged themselves, he strongly resented their evil act, and so great was his indignation against them. Grieved at heart, he said: «Evil indeed is what your minds and souls have you to do; did you wish **Allah**'s punishment be hastened on! He dropped the plates and dragged his brother by the head, laying the blame on him, But Harûn said to him: « O son of my mother; the people judged me wanting in power and authority over them and almost killed me». «Therefore, do not let my enemies gloat over me and rejoice at my misfortune, nor should you associate me with the wrongful of actions».

151. Mūssa then realized his unjustified assault upon his brother and turned to **Allah** invoking His forgiveness on behalf of himself and his brother, and added: «O **Allah**, our Creator, we pray and beseech You to admit us into the realm of Your mercy».

152. Indeed those who reverenced the calf and adored it with appropriate acts and rites shall come within the measure of **Allah**'s wrath and shall be incensed with humiliation in life below, for thus do We requite those who intentionally assert what is false.

153. But those who commit themselves to an evil line of conduct and soon thereafter stand repentant in lowliest plight and return to the obedience of **Allah** with hearts impressed with the image of religious and spiritual virtues shall find **Allah Ghafurūn** (forgiving), and **Rahimūn** (Merciful).

154. When Mūssa returned to his settled calmness, he picked up the plates comprising in their text the spirit of truth guiding into all truth, and **Allah**'s mercy toward those who fear testing **Allah**'s indignation.

155. There, did Mūssa choose from the innocent among his people seventy persons, in compliance with **Allah**'s command to present themselves at the divine assignation. When they gathered at the arranged time and place, fearful echoes thundered in their ears and the earth's surface convulsed under their feet as an expression of strong divine reproach against those among them who committed themselves to the most evil conduct. There and then did Mūssa pray, thus: «O **Allah**, my Creator: had You willed you would have planted their Hereafter and mine before now ». «Would you destroy us in requital of the evil committed by the simpleton among us! ». « It is Your means of trial, You use it to subject people to the test and consequently deafen the hearts' ears of whom You will and open the minds' eyes of whom You will, You are our Tutelary Protector». «We beseech you to forgive us and to have mercy on us; You are the Most Merciful of all who forgive».

156. He added: «We pray and beseech You to bestow on us Your prevenient and efficacious grace here, and Your efficacious grace Hereafter; we have surrendered

ourselves to You and our purpose and cause to Your divine service». «My punishment», said **Allah**, «is a penalty I inflict on whom I will, and My mercy is extended to the wide circle of the all; I will accord it to those who entertain the profound reverence dutiful to Me. It is those who give alms and give credence to Our revelations and signs, with hearts impressed with the image of religious and spiritual virtues».

157. Who acknowledge the mission of Our Messenger, the unlettered Prophet whom they find well described in their AL-Tawrah (Torah) and AL-Injil (Gospel). Who enjoins them equity and the general principles of justice and forbids them all that is wrongful and obscene; He informs them of all that **Allah** has rendered lawful for them to eat and of all that is unlawful. He shall release them from the rules fettering them and from the restrictions imposed upon them, and release their minds from what had burdened them of anxious thoughts. Therefore, those who recognize his mission; give credence to his message, honour him, afford him the help he needs and act in accordance with the spiritual and intellectual enlightenment imparted to him, shall be the recipients of **Allah**'s mercy and blessings and it is these whom Heaven shall prosper.

158. Say to them O Muhammad: O you people: you had better believe that I have been sent to you all with a divine message from **Allah** Who has the rightful claim to the heavens and the earth. **Allah** Who has the supreme controlling power and the absolute authority over them; there is no **Ilah** but Him Who gives life and occasions death. Therefore, you people had better believe in **Allah** with hearts impressed with the image of religious and spiritual virtues, and accept with consenting mind His Messenger, the unlettered Prophet who solemnly believes in **Allah** and His divine words -those inspired to him and to other Messengers before him-. You had better give credence; to his statement and discourse on practical divinity and follow him so that you may hopefully be guided to the path of righteousness.

159. Among the People of Mūssa are some who used the spirit of truth to guide people into all truth and used it to implement the general principles of justice.

160. And We separated them into twelve divisions, nations as it were, -characterized by common descent from one of the twelve sons of Ya'qūb (Jacob) and We inspired Mūssa to strike the rock with his staff when his people suffered thirst in the wilderness, and there gushed forth twelve springs and each tribe knew the spring belonging to them, And We overshadowed them with clouds to protect them from the heat of the sun, and We ordained with that the Heavens provision them AL-Manna -the continual dew of our blessed victuals,- and the Quails, and We said to them: Eat of the worthy victuals We provisioned you. Actually, they did not wrong us but it was in fact themselves that they had wronged.

Following their release from the wilderness,

161. We said to them «You make abode in this town* and eat as you will, wherever you will. It is all replete with choice of all delights. Enjoy all that is wholesome and affords pleasure, but let your bosoms surge up and answer thanks and express your thoughts in words invoking Me to relieve your hearts and unload your burden of sins», «Humble yourselves and bow your knees to Me as you go through the gate », «then and only then will I forgive your iniquities and reward those whose deeds are imprinted with wisdom and piety with what runs higher than what corresponds with their piety»

**** Jerusalem***

162. But the wrongful of actions exchanged the virtuous spoken discourse authorized by heaven for the false discourse of their own making, and in consequence did Heaven come upon them with a forcible impact of a torturing punishment in requital of their wickedness.

163. Ask them about the town which stood by the see-front* where their minds and souls impelled them to transgress **Allah**'s commandment and break the Sabbath ordained by **Allah** to be set apart for rest and worship. The fish were made to come to the surface on the Sabbath day, and to dive deep on other days; a means of trial to test their prevalent inclination. As was expected, being wicked, they yielded to temptation

**** Ailah, Elaih - Red sea.***

164. Those indifferent among the people of Mūssa, said to those concerned: «why waste your breath admonishing people destined to suffer annihilation or condemnation! ». «This said the concerned, «is only to discharge the duty imposed by **Allah**, your Creator, toward these people, they might hope fully open their hearts' ears and be dutiful to Him».

165. But when they counselled deaf to exhortation, We rescued those who urged them to laudable conduct and to doing homage and honour to Almighty **Allah**, and We put to the torment of misery and distress those wrongful of actions in requital of their prepensed malice.

166. When they insolently persisted in disobedience and buried exhortation in oblivion, We laid their transgression to their charge and decreed that they be monkeyfied and that their monkey- like character and behaviour be viewed with contempt, and that they be despised and rejected of men.

167. There and then did **Allah**, your Creator, proclaim He would send against them those who would persecute them till the Day of Resurrection. **Allah**, your Creator, is swift indeed in putting the law in execution, and He is also **Ghafurūn** and **Rahimūn**.

168. And We split them into separate aggregates forming communities among the populations of the various countries of the world; Among them are those who are virtuous, who instruct men in the way of righteous living, and others who are contrary in nature, in character and in tendency, who flourish on wickedness. We have tried them with interchange of favours and efficacious grace and with disfavors, misfortunes and disgrace that they may hopefully be dutiful to **Allah**.

169. Then, there came their successors on whom the weight of AL-Tawrah had devolved and the responsibility of subscribing to its precept had fallen. Yet they chose to go by the world and its vanities, and unmerited forgiveness haunted their imagination; They said: «We will be forgiven our iniquities», and in vanity they wasted their days. Every opportunity favourable to a wicked end or purpose gave them occasion to a burst of merriment. Do they not recall to the mind that they did subscribe to the covenant **Allah** had revealed in AL-Tawrah which they have carefully studied; the covenant forbidding them to relate to **Allah** but the truth and emphasizing that the Hereafter is infinitely far better and more advantageous to those who entertain the profound reverence dutiful to **Allah**. Can you - people- not reflect!

170. Nonetheless, those who adhere to AL-Tawrah and abide by it and observe their act of worship shall be recipients of **Allah**'s mercy and blessings; We do not withhold

nor withdraw the grateful return due to those whose deeds are imprinted with wisdom and piety.

171. And you Ahl AL-Kitab had better recall to the mind that once when your fathers camped at the foot of the Mount and heaven thundered and the awe - inspiring echoes thundered in their ears as We entered with them into a covenant, and We stabilized the Mount above them when it shook with such fits of awe for the profound reverence dutiful to **Allah** and they thought it was collapsing over their heads. There and then did We say to them: « Adhere to all We have imparted to you -AL-Tawrah- and observe the code of discipline and body of regulations and hold them in esteem and hold to your promise and pay attention and regard to it and be mindful of Our commandments, you may hopefully entertain the profound reverence dutiful to Me».

172. **Allah** your Creator brings forth the progeny of the Children of Adam from their backs. Symbolized by a figure in human form so as to be witnesses of their own reaction to **Allah**, they were asked: «Am I not your Creator!» «Indeed You are», they answered. «Then», **Allah** said, «You cannot deny this in Day of Judgment with the excuse that you were not aware of this fact».

Commentary:

Following impregnation of the female seed -notfah- by the male seed (notfah), the product is a Compound sex cell -notfah amshag or Zygot- it begins to divide and redivide as it travels in the tube of Fallop on its way to the womb which it reaches in about five days. By this time it will have become many cells surrounded by a wall forming a ball -like mass or a cystic-. The cells inside this cyst begin to acquire certain characteristics and each group has a certain function or duty to perform. One of the first duties is to set aside a certain number of cells which will give rise to the next human generation; they segregate in the wall of the yolk sac which nourishes the embryo or babe in its very early stage. Then they assume an amoeboid form and migrate from the yolk sac in the front to the region to be known as the loin in the back of the developping or growing babe. In the loin they await the appearance or development of the gonads -the testis in the male and the ovary in the female- wherein they become incorporated or embodied. It is from these sex cells which emigrated from the front to the back that Allah brings forth the descendants of the Adamites.

The testes descend and enters the scrotum about eight weeks before birth and the ovaries descend and enters the pelvis much earlier. The pregnant mother, therefore, carries not only her child but a parent of her grand child as well. The moment of fertilization, therefore, is the culmination and climax of events that have been set in train twenty or more years previously.

This means that Allah, your Creator, arranges bodily, constituents in such a manner as to effect mutual adaptation. And from the seeds which are set aside in their loins at the beginning of life in the womb, does Allah bring forth the progeny of the Adamites.

The process described above is the product of microscopic studies and dates back to the fourties of the 19th century whereas the Quran alluded to it more than fourteen centuries ago. If this is not an inimitability what then is?

173. Or you might say: «Our fathers had incorporated with **Allah** other deities, and as their descendents, they have had much influence on our thoughts; will You O **Allah**

subject us to the torment to pay a debt owed to You by the damned!»

174. Thus do We expound Our revelations and render Our discourse readily understood so that they may hopefully he dutiful to **Allah**.

175. And narrate to the Jews O Muhammad the story of the Israelite to whom We imparted intellectual acquaintance with all the facts and We vested him with the power of comprehending Our signs. Yet he blinded his mind's eyes and refrained from proceeding with Our purpose. By consequence, We sent him to the Devil who had led him by the nose to the maze of error.

176. Had We willed We Would have opened his heart's ears and influenced him with the divine course of action, and thereby exalted his best faculties to the highest spiritual honours. But he chose to direct his intellect earthward, indulge in vanities and remain low. And there, he stood similitude exact of the dog which lolls his tongue whether you drive him away or you let him alone. This is exactly the similitude of those who deny Our revelations and signs betokening Omnipotence and Authority. Therefore, recourse O Muhammad to the narratives of such persons so that they may hopefully pause to think.

177. Evil indeed is the similitude of those who denied Our signs and refused to recognize Our revelations and were unreasonable and unjust to themselves.

178. Indeed he whom **Allah** guides to His path of righteousness is he who is guided by the spirit of truth into all truth, and those whom **Allah** does not guide to his path of righteousness are they who are born to be losers.

179. We have disposed to the abode in Hell many of the Jinn and mankind whom We had foreknown to be losers; they carry hearts stigmatized with dullness of comprehension and eyes lacking perception and they have no ears for admonition. These are they standing similitude exact of cattle, in fact even worse, and these are the heedless of all truth.

Commendable Attributes = the Noun Adjectives such as: AL-Ghafūr (the Forgiving) and AL-Rahim (the Merciful).

180. To **Allah** belong all the Commendable attributes you people may use when invoking Him under any circumstance, and disregard those who use them profanely. They shall be requited with what is commensurate with their profanity.

181. Among those whom We have brought into being, a people who seek unto **Allah**: they guide others into all truth which they interpret in thoughts and in deeds and in implementing the general principles of justice.

182. And those who denied Our revelations and signs betokening Omnipotence and Authority, shall cast themselves headlong to Hell. We shall give them plenty of rope to allow them free scope, so that unawares to themselves, they shall commit themselves to evil.

l83. I give them respite and delay My action, but My scheme of action is decisive, conclusive, strict and unfailing; it strikes at the root.

184. Do the infidels not pause to think of their fellow - citizen and countryman* and his disposition, and weigh the matter mentally, give it due weight, and honestly admit that he is not possessed by an evil spirit nor is there a demoniac element in him. He is but a spectacle and a warning who stands manifest of moral and spiritual sublimity!

**** The Prophet Muhammad***

185. Do they not see into the immensity of the universe and look with their minds' eyes at the realms of the heavens and the earth and the precision with which structures are related and at the unique government of all that He has created! Do they not ponder that the end of their term of life may well be approaching! Therefore, if they refuse to acknowledge the truth as is featured in these signs, what then will convince them if these signs and this divine discourse do not!

186. He whom **Allah** does not guide to His path of righteousness shall find no one to guide him thereto. He gives him and such person plenty of rope to allow them free scope and action in order to commit themselves to the loss in the maze of error.

187. The infidels insolently call upon you O Muhammad for information relative to the point of time at which the predetermined Eventful Hour of Judgment takes place! Say to them: « it is only **Allah** alone Who knows when, He alone has the rightful claim to the knowledge of the how and when of here and Hereafter; no one reveals it when due but Him as His word prompts». «It weighs quite heavily on the heavens and all those within and on the earth and the hopes of all those therein, and the encounter with it is simply a sudden start of a surprise». They ask you about it as if you are anxious to know the how and when and as a result you have been informed. Say to them: « Rest assured that it is only **Allah** alone Who does know when, but most people do not realize this fact».

188. Say to them O Muhammad: «I have no control over what will become nor of what will befall me, be it good or bad but as **Allah** wills. He is the Principle Power by Whom events are unalterably predetermined». «If I indulged in prophecy and were able to foretell future events and realize the unseen I would have made all grace abound in me, and never would I have failed to be out of harm's way». «I am only a spectacle and a warning to people whose hearts have been touched with the divine hand».

189. He is it Who brought you into being from one single soul -Adam- and from him, by a special creation, did He evolve his mate in whom he seeks consolation and finds comfort. And when he -the early man- approached her with amorous intention, she conceived and the pregnancy passed unnoticed in its early stages. But as the ovum became an embryo and the embryo developed into a foetus which grew larger and the mother grew heavier, the parents invoked the deity's mercy and blessings interpreting their thoughts in words «If You », they said, «give us a healthy child free from abnormalities and malformations, we will most certainly be grateful».

Commentary:

Defective children are the product of defective genes. To relate them to Adem or Eva, means that Allah Created both or one of them with defective genes; a misinterpretation approaching blasphemy. Allah gives the parable and We assume the story. V.189 Alludes to the early man when paganism prevailed.

The early man did not know any better

190. And when **Allah** Himself did, they ascribed to Him other deities, with whom they incorporated. Glory be to Him and extolled are His glorious attributes. He is infinitely far beyond all those they incorporate with Him.

191. Is it befitting that they incorporate with Him any created being, animate or Inanimate, who is infinitely incapable of creating a living being nor one. Of the simple Constituents of which all material bodies are compounded, when all in all has **Allah** brought into being and caused to exist!

192. Nor can these objects of worship afford them help or help themselves!

193. And if you idolaters invoke them to offer you counsel they shall not respond whether your invocatory prayer is expressed in words or in thought.

194. You had better realize, O you people that those whom you invoke besides **Allah** are created beings like yourselves; therefore, invoke them and see if they respond if you truly believe that you are declaring the truth!

195. Do they have feet to go or hands to hold, or do they have eyes to see or ears to hear; they have neither the special faculties to perceive external objects nor the faculties of mind or soul, understanding or intelligence as bearing on action, behaviour or judgement. Say to them O Muhammad: «Call on your predominant partners who have authority over you besides **Allah** and let them devise their plan of unfavourable action against me and conduct it to conclusion, and give me no respite».

196. « My tutelary guardian is **Allah** Who has revealed the Book, the Quran, the fountain-head of divine knowledge, wisdom and justice. He is the tutelary Protector of those whose deeds are imprinted with wisdom and piety».

197. « Whereas those whom you invoke besides Him shall fail forever to afford you help or help themselves».

198. «And if you should invoke them to offer you counsel they cannot hear you, and you can see their artificial eyes staring vacantly at you, unable to see».

199. Be indulgent O Muhammad and favour forbearance anti relaxation of restraint, and make due allowances and enjoin conformity of life and conduct to the requirements of morality disregarding the impudent who are insolently disrespectful.

200. And if AL-Shaytan entices you by suggesting divergence or discord secretly to your mind, do not consent nor be actuated, but commit yourself to **Allah** counter to the evil he instigated. **Allah** is indeed **Sami'ūn** (Omnipresent) with unlimited audition, and **'Alimūn** (Omniscient).

201. Those who entertain the profound reverence dutiful to **Allah**, always bear **Allah** in mind to the extent that if and when a satanic touch of evil is suggested secretly to their minds, they immediately bring religion into touch with conduct and lift to **Allah** their inward sight.

202. Yet the satanic among the Jinn and mankind keep driving divergence by dint of repetition into the infidels' heads and simply lead the way.

203. And if you do not present them with a supernatural act to satisfy their desire, they wish you would go in quest of it. Say to them: I only follow what is revealed to me by spiritual influence from **Allah**, my Creator; this is the Quran, the true illumination and enlightenment. It is revealed by **Allah**, your Creator, to open your mind's eyes and guide those whose hearts have been touched with the divine hand into all truth and to confer on them **Allah**'s mercy and blessings.

204. O you people who have conformed to Islam: When the Quran is recited, bow down your ears and listen graciously and attentively to it so that you may hopefully be

recipients of **Allah**'s mercy.

205. And bear **Allah**, your Creator, in your inmost thoughts and secret feelings so that the principle of thought and action, the soul, exercises devotional contemplation with humbleness and profound reverence and with bated breath at the beginning and the end of the day. Let not your innermost being be unmindful of **Allah**.

206. Indeed, those in heaven's realm who are in the August presence of **Allah**, your Creator, are not too proud to adore Him with appropriate acts and rites; they praise Him and extoll His glorious attributes and prostrate themselves to Him in veneration.

Chapter 8

« The Spoils of War »

AL ANFAL

«Madinite»

The Surah (Chapter) outlined the body of rules to be followed in war time and the indications for declaring war and the factors which would lead to victory. The Surah also treated the subject of the spoils of war and the fate of the captives and the wisdom and philosophy behind it. Here, we find the detailed narrative of the Battle of Badr, the circumstances preceding it and those succeeding and the reason for each, such as the ousting of the Prophet Muhammad from Macca. And just as the indications of war have been stated, so were those for peace, especially when requested by the enemy. The Surah tells those who have conformed to Islam to adhere to each other and stick together and not to submit to oppression or persecution because of their faith, but to emigrate to another land where they can be free to perform their religious rites and where they can best serve Allah.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. They ask you O Muhammad about the spoils of war what to do with them, to whom do they belong and how are they going to be divided among the victors! Say to them: **«**They belong to **Allah** and His cause and to the Messenger who administers **Allah**'s affairs according to divine instructions. The main thing is that you people entertain the profound reverence dutiful to **Allah** and to stand firm to **Allah**'s principles and purpose, to concert all matters in difference and to obey **Allah** and His Messenger if indeed your hearts have been impressed with the image of religious and spiritual virtues**»**.

2. Those whose innermost thoughts and secret feelings are indeed purposed to serve **Allah** are they whose innermost being is inspired with reverential wonder combined with latent fear at the thought of **Allah.** When His revelations are recited to them, their force of reason becomes stronger and more powerful and in **Allah** they trust.

3. It is they who faithfully observe their act of worship and spend in divine service of what **Allah** has apportioned to them of His bounty.

4. These are the true believers whose hearts reflect the image of religious and spiritual virtues; they are classified according to grades of rank and quality, grades of honour commensurate with their deeds in addition to forgiveness and gracefully blessed provisions.

5. The spoils of war precipitated diversity of opinion, exactly as did your contemplated expedition when **Allah**, your Creator, induced you O Muhammad to leave your home on a mission of truth authorizing war of belief against disbelief . Some of those who conformed to Islam did not have fighting in their minds and were hesitant to join battle, declaring their aversion.

6. Contending with you with opposing arguments after it had been made clear to them that victory would sit on their helm. Yet they behaved as if they would be driven to death being shaped to them in their minds' eyes as a monstrous apparition.

7. **Allah** has promised you victory over one of the two organized parties. Some of your people chose to seize the unarmed caravan for easy gains, whereas **Allah** has willed that you go at the organized well armed troops which came to their aid, so that truth should triumph over falsehood and His words be verified as He uproots the infidels.

8. And as such, shall **Allah** vindicate the truth and blot out falsehood, offensive as it may be to those sinful idolaters.

9. You implored **Allah**'s aid with touching entreaties and **Allah** responded favourably, thus: **«**I will**»**, He said: «uphold you with one thousand angels in sets succeeding one another**»**.

10. We voiced this spiritual support to give you people mental comfort and joyful tidings and make your hearts return to their settled calmness, Indeed, victory comes only by the help of **Allah** Who is **AL-Aziz** (the Almighty), and **Hakimūn** (Wise).

11. And there did **Allah** replace the emotion of sorrow and grief which was caused by fear of the unpredictable outcome by peace of mind and sense of security thus inducing your eyes to take themselves to slumber. He sent down from the floor of the vault of heaven rain - water to free you people from foreign matter as well as from moral and spiritual pollution and from the incitement of evil instigated by AL-Shaytan (Satan) and by those with characteristics befitting Him, and to do your hearts good and set your feet firm.

12. There and then did **Allah**, your Creator, inspire the angels. Thus: « I am acting with you**»**, **Allah** said: **«**and so support the cause of those whose hearts have been impressed with the image of religious and spiritual virtues and sustain them spiritually and help them take a firm position and set their feet firm**»**. **«**I will inspire terror**»**, **Allah** added, **«**in the hearts of those who are given to disbelief; strike them above the necks and strike their finger tips, their weak limbs and their failing joints**»**.

13. This train of events succeeding one another were occasioned on account of their hostility to **Allah** and to His Messenger; and he who is hostile to **Allah** and His Messenger shall realize that **Allah** punishes severely indeed.

14. This is it you infidels, but that is not all; there awaits you the torment to be laid on the damned.

15. O you who have conformed to Islam: «If you happen to meet with the infidels -the enemy to your faith- and you see they are marshaled for fighting you, do not turn your backs upon them nor reverse your course or retreat.

16. And he who turns his back, reverses his course or retreats, unless it be a stratagem for gaining advantage over the enemy or for falling back on other troops projected and directed as the larger military movement and operation of the campaign, will have come within the measure of **Allah**'s wrath and be destined to the abode in Hell, and how evil is the destination!

17. You people must realize that it was not you who brought death upon the infidels but it was **Allah** Who destroyed them. It was not you O Muhammad who aimed when you spattered, but it was **Allah** Who directed the sand you hurled at your enemy. Nor was it you who deprived them of power when you threw the handful of sand at their faces, but it was **Allah** Who eclipsed their sight. Nonetheless, **Allah** has determined to test the quality of those who have conformed to Islam with gracious intentions; on the one hand with His prevenient grace producing the repentance and faith without which the grace of justification cannot be received and on the other hand with the efficacious grace really effecting the end for which it is given; **Allah** is indeed **Sami'un** (Omnipresent) with unlimited audition and **'Alimūn** (Omniscient).

18. And so, this is it. Meantime **Allah** defies the infidels; He suspends their volition and renders their stratagem inefficient.

19. And you infidels, if you were looking for victory and judgement; your hopes have been doomed to disappointment; the Ka'ba belongs to those who have conformed to Islam. And if you exercise your faculty of volition toward peaceful existence and desist from the hostile course of action and your prudence gets the better of your pride, it would be to your advantage. But if your pride gets the better of your prudence and you resume hostilities, then the two sides shall inevitably meet again. And your troops, multitudinous as they will be, shall be of no advantage to you, for **Allah** upholds those whose hearts are faithful to Him.

20. O you who have conformed to Islam: Obey **Allah** and His Messenger and never withdraw from his presence when you are listening to his discourse on practical divinity.

21. Nor permit yourselves to be like those -the hypocrites- who pretended to have listened faithfully to the truth and pretended to abide by it when in fact they counselled deaf and closed their hearts' ears to discourses on practical divinity; there is speed in their dumbness.

22. Indeed, the worst creatures in **Allah**'s sight are the deaf and dumb who are unwilling to hear nor heed.

23. Had **Allah** found in them any good He would have opened their hearts' ears and their minds' eyes and made their prudence get the better of their pride. And if He did, they would have turned away and counselled deaf to the spirit of truth that guides into all truth.

24. O you who have conformed to Islam: Respond favourably to **Allah**'s commands and to the admonition by His Messenger when he invites you to lead a life that deserves the name, a life that is based on clean hearts and on divine knowledge and on denunciation of evil and ignorance and superstitions of later times. A life that is based on the faculty or sum of faculties of the mind or the soul by which one knows and reasons and exercises the power of thought and understanding. Life based on freedom from idolatry to the inanimate and the animate and on worshipping and obeying the One and Only -the Creator of the universe- Who gives life and occasions death. A life that is based on the quality of mind showing itself in facing danger without fear and based on kindness, compassion, benevolence and on religious and spiritual virtues. A life that is productive and fulfilling the normal purpose, so that it be meaningful, honourable and worth living. And you people had better realize that **Allah** intervenes between man and his heart to love or hate, to open its ears or counsel deaf, to be courageous or wanting courage, to be kind, or hard, to beat or fail and stop, and to Him shall all of you be thronged.

25. And avoid dissension, temptation and discord which may be brewed by some and practiced by others. The fatal consequence does not fall only on the wrongful but it unites all of you, and you must realize that **Allah** punishes severely.

26. Remember, you were some few viewed with contempt, living in fear of persecution, abduction and exile, and **Allah** put you under His tutelage, gave you shelter and made you strong in influence and authority and gave you security of position and reinforced you by His additional support and made victory sit on your helm. He provided you with victuals of the various good and wholesome kinds hoping you would impel yourselves to gratitude and gratefulness.

27. O you who have conformed to Islam : Do not prove false to the trust nor to **Allah** and His Messenger Who trusted you nor knowingly misappropriate anything that has been entrusted to you.

28. And you must realize that your wealth and your progeny are but a temptation and a means of trial to test your spiritual and moral attributes, your accomplishments and attainments as well as your course of actions. Do not forget that in **Allah**'s realm you obtain the ultimate of your desires.

29. O you who have conformed to Islam: If you entertain the profound reverence dutiful to **Allah**, He will confer on your souls the faculty of knowing and reasoning, of thought and understanding, so that you can perceive the difference between right and wrong, have the capacity to discriminate one individual from another and constitute a difference between the powers of good and evil to the end that He blots out your iniquities. He is the source of sufficient grace abounding in whom He will and of efficacious grace which really effects the end for which it is given.

30. And remember O Muhammad how the infidels, with cleverness in circumventing, had recourse to stratagem tending to take you as prisoners and keep you in bondage or kill you, and in His plan did **Allah** also have recourse to stratagem, and who can gain advantage on **Allah**

31. When Our revelations are recited to them. They insolently say: «We have heard, and the like of this we heard before, and if we will we could discourse the like thereof. This is nothing but fables of old».

32. And remember O Muhammad when their pride and insolence got the better of their prudence and they said: O **Allah**, «if this is a divine discourse revealed from

Your heaven's realm, then pour down upon us from the floor of the vault of heaven a rain of stones or a rain of large blows».

33. But **Allah** was not going to rain on them large blows while you are in their midst, nor was He going to put them to the torment before giving them plenty of rope to allow them free scope so that they either commit themselves and deserve annihilation or be sober minded, stand repentant and invoke **Allah**'s forgiveness.

34. What excuse can they offer now to justify their wrongful deeds and bar prosecution! Therefore there is no reason why **Allah** should make them suffer for their offense. They have abused the act of grace and fallen from grace. They malevolently obstructed the way to the Sacrosanct House when they are not its guardians. Its guardians are those who entertain the profound reverence dutiful to **Allah** but most of these do not realize this fact.

35. Their prayer at the Sacrosanct House was simply featured in whistling and applause. Therefore, you infidels have well deserved to be put to the torment in requital of infidelity.

36. These infidels spend their money in the warring campaigns of disbelief against belief with the motive principle of obstructing the way to the path of **Allah**, the path of righteousness. They shall spend until they exhaust themselves and suffer losses, and then lament the events and circumstances with sighing. Then shall reason conquer passion and they lose the field and be subdued, and all infidels shall be thronged into Hell.

37. Such an amount of money spent in the war of disbelief against belief brings the two opposing sides into contact. There and then does **Allah** distinguish those who prevail upon themselves to serve Him and expose those who perform half - heartedly and those croakers who are always boding their ruin, He sums up the evidence of all evil and adds it together and casts all who have an evil savour in their composition into Hell; these are they who were born to be losers.

38. Tell O Muhammad these infidels: if they are willing to renounce infidelity, desist from evil purpose and turn to **Allah**, they will be forgiven their past iniquities. But should they resume hostilities and persist in their intentional assertion of falsehood, then suffice it to say that **Allah**'s mode of action pursued in the past for each typical instance of punishment shah not alter.

39. So conditioned, then, fight against them the good fight of faith until persecution comes to an end and concord replaces discord and **Allah**'s system of faith and worship prevails, and people take upon themselves: The recognition of **Allah** and His control of destiny, His rightful claim to obedience, reverence and worship, and the general mental and moral attitude resulting from this belief and its effect upon the individual and the people at large. If they desist and turn to **Allah**, He certainly is **Bassirūn**(graceful and kind to his servants), He sees all that they do.

40. But if they refuse and counsel deaf, then you Muslims must realize that **Allah** is your tutelary Guardian and how Ultimate in excellence is the Protector, and the Ultimate of ultimate to afford help.

41. And you Muslims must realize that whatever you capture from your enemy in the way of spoils of war, comes under **Allah**'s Authority. One fifth is assigned to **Allah** and His Messenger, to the kindred and to the orphans and the needy, that is if the heart of your purpose is indeed **Allah**'s purpose and you have exercised your

minds in thought and contemplation conferred on Our Messenger and on your souls to vindicate the powers of good and beat down the powers of evil when the two forces met, and **Allah** is **Qadirūn** over all things; He overrules personal aims.

42. You were on the near side of the valley and the infidels on the far side, and the caravan below you marching by; a web of circumstance calculated and timely arranged by the Omnipotent. Had you tried to plan such a precise arrangement you would have failed. **Allah** had planned it in such a manner as to serve His purpose and to help you obtain an advantage over your enemy who outnumbered you to a great disproportion, the survivors among the infidels will then realize that their defeat was made by **Allah**'s Omnipotence and Authority and the survivors among the Muslim victors realize **Allah**'s Omnipotence and Sovereignty and **Allah** is indeed **Sami'ūn** with unlimited audition and **'Alimūn**.

43. **Allah** O Muhammad -in His infinite mercy has presented to your mind in your sleep the troops of the infidels as being some few- at the psychologically appropriate moment in which your minds were in actual expectation of war to happen. Had He presented them to you in your vision as being multitudinous you would have been smitten with mental anguish and dismay and you would have fallen into dispute, but **Allah** saved the situation; He is **'Alimūn** of all that is brewed secretly in the breasts.

44. When the two forces met, We influenced your minds' eyes so as you view them as being some few, and you would be viewed as being some few, so that you assail each other, and **Allah**'s purpose would be served as has been enacted, and to **Allah**, the Ultimate Authority are committed and submitted all matters and all affairs for consideration, decision and execution here and Hereafter.

45. O you who have conformed to Islam: When you come upon an encounter with a troop of your enemies; do-not waver, but be resolute and firm, and think of **Allah** and call Him to mind as often as you can so that Heaven may help you gain the upper hand,

46. Obey **Allah** and His Messenger and do not contend with each other with opposing arguments lest your hopes should be doomed to disappointment and you lose heart, and the wind be taken out of your sails. Have patience and remember that **Allah** upholds the patient.

47. And be not like those* who left their homes -for battle- displaying deliberately and ostentatiously their might in order to, attract notice, win admiration and warn others; they aimed at obstructing the way to the path of **Allah**, the path of righteousness, but **Allah** is Omniscient of all that they do. **** The people of Quraish -the Quraishites- ** Battle of Badr***

48. They were befooled by AL-Shaytan and those with characteristics befitting him who allured them to brighter worlds as a logical result and sequence to their doings and led the way. «Rest assured », AL-Shaytan said, « that no man can overpower you today in battle and I will be by your side». But when the two forces met** he turned on his heels and reversed his position declaring his innocence of their ills, and said: «I see with my mind's eyes what you cannot see; I fear **Allah** Whose torment is laid upon the damned».

49. There and then said those in whose hearts reigned vice, the hypocrites and those with ill-natured hearts- thus: «How foolish the Muslims are to challenge such a large force; they are befooled by their religion which induced them to attack a great

and superior force!». But he who puts his trust in **Allah**, shall find **Allah** '**Azizūn** and **Hakimūn.**

50. If you could only see the infidels when the angels of death besiege them all about to disembody their souls, how they descend violently upon them striking their faces and their backs, and say to them: « Now you shall taste the torment of the Fire laid upon the damned».

51. «This is in the train of the evil deeds your wrongful and unclean have committed, and **Allah** is not unjust to His servants».

52. These peoples' disposition and attitude of mind do not differ from those of the Pharaoh and his people and their predecessors; they denied **Allah** and rejected His signs and revelations; so great was **Allah**'s indignation against them for their wickedness that He took them by storm. **Allah** is indeed **Qawiyūn** (Omnipotent); His torment is laid upon the damned.

53. This reasoning is based on **Allah**'s justified course of action adopted as an expedient. He never withdraws nor changes His merited or unmerited favour He graced a given nation with until they change their own minds' attitude and the disposition of their innermost being, **Allah** is indeed **Sami'ūn** (with unlimited audition), and **'Alimūn**.

54. A reasoning marked by circumspection: it is attentive to all circumstances that may affect action, circumstances that are similar to those of the Pharaoh and his people and their predecessors who were united in their innate quality. They abused **Allah**'s grace and by consequence fell from grace; they denied **Allah**'s signs and revelations and persisted in their intentional assertion of falsehood. As a result, We destroyed them in requital of their willful violation of the divine law and their transgression against **Allah** and His commands. We drowned Pharaoh and his People; they were all wrongful of actions.

55. Indeed, the worst creatures in **Allah**'s sight are those whose hearts' ears are closed and whose minds' eyes are blind, who counsel deaf to divine discourse and disavow **Allah**.

56. Who concluded with you O Muhammad a truce and resolved to cause a discord to pass into a concord, yet they break every agreement contracted for amity and peace, and never do they entertain the profound reverence dutiful to **Allah**.

57. Therefore, whenever and wherever you Muslims meet them in an active hostile contention, reduce them into a useless form to set an example of their humiliation serving as a deterrent to those who attempt thereafter to war against you.

58. Should you suspect treachery on the part of a people with whom you have concluded a peace treaty, let them know that you have cancelled your vow just the same; **Allah** detests indeed the treacherous.

59. And those infidels who deny **Allah** must realize that they have not escaped His divine attributes of Prescience and Omniscience nor shall they deter Him from afflicting them with a retributive punishment.

60. And prepare for them you Muslims all you can recruit of strength: armed forces and mounted troops- to strike terror into the hearts and minds of **Allah**'s enemy who is your enemy, and into the hearts and minds of others whom you do not know but **Allah** knows them. And remember that whatever you spend in divine service you

shall be reimbursed and never shall you be wronged.

61. If they incline to reconcile themselves with their own hearts and with **Allah** and make peace, then be willing to incline thereto, and put your trust in **Allah**; He is **AL-Sami'** (Omnipresent) with unlimited audition, and **AL-'Alim**.

62. And if this happens to be an instance of deception and they mean to disappoint your expectation of peace, then good enough for you is **Allah** to count upon for support; He is it Who upheld your cause and crowned you with victory with His aid and with those who have conformed to Islam.

63. And it is He Who united their feeling and thought, their action and interest and their purpose, and caused their spiritual union with **Allah**. It is He Who made them reconcile themselves with their own hearts and with **Allah**. Had you spent all the available wealth on earth for this purpose, you would have failed to tune their hearts to one thought. But **Allah** brought this unison by tuning their frame of mind, their mood and their disposition; **Allah** is indeed **Azizūn** and **Hakimūn**.

64. O you the Prophet: Sufficient for you, and for those Muslims who fell into line with you, is **Allah** Who upholds your cause and helps you accomplish your divine purpose.

65. O you the Prophet: Urge the Muslims to action; twenty of you exercising patience and standing firm shall vanquish two hundred, and if there are a hundred of such a caliber, they shall defeat a thousand of the infidels who are fighting against the truth because they are characterized with dullness of comprehension.

66. Now that the powers of good have defeated the powers of evil and **Allah**, being aware of your poor physical strength, has commuted your obligation due to Him. If there are a hundred of you who exercise patience and stand firm, they shall vanquish two hundred, and if there are one thousand, they shall vanquish two thousand, **Allah** willing, **Allah** upholds the patient.

67. No Prophet is entitled to take prisoners of war under the circumstances when the infidels are doing their best to defy **Allah**'s religion, until he has humbled the avowed enemies of faith and subdued the land at the peril of their lives. To take prisoners and ransom them at this stage means that you Muslims are concerned with the interests and pleasures of this life when **Allah**'s concern is the Hereafter, and **Allah** is **Azizūn** and **Hakimūn**.

68. Had it not been for **Allah**'s authoritative decree proclaimed beforehand to forgive a votary who inadvertently errs, you people would have been severely punished for what you have undertaken*

**** holding Captives and admitting to ransom.***

69. Therefore, you may enjoy what you have gained, in the way of spoils of war, it is a lawful gain, but fear **Allah** and entertain the profound reverence dutiful to Him.

70. O you the Prophet, say to those of the captives upon your hands: If **Allah** finds in your hearts a zeal to promote the common good, we will compensate to you more than what you have lost and give up resentment against you and pardon your offense; **Allah** is **Ghafurūn** (Forgiving), and **Rahimūn**.

71. And if they intend to betray you and disappoint your expectations, they have betrayed **Allah**'s cause before, but **Allah** gave you power to subdue them at their peril, and **Allah** is **'Alimūn** and **Hakimūn**.

72. Those who conformed to Islam and emigrated to where they could best serve **Allah** and strove in **His** cause with their wealth and their lives, and those who gave them refuge and afforded them help, are joined one to the other in mutual intimacy. Those who conformed to Islam but due to social or business interests did not emigrate to where they could best serve **Allah** will be denied your tutelary protection until they have emigrated. But if they seek your aid against persecution directed against them by their people for holding **Allah**'s religious system, then it is incumbent on you to help them, unless you happen to have concluded with their people a treaty of mutual alliance, **Allah** is **Bassirūn** (Omnipresent) He sees all that you do.

73. These infidels who deny **Allah** are joined one to another in mutual intimacy and afford one another mutual help, and unless you Muslims do the same, then discord shall replace concord and the world shall be given to great mischief and perversion of integrity.

74. And those who conformed to Islam and emigrated to where they could best serve **Allah**, and strove in His cause with their wealth and their lives, as well as those who gave them refuge and afforded them help, are the recipients of **Allah**'s blessings. These are indeed the faithful who are conscientious in the fulfillment of their duty to **Allah**, they shall be graced with forgiveness and blessed provisions.

75. And those who have since conformed to Islam and emigrated at a later date and fought in the cause of **Allah** by your side, constitute an integral part of you and enjoy the same rights. Now that the stability of the faith has been ensured then those who are related by blood do have prior rights toward each other as is decreed in the archetypal Book of **Allah**; **Allah** is indeed **'Alimūn** of the whole and of all in all.

Chapter 9

« Repentance »

AL TAWBA

«Madinite»

Dissolution of the Truce Contract:

When a treaty is Concluded between two parties and one of them violates it at will, then the other party is no longer under any obligation. But the Surah emphasizes Islamic manners with respect to a period of four months notice following denunciation of the treaty. The Calendar introduced by Allah is described here: It divides the year into twelve lunar months, Four of them are sacred, three of which are consecutive and one at mid year:

the 11th month; Zul - Qa'da - no war,

the 12th month; Zul- Hajja month of pilgrimage, Major

the 1St month; Muharram; returning home

mid year Rajab – Minor pilgrimage

The Surah was revealed in three stages, before, during and after the Tabuk Campaign and was expressed in six parts:

1) **The position held with respect to the idolaters on account of the violation of their treaties,**
2) **The final position to be held with respect to Ahl AL-Kitab (the People of the Book) at large,**
3) **The Muslims who preferred to cling heavily to the ground and did not join the Messenger in his expedition.**
4) **Exposure of the hypocrites and their intrigues before, during and following the Tabuk expedition.**
5) **Classification of the Muslim community Into categories,**
6) **The obligations of the Madinites and the desert Arabs toward the Messenger. Apart from this magnificent portrayal of facts and events, the Surah includes many aspects related to modes of life, rules of behaviour, Conditions of society and other aspects all of which have been expressed In the usual unique style of-the Quranic Revelation. In their endeavour to suppress the new faith the Pagans of Arabia at the time often had recourse to stratagems to obtain an advantage. Any peace they concluded with the Muslims was in effect a bargain rather than a treaty. To make the best of adverse circumstances, they often made the best of a bad bargain. Consequently Allah pronounces His decision as well as His ultimatum, thus:**

1. **Allah** and His Messenger declare explicitly that the obligation made between you Muslims and the idolaters who break their vows is, as of today, rendered void

2. Nonetheless, you infidels, worshippers of idols, may move freely in the land, if you will, and as, you please. You will be well secured against all assaults for a period of four months. But you must realize that you shall not defeat **Allah**'s purpose nor can you escape His sure watch. He is Omnipresent with unlimited audition, Omniscient of all those whose purpose is to defy His cause, He shall disgrace them and put to shame.

3. On the day of the great occasion of AL-Hajj (major pilgrimage) when most Muslims are assembled to pay to **Allah** their dutiful act of religious devotion, do

Allah and His Messenger declare publicly that they are under no obligation to the idolaters who break their vows and do not honour their treaties. A declaration distinctly expressing all that is meant, leaving nothing merely implied. And if you Pagans repent and change your minds regarding the hostile course of action, you will advantage yourselves of **Allah**'s grace. But if you counsel deaf then you must realize that you shall not defeat **Allah**'s purpose nor escape His sure watch. And announce O Muhammad to these infidels that they must expect **Allah**'s torment laid upon the damned.

4. But exempt from this immediate liability, are those of the Pagans with whom you Muslims have concluded a peace treaty they have honoured and for the mean time refrained from helping others against you. It is incumbent on you to fulfill your obligation to them until they have reached the end of the term of security. **Allah** likes those who obey Him and entertain the profound reverence dutiful to Him.

5. When the four Sacred Months of grace have expired, then kill the vicious idolaters wherever you find them, seize them besiege them and lie down for them in ambush everywhere. But should they repent, engage in the act of worship and give Zakat (alms), then leave them alone; **Allah** is **Ghafurūn** (Forgiving) and **Rahimūn** (Merciful).

6. If anyone of the Pagans seeks your protection O Muhammad, then protect him and grant him asylum; he may open his heart's ears to **Allah**'s discourse. Escort him to where he will be out of harm's way. They are people deficient in sense and intelligence; they are simpletons.

7. You must realize O Muslims that these treacherous Pagans place before themselves one thing to be attained, that is to divert your minds from righteousness and uprightness and suppress **Allah**'s system of faith. Therefore, how could they honour their vow or treaty with **Allah** and with His Messenger; they only conclude with you a treaty as a stratagem to obtain an advantage. Yet you must honour your obligation to those of them with whom you concluded a treaty at the Sacrosanct Mosque. As long as they honour their part you will have to honour yours. **Allah** likes those who obey Him and entertain the profound reverence dutiful to Him.

8. So conditioned, how can these Pagans impel themselves to the sense of feelings and good disposition toward you people when they entertain evil thoughts of you! If they get an advantage over you and prevail against you they shall reduce you to a useless form disregarding totally the ties of kinship as well as their obligations. They put in words the sweet discourse which gratifies you while their hearts bode ill, and most of them are indeed wicked.

9. These people have exchanged the truth of **Allah**'s revelations and His Messenger's mission for the vanity of the fleeting and ephemeral world and obstructed the way to the path of **Allah**, the path of righteousness. Evil indeed is what their minds and their souls have impelled them to do.

10. If they get an advantage over a Muslim and prevail against him, they shall injure him, disregarding totally their ties of kinship and their obligations. Their disposition reflects their transgressive infirmities. They prevail themselves of what the occasion gives.

11. If they in lowliest plight repentant stood performed regular prayer and imprinted their deeds with wisdom and piety and gave Zakat, then they are your Co-religionists and an integral part of your brotherhood. We expound Our revelations and render Our

discourse readily understood to people who reflect.

12. But should they infringe their oaths after they have pledged their vows to you, and assailed your religion with opprobrious or abusive language, then you must battle against the ring-leaders of bigotry whose professed system of faith is featured in idolatry and infidelity, for then they will have proved themselves of a faithless disposition, false to the vows. They may with such calculated punishment desist, for their own sake, from their hostile course of action.

13. These Pagans were they who almost always broke their vows and disregarded their treaties, they purposed to oust the Messenger from Macca and plotted to turn him out of Madina and they were the aggressors following the covenant into which both of you entered*. Therefore, would you not take these matters of fact as have been narrated to you and circumstance them after the right manner or do you fear them, when it is **Allah** whom you should fear if indeed you have conformed to His system of faith and worship!

***** ***Hūdaibiya***.

14. Fight them the good fight of faith; **Allah** intends to make them suffer at your hands and put them to shame, and make fortune and victory sit on your helm. A victory intended to heal the ill confined in the bosoms of the faithful and pour balm into the festering wounds of their hearts and minds.

15. To free their hearts from inveterate anger and their uneasy minds from soreness, and to return them to their settled calm. **Allah** gives up resentment against whom He will and pardons his offence, He is **'Alimūn** (Omniscient), and **Hakimūn** (Wise).

16. Did you think O Muslims that you would be left untested and untampered or be left in peace before **Allah** has yet to see: that you have distinguished yourselves on every front or line of battle, that you have been distinguished as the valiant and the patient who are unwearied in the face of difficulties and undisturbed by good or ill fortune and that you have ground for sustaining your tutelage under no one besides **Allah**, His Messenger and your co-religionists; **Allah** is **'Alimūn** of all that you do.

A mosque is a house of Allah where He alone is worshipped. It stands to reason, then, that it is not the place for those who worship a creature, animate or inanimate, besides Allah; in fact it is an unlawful entry and actionable wrong committed against Him. To be an idolater preaching or practicing idolatry and a Muslim preaching or practicing submission to Allah is to combine two vocations practically and absolutely incompatible.

17. It is never becoming nor is it consistent for the idolaters to attend the mosques of **Allah** bearing witness within themselves of their infidelity and the denial of **Allah**. These are they whose hopes shall be doomed to disappointment and their deeds to worthlessness here and Hereafter, and in Hell shall they have passed through nature to eternal suffering.

18. Indeed, the only people qualified to attend the mosques of **Allah** are those who faithfully believe in Him and in Day of Judgment, with hearts impressed with the image of religious and spiritual virtues, who engage in the act of worship and give Zakat, for zakat is but the vehicle of prayer, and fear no one but **Allah**. Such persons are hopefully expected to be among those who have resolved to attain no other way but the way to the path of **Allah**, the path of righteousness.

When AL'Abbas, the Prophet's uncle fell into the hands of the Muslims at the battle of Badr as a prisoner of war, he defended his Paganism by declaring that he served the thirsty Pagan pilgrims with water to drink and that he attended the Mosque. Allah tells him and his like that such duties are virtuous, but virtue in its true significance entails a special manifestation of the influence of Providence on man's soul.

19. Do you Pagans wish to make quenching the thirst of the pilgrims and attending the Mosque equal with the mental consent to **Allah** on the ground of evidence and the belief in the truth of the Day of Judgment in addition to the ardour in the pursuit of the cause of **Allah**! Such duties as viewed by Him are not to be compared. **Allah** does not guide to His path of righteousness the wrongful of actions

20. Indeed, those who conformed to **Allah**'s system of faith and worship and emigrated to where they could best serve Him and strove in His cause with their wealth and their lives are privileged by **Allah** with distinction in the scale of dignity and rank, and these are the triumphant who are bound to His care.

21. Their endeavour in **Allah**'s cause has occasioned His gratification; He takes pleasure in announcing to them His mercy and blessings, His satisfaction and His heavenly gardens of supreme bliss wherein they shall have passed through nature to Eternity.

22. Their stay, in terms of state, is that of bliss, and in terms of time, is that vast; forever, and in heaven's realm does **Allah** have excellent rewards.

23. O you who have conformed to Islam: Do not favour the tutelage of your fathers nor of your sons if they prefer infidelity to **Allah**'s system of faith and worship, and he who takes them as tutelary friends, protectors or guardians shall he and such persons be wrongful of actions.

24. Say O Muhammad to those who have conformed to Islam: «If your fathers and your sons, your brothers and your wives your kindred and the wealth you have acquired, your trade which you fear may stagnate or decline and the comfortable and attractive homes, are regarded with more esteem and affection than **Allah** and His Messenger and than fighting the good fight of faith, then you just wait until **Allah**'s fitting judgement presents itself. **Allah** does not guide to His path of righteousness the wrongful of actions.

25. **Allah** has helped you win victory in many battles of belief against disbelief, and on the day of the battle of Hunain when you presumed upon the great superiority of your numbers but it availed you nothing and the earth, vast as it is, seemed, due to lack of discipline and the ambition of the worldly minded among you, drawn together and constricted, then you shrank from danger and sought safety in flight.

26. There and then did **Allah** inspire peace and tranquility as well as just confidence to the hearts and minds of His Messenger and of the faithful troops, and He sent down an invisible array of angels to assail your enemies and put them to rout, and there, He inflicted them with punishment in requital of their infidelity.

27. Yet, thereafter does **Allah** give up resentment against whom He will and pardons his offence, for **Allah** is **Ghafurūn** and **Rahimūn**.

The Pagans shall be eventually extinguished from Arabia and the flow of pilgrims from all parts of the world, in addition to other means, shall improve

the economic position; Allah says:

28. O you who have conformed to Islam; the idolaters are impure spiritually and physically. Accordingly, they must not be allowed near the Sacrosanct Mosque after this year*. Should you fear scarcity as a result of breakage of commercial relations; **Allah** shall make His grace abound in you, if He will; He is indeed **'Alimūn** and **Hakimūn**.

***** 9th year since Hijra (emigration).***

29. Fight those who deny **Allah** and the Day of judgement among Ahl AL-Kitab (people of the Book); they do not exclude what **Allah** and His Messenger have forbidden, nor do they conform to **Allah**'s system of faith and worship, the system of divine truth. Fight them the good fight of faith until they pay tribute in acknowledgement of submission (to supply revenue -like the Muslims- so the State).

30. The Jews distinguished Ezra -O Zair-* they called him the son of **Allah** and the Christians called the Messiah, son of Mary, the son of **Allah**; a fable resembling the falsehood fabled about **Allah** by those infidels who preceded them. **Allah** condemns them in as much as they are worth and afflicts them with such evils as indicate a malignant fate. How strongly deluded they are so as to cause what is false to be accepted as true.

**** Allegedly dictated the Jewish law from memory, lost during captivity. Some Jews wished he were the law giver instead, of Mūssa (Moses).***

31. They took their Rabbins and their monks as well as the AL- Messiah, son of Maryam (Mary), as tutelary Masters besides **Allah**, yet they have been commanded to worship but One **Allah**, the only **Ilah** there is. Praise be to Him and extolled are His glorious attributes. He is far beyond all those they incorporate with Him.

32. With all the feeling in their minds directed toward falsifying the truth, they wish they could quench the very light of **Allah** by word of mouth, that is by propagating false rumours and uttering error against Him. But **Allah** is not moved by undue influence; He continues to make His way unrestrained to send His illumination -the Quran- proceeding from Him, until the souls have been lit by divine truth, and enlightenment has prevailed, albeit this be hateful to those who refuse to acknowledge the truth.

33. He is it Who has sent His Messenger with the spirit of truth guiding into all truth and with the true system of faith and worship featured in the Quran, the Criterion and the cannon wherein Providence is the guide. It aligns the course of actions of thought and of life of all concerned, Muslims and Non-Muslims whose religious practices are contingent on man- made related aspects of the one religion whose unclouded and authoritative front is Islam; albeit this is hateful to those who incorporate with **Allah** other deities.

34. O you people whose hearts have been touched with the divine hand: Many of the Rabbins and the Monks do wrongfully eat the people out of their property*, and obstruct the way to the path of **Allah**, the path of righteousness. Those who treasure up gold and silver and do not spend of it in divine service were born to be losers; announce to them O Muhammad the anticipation of a grievous punishment. **** one's Wealth***

35. One day shall these precious metals be melted by the heat of the Fire of Hell and their foreheads, their sides and their backs be branded therewith. There and then shall they be told: «This is what you had treasured up and cherished; benevolence occasioned to you so much discontent that you denied the poor at their need. Now, you taste the torment which is laid on the damned in requital of hoarding up money and cheating the poor of their due and **Allah** of divine service.

36. The calendar introduced by **Allah** when He created the universe -the heavens and the earth- determines the month as the space of time from one new moon to the next, corresponding to the period of one complete revolution of the moon in reference to a point, faxed or movable, and divides the year accordingly into twelve revolutions or months, four of which are sacred and exclusively appropriated to some special purpose emblematic of this right and commendable religion. Therefore, do not wrong yourselves during this period of time nor discredit yourselves by word or thought. And fight the idolaters in the whole as they fight you in the whole and do realize that **Allah** upholds those who entertain the profound reverence dutiful to Him.

Prior to Islam, the Pagans had in their system of faith sacred months, during which all hostile activities including revenge were suspended. However, they did not adhere to the order of the months, but they altered the order when it suited them; Allah authoritatively declares:

37. To transpose a sacred month in favour of another month is to add to infidelity. Such a practice, as being adopted by the Pagans, made them sink deeper under the vexation of their minds; they permit it one year and forbid it another year so as to adjust means to ends and arrange them suitably to the number ordained by **Allah**, a practice that sets them at defiance with **Allah** in as much as it permits a course of action forbidden by Him. Thus were the Pagans enticed by their deeds of evil and iniquity that allured their minds' eyes and induced them to hug their irreverent conviction to their hearts and were swayed from the path of righteousness. **Allah** never guides to His path of righteousness the infidels whose aim is to defy Him.

38. O you who have conformed to Islam: what ails you that you are indisposed to action! When you are told to strive in the cause of **Allah** you cling heavily to the ground! Have you come to be worldly - minded and content with life here afore that Hereafter! But how little are the material and the immaterial things that minister to enjoyment and content here as compared with Hereafter.

39. Unless you respond favourably to the Messenger's call to serve **Allah** and be moved to action and fight the good fight of faith against disbelief, you will be pained at heart; **Allah** will afflict you, in His own way, with a condign punishment and replace you by others, and your indisposition to His purpose shall not harm Him in the least; **Allah** is **Qadirūn** (Omnipotent) over all things.

40. If you do not afford him help and assist him in the accomplishment of **Allah**'s purpose, you must realize that **Allah** graced him with triumph over his enemies - Quraish- who plotted for his life. Prompted by **Allah** and actuated by divine influence he left home with no one but his companion* to whom he was his second. In the cave** where they both hid, He said to his companion: Rest assured and do not grieve; we are not two but three; **Allah** is in our presence There and then did **Allah** inspire peace and tranquility as well as just confidence to the heart and mind of His Messenger and the thoughts were conveyed to one another, and He upheld him and supported him with an invisible array of angels. There, did **Allah** make what the

infidels had forged in their breasts to what their tongues have vented fail to accord. Thus, was what they declared in words debased and the Word of **Allah**, supreme and dominant, is as always at the top; **Allah** is **Azizūn** (Almighty) and **Hakimūn**.

**** Abu Bakr***

***** Thaur - three miles from Mecca.***

41. Move to action and fight the good fight of faith, each in his capacity, lightly armed and heavily armed, infantry and mounted troops men and women, old and young, rich and poor. Every hand must be open to contribute something to the common purpose, and strive in the cause of **Allah** with your wealth and your lives, a continuous series of operations constituting the whole. Such a campaign is to your advantage if only you knew. It kills the attempt your enemy has made to shake the dominion **Allah** intends to establish, it makes the final victory sit on your helm and brings you peace of mind and it helps you prevail and confirm **Allah**'s system of faith and worship.

Some people foisted themselves upon the Muslims and pretended Islam, but their evil motive principles have been exposed. Allah alludes to the behaviour of these hypocrites relative to the expedition of Tabūk.

42. Had the expedition been a short distance and they were confident their march would attain its worldly end, they would have followed you. But the distance disenchanted their minds and appeared toilsome. They will swear to you O Muhammad that they would have gone out with you to fight had they been able to do so. They are the cause of their own destruction, and **Allah** knows that they are liars.

43. **Allah** bless you O Muhammad! Why did you grant them permission to be among the stay-at- home before sifting them in action to find out the truthful, and expose those who lie in their teeth.

44. Never shall those who lift to **Allah** their inward sight and assert the truth of the Hereafter ask you to exempt them from this obligation. They feel they must move to action as ordained by **Allah** Whose purpose is the heart of their purpose. They purpose to strive in His cause, which is their cause with their wealth and their lives. **Allah** is fully aware of those who entertain the profound reverence dutiful to Him.

45. For laboured impiety; what apology can be invented but by those who deny **Allah** and the Day of Judgement and their deep-rooted doubt affects their hearts and their minds profoundly, and in their objective uncertainty they vacillate.

46. Had they been disposed in mood and mind to obey such advice as **Allah** inclines them to propound, they would have made all preparations necessary for overpowering the assailant who is quick, skillful and deadly. But being fully aware of their innermost thoughts and of what their breasts forge, **Allah** disliked their participation in the campaign, and discouraged them and impelled them to the feeling of utter demoralization and it was decided that they join the stay-at-home.

47. Had they joined you in battle, they would have caused discord and hastened to sow dissension, slander and thoughts of sedition among you, And among you are attentive hearers who bow down their ears to them. **Allah** is **'Alimūn** of all the wrongful of actions.

48. They made it their aim before truth prevailed to sow thoughts of sedition and

discord and the wicked plotted against the just. They deranged your ordinary pursuits of life O Muhammad as well as your divine course of action, hoping you would not prevail and firmly establish **Allah**'s system of faith and worship. But great is truth and it did prevail, and there did **Allah**'s word, as is always expected, assume the top, notwithstanding their opposition and their evil feeling.

Tabūk was close to Syria and the expedition would expose the men to the Syrian women who were supposedly a source of temptation. One of the excuses advanced by some of the hypocrites was the desire to avoid temptation to evil. Such a poor excuse.

49. Among them is he who asks you O Muhammad to exempt him from participating in the expedition lest he succumbs to temptation; He says to you: **«**Exempt me from this obligation and do not let me fall into temptation**»**. Indeed, into error and impiety, into temptation and turmoil, into insurgency and insurrection of ignorance and into persecution by Heaven have they fallen, and Hell besets the infidels who deny **Allah**.

50. When good fortune falls in your way, be it through victory or through martyrdom, they come to be actuated with envy and grieved at heart. But if you are befallen with a misfortune or wedded to a calamity, they rejoice beyond a common joy and express their thoughts in words, thus: **«**With prudent foresight**»** they say, **«**we exercised caution beforehand to provide against misfortunes and turmoil**»**, and they turn their backs and go away well pleased.

51. Say to them: Nothing befalls us good fortune or misfortune, victory or martyrdom, defeat or retreat, but has been divinely assessed and justly determined by **Allah**. He is our tutelary guardian and in **Allah** should those whose hearts have been touched with the divine hand put their trust.

52. Say to them: **«** Do you give yourselves up to the first anticipations of your thoughts! But only one of two things can happen to us, and either of them is but an advantage, martyrdom or victory. As for you, we do anticipate an inevitable retributive punishment either from heaven or at our hands. Therefore, await the event that shall come in due time and we are also waiting**»**.

53. Say to these hypocrites: **«**You may spend as much as you like, willingly or unwillingly, making great pretences to religion, but never shall your contributions be acknowledged nor be entered on the credit side of your account. You are a people whose wickedness has reached beyond your reach; it has reached the sky».

54. The reason for refusing to acknowledge their contributions is their unforgivable grave offence against **Allah**; an offence no amount of money can expiate. They deny **Allah** and His Messenger, they perform their act of worship with an attitude of mind dispirited and despondent and they spend in **Allah**'s service with great disinclination and reluctance.

55. Do not let the splendour of their riches and their progeny excite your emotion by astonishment mingled with bewildered curiosity. **Allah** intends to make these attributes the cause of their suffering here below, through unrest and anxiety, and their souls shall be disembodied captivated by disbelief.

56. And they insolently made a solemn declaration with an appeal to **Allah** that they are your co-religionists and therefore a part of you, when in fact together with you

they do not make up a whole. They are a people who display ignoble fear in the face of danger, and they think they can avoid exciting your indignation.

57. If they can find a place of refuge or a cave or a hiding place, they will withdraw hastily from your society and fly to it.

58. Among these hypocrites are some who question your integrity in the way you distribute the spoils and Zakat and try to defame you. They disregard **Allah**'s fundamental motive and reason of action and tend to go by their selfish motive principle. If they go share and share alike, they approve their hearts to **Allah**, and if they do not have a good share in what is distributed, they express their disapprobation and moral condemnation.

59. Had they been satisfied in mind with the divine fundamental assumption forming the basis of a chain of reasoning that guides the Messenger to action and said: «so be it, we are contented with **Allah**; His bounty will abound in us directly and through His Messenger and to Him we do homage and suit», it would have been to their advantage.

Zakat, is but a vehicle of prayers. Dryden. If he be hungry, it is Zakat to feed him. Sanderson,

Who then is eligible?

60. Zakat is but a vehicle of prayers; it is due only to:

a) The poor who are destitute of means of livelihood and

b) The needy who are in temporary distress due to sickness, disability or the like

c) Those who are engaged as collectors and administrators thereof and

d) Those who have just reconciled themselves with their own hearts and with **Allah**,

e) Those in bondage -who are eager to buy their freedom-

f) Those in debt -who are genuinely unable to pay what is owed to others-

g) The support of the cause of Allah and

h) And the wayfarer -who does not have the means for transportation and has to travel on foot.

This is an obligation incumbent on Muslims and dutiful to **Allah**.

Ignorance is the mother of prejudice whether among nations or individuals.

61. Among these hypocrites are also those who prejudice the Prophet and label him: «all ears». «He attentively listens to all that is being said, be it false or true; he is easily deceived». Say to them: «He bows down his ear and listens graciously to all that is of advantage to you»; he believes those whose hearts have been touched with the divine hand and he is not deceived by those whom he perceives are lying». «He solemnly believes in **Allah** and trusts those whose hearts have been touched with the divine hand for whom he is **Allah's** given mercy». Indeed those who prejudice the Prophet shall suffer the torment laid upon the damned.

62. They are reluctant to join you in battle and offer you some excuse and affirm it by an appeal to **Allah** so that you accept it, when it is **Allah** and His Messenger that they should conciliate by fighting in their cause if in fact their hearts have been impressed

with the image of religious and spiritual virtues.

63. Do they not know that he who sets himself against **Allah** and His Messenger shall suffer the fire of Hell wherein he will have passed through nature to eternal suffering, and this is indeed disgrace to the extreme.

64. Those hypocrites are subconsciously afraid of being found out, fearing lest a Surah should be revealed betraying their real character and their ill-natured hearts which they wish be kept secret. Say to them: «Hold whom you will in ridicule and laugh him to scorn. **Allah** shall expose your attributes you have always hoped would be kept secret».

65. And if you should ask them O Muhammad after their real nature has been betrayed, as to why did they plunge into defaming religion and disobeying **Allah** and His Messenger and laugh them to scorn! They would insolently say: We always plunge into worldly ambition and like to turn matters into a joke. Say to them: Do you make **Allah**, His revelations and His Messenger the object of a joke and laugh them to scorn.

66. Do not vindicate your grievous wrong now by a prologue and an apology You have turned renegades. If We forgive some of you because of coming back to their senses, We will punish others who are indeed wicked.

67. The hypocrites -men and women- spring from one another and complement each other. They enjoin what is evil and forbid what is just and right. They keep their hands tightly shut, unwilling to spend in divine service and fail to recall **Allah** to mind and by consequence **Allah** has neglected them. Indeed the hypocrites are faithless, perverse and morally depraved.

68. **Allah** has promised the hypocrites the men and the women together with those who deny Him and disregard His authoritative commands the fire of Hell wherein they will have passed through nature to eternal suffering; Hell claims them as her own. **Allah** has cursed them and they shall suffer the torment laid upon the damned.

69. You hypocrites stand similitude exact of those who preceded you. They were mightier than you are and they lived in greater affluence of wealth and progeny. They enjoyed all that afforded pleasure and was of sensuous character and they neglected all that was dutiful to **Allah**. Similarly you enjoy all that affords pleasure and is of sensuous character in the same way as those who preceded you; you plunged into worldly ambition the same as they plunged themselves into defaming religion and disobeying **Allah**. You and such persons are those whose hopes shall be doomed to disappointment and their deeds to worthlessness here and Hereafter, and all of you were born to be losers.

70. Have they not been informed of what became of their predecessors -the people of Nūh (Noah) and those of 'Ad, the people of Thamud and those of Ibrahim(Abraham), the people of Shuaib -the Madianites- and those of Lūt (Lot) -the subverted cities-. All of them received Messengers who brought them divine illumination and enlightenment. Never was **Allah** going to do them. injustice, but it was they who wronged themselves.

71. And those of the men and the women whose hearts have been touched with the divine hand are mutual friends; they have a sincere reciprocation of all their kind feelings, they enjoin what is just and right and forbid what is evil, they faithfully and regularly engage in the act of worship and give Zakat; and they obey **Allah** and His

Messenger. These shall **Allah** have mercy on them and bless their souls. Indeed **Allah** is **Azizūn**, and **Hakimūn** .

72. **Allah** has promised the men and the women whose hearts reflect the image of religious and spiritual virtues, blissful gardens in the realm of heaven; gardens of surpassing beauty beneath which flow rivers flow wherein they will have passed through nature to Eternity. **Allah** has promised them also beautiful mansions in the Gardens of Eden, and above all they come in **Allah**'s grace and win His satisfaction and esteem. This is indeed triumph supreme.

73. O you Prophet: Endeavour vigourously and strive hard against the infidels and the hypocrites and be harsh with them and forbidding. Their abode is Hell, and evil indeed is the destination.

74. They swear to you they never spoke slander against you, when in fact they uttered in a proud and unreserved manner the word emblematic of infidelity, and turned renegades. They meditated mischief featured in their plan to kill you on returning from battle* field, but their attempt upon your life utterly failed. And instead of impelling themselves to gratitude and gratefulness for your presence –in Madina which made Heaven endow them with prosperity, justice and suppression of selfishness; they attempted to avenge **Allah**'s grace by returning evil for good. Nonetheless, if they return to their senses and in lowliest plight repentant stand, it will be to their advantage. But should they turn away and counsel deaf, **Allah** shall put thorn to the torment here and Hereafter, and no friend on earth nor a protector shall they find. ***** *Tabūk***

75. Among them were some whose vows were pledged to **Allah** that if His grace abounded in them, they would give in benevolence and spend in divine service and be of those whose deeds are printed with wisdom and Piety!

76. And when He bestowed on them of His bounty, their actions to their words did not accord. They were niggardly in divine service and they said to their money «you are my god». They turned away, refusing to heed and turned a deaf ear.

77. By consequence did **Allah** make hypocrisy go in pursuit of their hearts and overtake their will, their senses and their feelings until the Day they be in His presence and assemble before Him. This is in the train of their wickedness, featured in their disregard of the vows, pledged to **Allah**, and in their intentional assertion of what is false.

78. Do they not realize that **Allah** knows what their bosoms store of thoughts and feelings and what they suggest secretly to their minds and all that is not openly avowed! Do they not know that He is well acquainted with their secret counsel and with all that they whisper below their breath and that He is **'Alimūn** of the seen, the invisible and the unseen!

79. To sink deeper under the vexations of their minds, they spoke maliciously of the rich who consider Zakat is but the vehicle of prayer and consequently give Zakat and do benevolence, and of those who are not rich who contribute their effort or a part of what they earn by labour. They bombarded them with foul epithets and laughed them to scorn. **Allah** has mocked them and betrayed their wicked attributes and destined them to a condign punishment.

80. You may invoke **Allah**'s forgiveness on their behalf O Muhammad or you may not; it is one and the same. Even if you invoke **Allah**'s forgiveness on their behalf

seventy times, never shall He forgive them. They denied **Allah** and His Messenger and insolently and defiantly disregarded **Allah**'s commands; **Allah** does not guide the wicked to His path of righteousness.

81. These hypocrites, the stay-at-home, rejoiced for remaining behind, leaving the Messenger and his available troops to set forth for the battle and they hated to participate in the expedition; they disliked greatly to strive with their wealth and their lives and incited others not to join the expedition in the scorching heat of the summer. Say to them: The heat of Hell is far more intense and indeed merciless if only you have enough intelligence to reflect!

82. They may deride; ridicule and laugh the believers to scorn. They shall laugh only for a little but much shall they weep. They shall weep their fill and expend their endless life in Hell in weeping in requital of what their minds and souls had impelled them to do.

83. And if **Allah** destines you Muhammad to return back safe and secure from battle and the occasion arises for another expedition and any group of these hypocrites ask your permission to join you, you simply refuse and say to them: «Never shall you join me in any expedition nor shall you ever join me in combat or in any military campaign against an enemy. You rejoiced when you remained behind and stayed at home on the first occasion which was indeed crucial, and therefore, you shall again join those who remain behind **»**.

84. Nor should you pray -O Muhammad- for any of them who dies nor observe his funeral or burial rites. These are people who denied **Allah** and His Messenger and died with minds captivated by wickedness, moral and total depravity.

85. Nor should you let the splendour of their riches and their progeny excite your emotion by astonishment mingled with bewildered curiosity. **Allah** intends to make these attributes the cause of their suffering here below through unrest and anxiety, and their souls be disembodied captivated by disbelief.

86. And when a Surah is revealed from Heaven enjoining the belief in **Allah** and commanding action together with His Messenger in His cause you see the able and the affluent among them requesting exemption, saying to you: **«**Permit us to remain with those remaining behind. The stay-at-home».

87. Satisfied in mind to remain behind with the stay-at-home, they rejoiced beyond a common joy; their hearts have been impressed with dullness of comprehension and therefore they do not apprehend the voice from heaven nor can they be provoked to apprehend virtue

88 But the Messenger together with those who fell in line with him strove with their wealth and their lives to implement their obligation to **Allah** Whose purpose is the heart of their purpose. These are the recipients of **Allah**'s grace and of all that is good to attain and it is these whom heaven hall prosper.

89. **Allah** has prepared for them in His heaven’s realm gardens of surpassing beauty beneath which rivers flow wherein they will have passed through nature to Eternity, and this is indeed triumph supreme.

The Desert Arabs (Bedouins): Classifacation according to disposition. V.90,97,99 & 101.

90. Then there came those of the desert Arabs, full of false excuses, to claim exemption, while those of them who apparently conformed to Islam, but deep in heart they deny **Allah** and His simply sat at home. Those of them who deny **Allah** and do not submit to His commands shall be put to the torment laid upon the damned.

91. Absolved from warfare are the weak and the sick and those who are indigent lacking the necessities of life. These are excused to stay at home provided they are sincere with **Allah** and His Messenger, for the sincere shall always find acceptance with **Allah** These may contribute to the divine cause in their own way if and when they can. **Allah** is **Ghafurūn** and **Rahimūn**.

92. Absolved also are those who come to you O Muhammad intending sincerely to join your expedition and you tell them: «I do not have the means to carry you to the battle field» and they weep their fill due to their disappointment. They are grieved at heart over their inability to contribute to **Allah**'s purpose which is the heart of their purpose.

93. But the consequence is indeed incurred on those who are rich and yet they make excuses to claim exemption and do not contribute to **Allah**'s cause. Satisfied in mind, they are pleased to remain behind together with the stay-at- home. **Allah** has impressed their hearts with dullness of comprehension, and therefore, they do not apprehend the voice from Heaven nor can they be provoked to apprehend virtue. They do not know what is true and by consequence do not know what is good.

94. And when you return back from battle safe and secure, they apologize to you for their offence. Say to them O Muhammad: «Do not offer defensive arguments; we will not believe you; **Allah** has informed us of your disposition and betrayed your attributes, and **Allah** and His Messenger shall watch over your innocence and follies, then you shall be sent back to Him Who is **'Alimūn** of the invisible and of what your bosoms store of thoughts and feelings, and of the visible and the seen and of what is avowed openly and openly disclosed. There and then shall He inform you of what your minds and souls had impelled you to do».

95. They will swear to you with an appeal to **Allah** when you return to them from battle safe and secure that what they offered you as a reason for claiming exemption was justified; they mean to be exculpated so that you do not censure them or meddle with them with hostile intent. Avoid them O Muhammad and have nothing to do with them. They are morally impure, unhallowed and defiled by sin. Their abode shall be Hell in requital of what their minds and souls have impelled them to do.

96. They swear to you to approve of them because of the kindness of your heart, you must realize that **Allah** never approves of a people who grow daily more and more wicked.

97. The desert Arabs -Bedouins- are more reprehensible morally and more addicted to infidelity and hypocrisy, they are the most fitted to be ignorant and unaware of the divine statutes and legislative provisions sent down to His Messenger, and **Allah** is **'Alimūn** and **Hakimūn**.

98. Among these desert Arabs are some who consider spending in the cause of **Allah** a useless expenditure and a great loss. They pore their thoughts over evil and wish that you Muslims would be

befallen with a misfortune or be wedded to a calamity. May **Allah** afflict them with a disaster and wed them to a calamity; **Allah** is **Sami'ūn** (Omnipresent with unlimited

audition) and **'Alimūn**.

99. Nonetheless, among these -desert Arabs- are some whose hearts have been touched with the divine hand; they have faith in the doctrine of Islam and they faithfully recognize **Allah** and acknowledge the truth of the Day of Judgement. They look upon what they spend in His cause as offerings bringing them closer to Him and an inducement to His Messenger to invoke **Allah**'s mercy and blessings on their behalf, for the invocatory prayer of the Messenger is indeed a great offering bringing them closer to **Allah**. He will admit their claim to His blessings and extend to them His mercy; **Allah** is indeed **Ghafurūn** and **Rahimūn**.

Classification of the Muslim Community following the battle of Tabūk.

100. And the van of those who forsook their homes and emigrated with the Messenger, those who welcomed them and gave them aid and those who followed their example, are the recipients of **Allah**'s blessings. **Allah** has been gracious to them. He is well pleased with them and they with Him. He has prepared for them gardens of surpassing beauty beneath which rivers flow, wherein they will have passed through nature to Eternity, and this is triumph supreme.

101. Some of the desert Arabs round about you, and of the a Madinite are hypocrites; to all of them hypocrisy is a way of life. They conceal their disposition and cleverly hide their nature from apprehension, you do not recognized them, but We do know them. We will make them suffer double, then be sent back to the torment laid upon the damned.

102. There are others who have confessed their faults; there is much good in them albeit they succumbed to evil. Some of their deeds were characterized by reverence and others by evil, **Allah** may give up resentment against them and pardon their offense. He accepts true repentance; **Allah** is indeed **Ghafurūn** and **Rahimūn**.

103. Take O Muhammad from their wealth a sum of money, an offering to set them upon the course of purity of thought and action and to impart sanctity to them, Pray **Allah** to forgive them; your invocatory prayer pacifies their minds and souls and frees them from mental and spiritual disturbance and from the conflict arising from their sense of guilt, **Allah** is **Sami'ūn** and **'Alimūn**.

104. Do they not know that **Allah** is He Who alone has the rightful claim to accepting repentance and the atonement made by His servants and that He accepts offerings, and acts of charity. It is only He Who relents and quits His servants all His debt and He is **Rahimūn**!

105. Say to the people O Muhammad: «Work», that is to say:

a) do something involving effort of body and mind.

b) exert yourselves for a definite purpose especially in order to produce and accomplish something, or effect some useful result and gain some definite end.

c) To gain your livelihood.

d) Do what is dutiful to **Allah**.

e) Let your deeds be imprinted with wisdom and piety.

Allah sees your doings and so shall His Messenger and those whose hearts have been touched with the divine hand. Then at the end shall all of you be brought back to Him,

AL-'Alim of all the invisible, the hidden and the unseen, and of what the bosoms store of thoughts and feelings and of what is suggested secretly to the mind, There and then shall He inform you of all that your minds and souls had impelled you to do.

106. There are others the stay -at- home who are held in suspense for an expected decision; **Allah** may punish them or give up resentment against them and pardon their offence; And **Allah** is **'Alimūn**, and **Hakimūn**.

107. Those who built a Mosque professedly from religious motives when in fact it was built from selfish and evil motives: to be a vexation to the Muslims, to establish infidelity, to be a mere nest of the conspirators against Islam to cause dissent among the Muslims and set them at variance and to be an outpost for the warriors who fought against **Allah** and His Messenger before. They swear to you O Muhammad that they only mean good, but **Allah** knows well and bears witness that they are liars.

The Prophet Muhammad was invited to dedicate the Mosque by a solemn act of prayer. But Allah instructs him, thus:

108. Never set foot in it, nor perform an act of worship therein. A Mosque built on piety, obedience to **Allah** and the intention of serving **Allah**'s purpose from the first day merits visiting for the purpose of worship; it is the most appropriate and the most worthy place for the purpose. Therein are people who aspire to physical purity and the purity of their souls and their minds. And **Allah** likes those who are physically, morally and spiritually pure.

109. Is he who has built his structure on a foundation of piety and the gratification of **Allah** better or the one who has built his structure on a foundation of impiety featured by a building founded on an undermined sandcliff which collapses and crumbles away in the fire of Hell! And **Allah** does not guide to His path of righteousness the wrongful of actions.

110. Their building which, crumbled to pieces in the fire of Hell shall not cease to be the cause of mental pain, sorrow and distress to their hearts, alarm and suspicion to their conscience until the day their hearts are crushed with sorrow and the day they die, and **Allah** is **'Alimūn** and **Hakimūn**.

111. **Allah** has bought from those whose hearts have been touched with the divine hand their lives and their wealth in exchange for Paradise. They strive in His cause whether they gain victory or be martyrized in His cause. It is a solemn promise **Allah** has pledged in AL-Tawrah (the Torah), AL-Injil (the Gospel) and the Quran, and who can honour and fulfill his promise better than **Allah**. Therefore, you may rejoice O Muslims at the bargain you have made to your advantage; This is indeed triumph supreme.

Who are they:

112. Those who have the distinguished attributes of:

a) Repentance; in lowliest plight they repentant stand,

b) worship; they are imbued with the spirit of worship and veneration,

c) thankfulness; they are impelled to the feeling of gratitude and gratefulness,

d) fasting; they fast as a religious observance and by way of penitence and they fast from sin, -wandering- in thoughts through eternity, directed by reason; their fixed

purpose is to emigrate to where they can best serve **Allah**'s cause and purpose,

e) kneeling; they kneel to **Allah** in supplication and for doing homage and honour to Him,

f) prostration; they bow to the ground in reverence, submission and adoration,

g) righteousness; they enjoin what is just and right and forbid what is evil,

h) observance of the divine law; they solemnly observe **Allah**'s statutes and their deeds accord with **Allah**'s blessed word and ordinances; wherefore announce O Muhammad blissful tidings to those whose hearts have been touched with the divine hand.

To be a faithful believer in Allah advocating righteousness and a sympathizer for the suffering of the souls of the dead Pagans who denied Allah, is to combine two attributes practically incompatible. Therefore,

113. it is not in conformity with reason wherefore the Prophet together with those whose hearts have been touched with the divine hand make an invocatory prayer asking **Allah**'s mercy on those Pagans who died with minds captivated in disbelief in **Allah**, even though they be of the same kin especially after they have been assured by **Allah** that such persons are destined to the abode in Hell.

114. The invocatory prayer made by Ibrahim on behalf of his father was in fulfillment of a promise he had made to him. But when he realized that his father was an avowed enemy to **Allah**, he declared his innocence of his ills and of his fatherhood. Indeed Ibrahim constantly implored **Allah** with touching entreaties, and forbearance was an attribute of his.

115. Nor would **Allah** lead, people into error after He has guided them lo His path of righteousness until He has explicitly made known to them what they must avoid and they did not, **Allah** is indeed **'Alimūn** (Omniscient) of all in all.

116. To **Allah** belongs the Absolute sovereignty of the heavens and the earth; He gives life and causes animate existence and He occasions death and deprives of animate existence. And besides **Allah** you people have no tutelary protector nor is-there anyone who affords you help.

117. **Allah** has accorded mercy to the Prophet and his troops who followed him and united in one body behind him at the hour of distress throughout the difficult days of the expedition* -scorching heat and inadequate supplies- when some of them lost heart through incipient weakness, and were about to lose field. **Allah** was merciful to them; He sustained them spiritually and upheld their pined bodies and minds after He has confirmed their true inclination and the truth of their firm disposition. He was gracious to them and indeed **Rahimūn**. ***** ***Tabūk***

118. As for the three affluent and able men, yet thoughtless, slack and wanting in strength of will who were boycotted and excluded from the life of the community to the end that, vast as it is, the earth seemed drawn together and constricted and their souls constrained. Poor in spirit, they realized through self- reproach that they would not and could not flee from **Allah** but could find solace in coming back to Him. He gave up resentment against them and pardoned their offense so that they would in lowliest plight repentant stand. **Allah** is **AL-Tawab** (Relenting) Who accepts repentance and the atonement made by the people; and He is **AL-Rahim** (Merciful).

119. O you who have conformed to Islam: entertain the profound reverence dutiful to **Allah** and be an integral part of those who are strongly and habitually disposed to tell the truth and their words and their deeds together accord.

120. It was not right nor was it excusable that the Muslim residents of Madina and those of the desert Arabs round about them desert the Messenger in his expedition and remain behind, nor was there any cause inducing them to prefer their own lives to his. The conclusion of all this is that no thirst, hardship or hunger they suffer in **Allah**'s cause or a scheme they design to outwit and anger the infidels and obtain an advantage over them or whether they gain victory or suffer loss but it is credited to them as a righteous deed; **Allah** does not annul, withhold or withdraw the fruit which people are entitled to reap from deeds of wisdom and piety.

121. Nor do they spend in divine service little or much nor journey across a valley to strive in the cause of **Allah** but is credited to their account so that **He** requites them for every deed at the gauge of the best of what they accomplished.

122. Nor should those who conformed to Islam go forth all at once to the Messenger, but only a group from each community should go to learn from him practical divinity and jurisprudence and convey back such divine knowledge to their people and caution them against provoking **Allah**'s indignation that they may heed.

123. O you who have conformed to Islam: wage war against the infidels who dwell in the adjacent towns round about you; they are a source of danger to you. Let them feel that you are rigorous, unbending, firm and stern but you must realize that **Allah** upholds those who entertain the profound reverence dutiful to Him.

124. When a Surah is sent down, some of them -the hypocrites- insolently and mockingly say to each other: who among you has this Surah impressed his heart with religious and spiritual virtues? Indeed those whose hearts have been touched with the divine hand are receptive to divine knowledge; it gives them moral support and confidence and increases their force of reason; their hearts become impressed with the image of religious and spiritual virtues. Stirred by emotion, they rejoice beyond a common joy.

125. Whereas it -the Surah- adds doubt to those whose ill-natured hearts reflect the morbidity inherent in their innermost being and gives them occasion to uncertainty and increases the degree of their infidelity. They will depart life captivated in disbelief.

126. Do they not perceive by physical and mental sight what is below the surface! They are subjected to a severe test and a strain and they are put to straits once or twice every year that they may hopefully in lowliest plight repentant stand, but they neither repent nor do they reflect.

127. And when a Surah is sent down, they look at one another and express their thoughts in words, thus: «Does anyone see you», they ask, and they take their leave. May **Allah** turn their hearts and thoughts away from the truth and close their hearts' ears to admonition; they lack diligence and they are a people who have no comprehension of **Allah** nor of the spoken discourse of reason narrated by His Messenger.

128. O you people: There has come to you a Messenger raised in your midst and related to you by kinship. He is grieved at heart and affected with deep sorrow to see you perfect your ruin and be destroyed by your iniquities which oppress his feelings

and his mind. You are his object of care and deep concern with view to guiding you to the path of righteousness, and he is kind, tender and merciful to those whose hearts have been touched with the divine hand.

129. Nonetheless, if they O Muhammad should close their hearts' ears and direct their thoughts away from you, then you simply express in words the invocatory prayer, thus: « Enough is **Allah** for me; in Him do I find the answer to my purpose, my hopes and my needs; there is no Ilah but He; in Him I trust and He is the Absolute Sovereign of the Great Throne of dominion, authority, grace and mercy.

Chapter 10

« Jonas »

YŪNŪS

«Meccan»

The Surah (Chapter) exposes the disposition of the idolaters toward what is revealed to the Messenger by inspiration and clearly indicates that the Quran is a divine discourse which could not have originated from a source other than Allah. It challenges the infidels to produce the like thereof. It emphasizes that the outstanding miracle of this system of faith and worship is the Quran which is its solid foundation. The Surah laid stress on the fact that Allah's attributes reflect His Omnipotence and Authority to effect what He will: The creation of the universe in six days* of His unit of time, the sun and the moon and computation of time, His control of fate, of life and death, of sustenance, and of creation and recreation. The Surah also makes it clear that obedience to Allah is well rewarded and the reverse is requited with a condign punishment. It narrates to people parables and events helping them ponder Allah's Omnipotence,**

Authority and Omnipresence: That of Jonah as well as of other prophets. The Surah states explicitly that life on earth cannot be stabilized without the solemn belief in Allah and the obedience to His statutes. The Surah then ends by summing up the issue in a few remarkable verses wherein the Messenger is instructed to keep at it and follow what is inspired until Allah pronounces His judgement. **** see Introduction C.7 ** see V.5***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. A. (Alef), L. (Lam), R. (Raa), the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated. These divine words -the preceding and those to follow- are divinely discoursed, verses, constituting the Book -the Quran- and verses wisdom to divine knowledge.

2. Is it so exceptional in peoples' sight to a degree exciting their wonder and astonishment that We inspire one of them with such divine knowledge to warn them and warn all people of the danger of denying **Allah**, and to announce blissful tidings to those of them who have recognized Him, that Heaven shall set them on their feet secure and esteemed high? Yet the infidels dispute the facts with perspicuous energy, declaring that this, man - Muhammad- is simply a necromancer who stands manifest of sorcery.

3. **Allah**, your Creator is He Who has created the heavens and the earth in six* days determined by His own unit of time and proclaimed in His calendar. Then set He Himself on the Throne of supremacy and dominion, of grace and mercy. He conducts all affairs, and no intercessor is permitted to intercede on behalf of another without His permission. This is **Allah**, your Creator; you had better revere Him, regard Him with extreme respect and devotion and adore Him with appropriate acts and rites; can you not reflect! **** see Introduction C.7***

A Promise

4. To Him shall be your return at the end of your life here below. His promise is absolutely true. He started creation and He continues to create and recreate, and on the Day of Resurrection all shall be created anew. Then He justly rewards those who recognized Him and obeyed Him, adored Him with appropriate acts and rites and vested their deeds with wisdom and, piety. He requites those infidels who denied Him with what is commensurate with their evil deeds. Their thirst shall be quenched with broiling water and their faculties of physical perception shall suffer torment by consequence of what their minds and souls had impelled them to do.

Commentary:

Creation and recreationVs.4&34

"By timing the expansion of the universe* we can now say that it came into existence no longer than 20,000 million years ago, in a monumental fireball that provided the raw materials from which galaxies, stars and planets are still formed. We see around us the effects of that violent birth. The galaxies -as we know from studying energetic dense quasars like 3C273 are fleeing from us at a speed up to 80% of the speed of light. But what was there before the Big Bang? and what is the fate of the universe? It is possible that the beginning can only be explained by "rediscovery of God" and that the end will be infinite dissipation in an infinite void. But it is also

possible that expansion will be reversed by the pull of gravity, that all matter will collapse once again into a super-dense "singularity" and that another universe will be born in another Big Bang a cycle that could be repeated forever.

Or it might be that it -the universe- collapses and undergoes the changes alluded to in V.48, C.14 and other Chapters that this shall be Day of Judgement.

**** Says Astronomer John Gribbin***

Reference: Encyclopedia of Space Travel and Astronomy, Octopus Books 1979

5. He is it who made the sun -the central body of the solar system- emit light*, and the moon** -the satellite of the earth- derive its light from it. and reflect it to earth. He determined the divisions of the ecliptic*** for the moon to occupy them on successive days and present its phases according to the extent of its illumination**. This helps you to know the number of the years or reckon the time occupied by the sun in its apparent passage through the signs of the Zodiac and the period of the earth's revolution round the sun forming a natural unit of time, so that you be able to compute time and determine it by calculation. Never did **Allah** institute this and bring it about but for a serious end that conforms with the truth and agrees with reality. Thus does **Allah** expound His revelations and render His discourse readily understood by those who reflect.

**** see V.2, C.13***

***** see V.39, C.36***

******see v.16 c,15 see also V.64, C.27, V.19, C.29 and V.11, C.30***

6. Indeed, in the variation in duration besides the constant alternation and succession symbolic of the night and the day* in addition to all that **Allah** has created in the heavens and the earth are evident signs betokening **Allah**'s Omnipotence and Authority to people who entertain the profound reverence dutiful to Him.

**** see V.44, C.24 and see V.5, C.39 and Commentary***

7. Indeed, those who do not entertain the thought and belief of meeting with **Allah** and facing Him resolutely, and they are content with life here and rest assured and satisfied with it and they are oblivious of His signs betokening Omnipotence and Authority, are they who have lost their way.

8. Such persons were born to be losers. Their abode is Hell in requital of what their minds and souls have impelled them to do.

9. But those whose hearts have been impressed with the image of religious and spiritual virtues and their deeds with wisdom and piety, shall be recipients of **Allah**'s mercy and grace. **Allah** guides them along the illumination proceeding from their innermost being to His path of righteousness ending in heaven's realm of beatitude where picturesque rivers flow beneath them as they enjoy a state of supreme felicity in the gardens of supreme bliss.

10. Their invocatory prayer therein shall be: Glory be to **Allah** and extolled are His glorious attributes. Their hearty reception therein shall be «Peace», and the conclusion of their prayer shall express their thoughts, thus: Praise be to **Allah**, the Creator of the universe.

11. If **Allah** were to hasten His response to people who deserve ill as they invoke Him to hasten His response to confer on them what is good, their Hereafter would be

planted in the now. But We give those who do not entertain the thought the Day of Judgement plenty of rope to allow them free action to commit themselves to the loss in the maze of error.

12. When man is touched or befallen with a misfortune or wedded to a calamity, he invokes Us for relief, reclining on his side or sitting or standing, and when We deliver him from what was burdensome and exhaustive to the mind, he passes heedless of **Allah** as if he never invoked Him to relieve him from a misfortune that had befallen him. Thus are the extravagant in their accounts of themselves allured by false hopes springing eternal in their bosoms.

13. Destruction and death of generations that preceded in order of time were events you people must have heard of. They were wrongful of actions. They received Messengers as spectacles and warnings but they refused to give credence to their messages and to the divine enlightenment, thus do We requite the wicked.

14. Then We brought you people into existence and made you the successors to see how you would act and whether or not you would behave like people of sense.

15. When Our revelations are recited to them -to the idolaters- emitting thoughts of piety and divine enlightenment, they react with revulsion of feeling and they insolently say: **«**Bring a Quran different from this or substitute the words We do not like for others to our taste**»** Say to them O Muhammad **«**it is not within my power to make changes of my own accord; I only follow all that is inspired to me, nor do I dare to disobey **Allah**, my Creator, for the penalty shall be the torment that is suffered on a Momentous Day».

16. Say to them «Had- **Allah** willed He would not have sent down a Book and I would not have had to recite it to you nor instruct you in practical divinity nor furnish you with authoritative directions as to action. I have lived in your midst for years before it was revealed to me; can you not Reflect! **»**

17. Who then is more wrongful of actions than he who relates to **Allah** falsehood or denies His revelations and signs demonstrating His Omnipotence and Authority! Indeed the wicked shall never prosper.

18. They worship besides **Allah** what shall never hurt them nor profit them, and they claim that such objects of worship shall serve as their intercessors pleading on their behalf with **Allah**! Say to them O Muhammad: Do you inform **Allah** of what He does not know in the heavens and the earth!» Glory be to Him- and extolled are His glorious attributes; He is infinitely far beyond those whom or which they incorporate with Him.

19. People were but one single nation, then they differed among themselves in opinion and each group cherished a certain view and belief and were altogether set at variance. Had it not been for **Allah**'s word proclaimed beforehand to delay the decision on matters of doubt and dispute among them and to put punishment in respite, their Hereafter would have been planted in the now.

20. They -the idolaters- insolently say: «If only a sign other than the Quran be revealed to evince both his wisdom and the truth of his mission!» Say to them O Muhammad: «Divination of things to come rests in the hands of **Allah** Who knows the hidden, the unknown and all that is destined to come, therefore, you just wait O people, I will also await with you future events».

21. Should We make people taste Our mercy and benediction following a touch

of a misfortune that has befallen them, their cunning borders upon knavery and they direct their roguery against Our signs and revelations. Say to them: «**Allah** is prompt in having recourse to stratagem and indeed Our watchful guardian angels commit to writing every cunning act that your minds and souls impel you to do»

22. It is He who enables you to travel by land and sea and when you are on board a ship and a gentle breeze arises and the sails catch it and cause the vessel to move through the water before the wind, people rejoice beyond a common joy*. But when the light wind changes to a brisk gale** and waves rise in billows tossing them in every direction and they think they are enclosed by danger on all sides and they are bereaved of hope, they invoke **Allah** with an unconscious common feeling of an intuitive cognition and belief in Him, reasoning high exclusively of Providence to the end that if He delivers them from this catastrophe they would be indeed thankful.

***** see V.7, C.69***

Commentary:

**** The earth's rotation modifies the pattern of air flow. There is a westward drift of air in the lower atmosphere, then an eastward one in mid-latitudes and finally another westward drift near the equator. Each hemisphere's pattern of air flow is a mirror image of the others: the easterly winds of the northern tropics -the trade wind- blow from the northeast while the same easterly trades below the equator blew from the southeast. The name trade wind originated in the days of sails when these steady winds were the mainstays of ocean commerce.***

Reference: Life Nature Library "The Earth" p.60, 1962

***** when the wind blows at the rate of 1 - 3 or 4 - 6 knots per hour (the knot is 1.15 Miles) is considered light wind and it is gentle wind when its velocity ranges between 7 and 10 knots. When however, we come to a velocity between 22 and 33 knots then it is a strong wind which with the addition of a few more knots becomes a gale or a storm. Fearful hurricanes blow at a velocity between 64 and 71 knots. When waves are whipped together by a storm traveling at different speeds, waves by combine in super waves that can rise out of the driving howling sea to rake the biggest ship. To experience a storm of big waves tossing the ship up and dawn, right and left is to experience terror personified and the feeling of inescapable death.***

23. After He has rescued them from a sure disaster, they simply run riot and go unjustly beyond prudent and reasonable limits. O you people, who do not keep a promise nor honour a vow: You had better realize that your imprudence works against your own interest: The enjoyment in life here is evanescent and fleeting and suddenly and soon enough shall you be on your way back to Us, and there and then We shall inform you of all that your minds and souls have impelled you to do.

24. Life here below stands similitude exact of the soil which is stirred to activity and swells up by absorption of the rain water falling from the floor of the vault of heaven. The water is imbibed by soil which constitute the victuals of both man and animal causing the vegetal growths to flourish and grow healthy and vigorous. The earth is rendered beautiful and pleasing to the senses and the world comes to be adorned and furnished with all that is ornamental, the natural and the artificial, and when its inhabitants begin to think that it shall always minister to their necessities and pleasure and they are now the masters thereof, there comes Our command to pass by night or by day to convince mankind that it is not in mortals to command success, and we mow it down as if it never flourished the day before. Thus do We expound Our revelations and make Our discourse readily understood by people who reflect.

25. **Allah** invites to a world of peace in His heaven's realm and He guides whom He will to the path of safety and righteousness.

26. A world in the August presence where He shall requite those who vested their deeds with wisdom and piety with more than they expect; more than what is commensurate with their pious deeds. Never shall their faces be overlaid with unbroken and oppressing, mournful and painful gloom nor with humiliation and shame; these are the inmates of Paradise wherein they wit have passed through nature to Eternity.

27. But those who have committed themselves to an evil line of conduct, the retribution for evil doing is evil of a like nature, in addition to the gloom and the mortification which shall overlay their faces. No one shall they find then to afford them protection against **Allah**'s retributive punishment; their faces shall be coated with gloom; a painful distressing darkness they will have to assume, as if they were wearing a mask made by a mould of a pitch-dark night These are the Inmates of Hell wherein they will have passed through nature to eternal suffering.

28. The Day We throng them all together, We will address them, thus: Stop, where you are, together with your predominant partners whom you incorporated with **Allah**; you shall hear His verdict and We keep them apart. There and then shall say those who were worshipped to their worshippers: «You did not really worship us, but you worshipped your lust and your inordinate self-esteem and determination.»

29. And they add: **Allah** knows all the facts. He is a witness of our actions and of your actions and He corroborates our statement that we were oblivious of the reverence and veneration you paid to us and of your feelings which were akin to worship

30. There and then shall every soul come to be fully aware of all that it had advanced in life of good and pious deeds and of all that it had committed of evil deeds. Now, they have been brought back to **Allah**, their Creator, Who is truth personified. Now they are renounced and forsaken by those whom they presumed to share with **Allah** His divine nature and who have failed their expectations.

31. Say to them -the infidels- O Muhammad: «Who supplies you with the provisions from the Heavens and the earth and with the means of sustaining your lives? Who has control over the faculties of hearing and sight, faculties divine? Who causes the living* to egress from the dead and causes the dead to fall from the living? And Who conducts all affairs? Ironically, they will say: «**Allah**». Then say to them: «Will you, then, not entertain the profound reverence dutiful to Him!»

see V.27, C.3 and commentary ****see introduction C.7***

32. This, then, is **Allah**, your Creator, Who is truth personified. If you disregard the truth, there remains only false beliefs and departure from moral righteousness. Therefore, how do you people counsel deaf and turn away from the truth!

33. Thus was the word of **Allah** verified and proved true against the wicked who just do not give credence to the truth nor do they accord **Allah** recognition.

34. Say to them: «Is there any one among your predominant partners whom -you presume to share with **Allah** His divine nature who can start creation from nothingness and reproduce it? Then say to them: « **Allah** does start creation from nothingness and reproduces it and on the Day of Resurrection He shall create all

anew, therefore, how could you be strongly deluded so as to believe a lie!

35. Say to them O Muhammad: «Is there anyone among your predominant partners whom you presume to share with **Allah** His divine nature, who can guide people into all truth!» Then say to them: **Allah**'s spirit of truth guides to all truth, therefore, does He Who guides to all truth not merit to be followed, or he who cannot act as a guide and needs to be guided!» «What ails you people that you cannot apprehend mentally the difference nor arrive at a sound and correct Judgement.»

36. Most of them only follow the false suppositions and the incitement arising from the state of their minds and feeling. An opinion offered on insufficient presumptive evidence cannot override the truth nor overrule it; **Allah** is **'Alimūn** (Omniscient) of all that they do.

37. Nor could this Quran be contrived by anyone even if he is of singular ingenuity. Its inimitability, guidance and precision betoken its divine nature and exclude all else besides **Allah**. It corroborates and authoritatively validates all the divine Books revealed before it in time and serves as an excellent interpretation expounding all the statutes and ordinances past and present revealed to all intelligent creatures and exacts obedience from the whole. It is undoubtedly a Revelation emphatically revealed by **Allah**, the Creator of the universe and of the world-to-come.

38. Or do they say: «He Muhammad has forged it» Say to them: «If you do believe I did, then produce one Surah the like thereof, and call on all those besides **Allah** whom you can possibly engage to venture upon this undertaking if indeed you are declaring the truth!»

39. The fact is that: they deny the Quran and assert that it is false without deliberating on its divine discourse and without knowledge of its precepts, nor has its interpretation been given yet. Similarly reacted their predecessors under the vexations of their minds, and you can see the fatal consequence of the wrongful of actions.

40. Nonetheless, among them are some who give credence to it and hold it as true and divine, while others do simply refuse to receive it with favour or consenting mind. But **Allah**, your Creator, knows best those who are characterized with prepensed malice.

41. However, if they should charge you O Muhammad with falsehood, you just say to them: «I am responsible for my deeds and you are responsible for yours; you are innocent of my actions and I am innocent of what your minds and souls impel you to do.»

42. Among them are some who listen to your discourse on practical divinity but they counsel deaf. Therefore, do you think you will be able to communicate with those whose their hearts' ears are closed and they fail to reflect!

43. Among them are those who stare at you with vacant minds, therefore, would you be able to guide those whose their minds' eyes are blind, unable to perceive mentally or apprehend by thought!

44. **Allah** does not and shall not do injustice to any one not even in the slightest degree, but it is the people who wrong themselves through perversity of judgement or persistence and obstinacy in erroneous opinion.

45. On the Day He throngs them before Him for judgement, they shall bring back to the mind their life below appearing to them, then, as though it had lasted for no

more than one hour of the time of daylight, and they shall recognize each other by the distinctive features, the appearance and the character. There and then shall the losers be those who denied Resurrection and the audience of **Allah**, who were misdirected in action and thought and had the wrong purpose and intention.

46. We either show you, in your life time O Muhammad some part of the promised retributive punishment, or occasion your death before you witness this punishment. Then to Us they are destined to return, and **Allah** is **Shahidūn** (Omnipresent) and He witnesses all that they do.

47. To every people, generation or nation has a Messenger been sent to admonish them to seek **Allah**, their Creator and draw near to him. Following his death, the legacy of thought and the message of truth were committed to a delegate until another Messenger was sent, And in Day of judgment shall every Messenger bear witness to his peoples' response, and people shall be judged and every one is rendered his due and no one shall be wronged.

48. The infidels ask as usual: «When shall it -the Day of judgment- be, if you -the Messenger and his followers- are declaring the truth?»

49. Say to them: «I have no control over what will come nor of what will befall me, be it bad or good, but as **Allah** Wills» And to every people, all and each, We have ordained a definite point of time, and when their. time is fulfilled never shall they be able to delay it or anticipate it for one hour or infinitely less.

50. Say to them: «What if **Allah** afflicts you with a penalty by night or by day in requital of your evil deeds or your Hereafter be planted in the now; what benefit would you -the wicked- derive from it that you wish it to be hastened on!

Verbal picturing of Hereafter is being portrayed

51. Is it only now that your Hereafter is planted you admit that it is carried on from discourse and design to reality and effect, when in life below you mockingly challenged it and wished it be hastened on!

52. There and then shall the wrongful of actions be told: «Now taste the eternal punishment laid on the damned; shall you be requited but with what is commensurate with your evil deeds!»

53. They mockingly and insolently ask you O Muhammad with a strong bias toward the disparagement of Resurrection and of the Quran and its threat or menace of committing the infidels to Hell-Fire, and wonder interrogatively if this be true! Say to them: «By **Allah**, my Creator, it is indeed true; it is as true as is the needle to the pole, and you just cannot counteract the laws and statutes of the Realm nor can you escape.»

54. If every sinful soul were so affluent that it held in possession all the riches on earth, it would gladly pay it in expiation of its guilt with pining regrets and vain repentances when they are confronted with the horrid punishment. There and then they are judged with equity and justice and no one shall ever be wronged.

55. Indeed, to **Allah** alone belongs all that exists, be it visible or invisible, in the heavens and on earth. In point of fact the promise uttered by **Allah** is the truth personified but most of them -the infidels- do not seem to realize this fact.

56. He gives life and causes animate existence and He occasions the moment of

death, and to Him the whole and all in all are destined to go back.

57. O you people, there has come to you from **Allah**, your Creator, an authoritative admonition exhorting you to recognize Him and urges you to what is good and laudable. It serves as an incitement to worship no one but Him and as remedy for your hearts and minds from sinful infirmities of idolatry and infidelity and as a guide and mercy to those whose hearts are impressed with the image of religious and spiritual virtues.

58. Say to them: You people ought to rejoice at **Allah**'s grace and mercy - His guidance to the path of righteousness, the illumination and enlightenment, reason, sense and endless advantages summed up in you and outweighing all that you accumulate of the mundane things of this life.

59. Say to them: Do you see the victuals with which **Allah** has provided you of His bounty, both from heaven and from beneath your feet, and you took the liberty to classify them according to your desire into the permissible and the forbidden insisting that all pleasures are good! Was it **Allah** Who permitted you to do so or do you take a persistent stand to relate to **Allah** falsehood and promote your own falsehood!

60. What shall you do then on the Day of Resurrection and Judgement when you stand before **Allah** indebted and committed for your intentional assertion of falsehood! Indeed, **Allah**'s grace abounds in people but most of them show indisposition to acknowledge His bounty and display want of gratitude.

61. We do know that you -the Messenger- have delivered the divine message, no matter whether you are engaged in the affairs of mankind or in the ordinary pursuits of life or in any other concern, and no matter how little, or how much you recite of the Quran, and no matter what you people do or undo or accomplish but We are witnesses thereof. We experience it by personal observation as you busy yourselves for good or ill. Nor is there anything in an atom's weight on earth or in heaven that escapes your Creator's knowledge nor lesser or larger in amount or degree but is recorded in a documentary book that furnishes evidence of facts and events.

62. Indeed, those whose hearts have been touched with the divine hand who chose to be under **Allah's** tutelage are they who are safe and secure; they have no ground for alarm nor shall fear or dread fall upon them, nor shall they come to grief.

63. They have faithfully recognized **Allah** with hearts impressed with the image of religious and spiritual virtues and entertained the profound reverence dutiful to Him.

64. The news of joyful events are hereby announced to them in this world and in the world-to-come. The words uttered by **Allah** are not alterable, meaning that divine assurance of present and future good or blessing is irrevocable and this is indeed triumph supreme.

65. Therefore, let not their- the infidels' - vain and unreasonable discourse O Muhammad grieve you at heart. Might, honour and Omnipotence are all asserted as **Allah**'s own; He is **Sami'ūn** (Omnipresent with unlimited audition) and **'Alimūn**.

66. Indeed, all that exists in the heavens and on earth and all creatures in the heavens and on earth belong to **Allah** alone. Those infidels who incorporate with Him other deities pervert the facts; they only follow the false suppositions and the incitement arising from the state of their minds and feelings; they simply lie and indeed they lie in their teeth.

67. He -**Allah**- is it Who designated for you a period of darkness -the night-* to take your natural repose and recuperate, and a period filled with -light the day- to have clear perception of things and acquire experience of the activities of human existence. These are phenomena emblematic indeed of **Allah**'s Omnipotence and Authority, phenomena that are appreciated and faithfully recognized by people who bow down their ears to the truth.

**** see V.47, C.25 and see V.23, C.30 and commentary***

68. They -The infidels- insolently said: **Allah** has taken up a son; glory be to Him and extolled are His glorious attributes; He is infinitely Independent and Absolute. To Him alone belong all that is in the heavens and all that is on earth. Do you people have proof or solid information or a valid indication to evidence your ugly and false allegation ! Do you relate to **Allah** what you do not know nor able to prove!

69. Say to them -the infidels-: «Those who charge **Allah** with false and malicious misrepresentation shall fare ill; they shall go farther and fare worse.»

70. Possessions here and all that affords pleasure shall not be enjoyed for long; life here is a scene of evanescent and fleeting glory. Then back to Us they return and there and then shall We afflict them with the torment laid upon the damned who thrived on denying **Allah** and on disobeying His commands.

71. Narrate to them O Muhammad the story of Nūh (Noah); it might bring them to their senses. He said to his people: «My people, if you feel that my abode among you and my constant reminding you of **Allah**'s message and of your duty to Him are annoying you and exhausting your patience, in **Allah** I trust and no one can stop me from doing my duty to Him. Therefore, get together with your predominant partners whom you claim to have authority over you besides **Allah** and decide on a course of action not objectively doubtful and fulfill it against me and give me no respite.»

72. «And if you counsel deaf and disregard **Allah**'s commands, I do not charge you a price for imparting to you **Allah**'s revelations and disclosures, wisdom and practical divinity. My reward rests at the hands of **Allah** and I have been commanded to be among those who conform to Islam.»

73. Yet they charged him with falsehood, and by consequence We rescued him by putting him together with those who fell in line with him on board ship -The Ark- and made them the successors. We drowned those who denied Our divine Message and signs. Now look to see what was the fate of those who were warned of impending danger and misfortune and they refused to pay heed.

74. In succession, We sent Messengers, each carrying a divine message to his people. They presented them with enough signs to guide them out of want of spiritual and intellectual sight into illumination and enlightenment. But they would not give credence to what they had rejected aforetime. Thus do We deafen the hearts' ears of those whose thoughts thrive on disobedience and transgression.

75. Subsequently We sent Mūssa (Moses) and Harūn (Aaron) to Pharaoh and his people to present them with Our divine message imparting intellectual enlightenment and illumination. But they turned indignant and displayed inordinate self-esteem and confirmed themselves in prepensed malice and were a people steeped in crime.

76. They labelled the divine truth presented to them through Our Messenger Mūssa necromancy displayed by a necromancer capable indeed of skilled sorcery.

77. «Do you people» said Mūssa, «Call the truth presented to you, sorcery! Is this sorcery! But indeed, never shall the sorcerer be able to withstand the truth»

78. They said to Mūssa: «Did you come to us to dissuade us to disregard our fathers' system of faith and worship in order to be the distinguished above all others and the exalted in rank and station in the land! Never. Notwithstanding that we do not believe you nor do we give credence to your message.»

79. There and then said Pharaoh to his commanders: «Fetch me every necromancer who is skilled in magic»

80. When all the skilled sorcerers assembled themselves unto Pharaoh. Mūssa said to them: «Throw forth what you have up your sleeves»

81. And when they cast loose their devices, Mūssa said to them: «What you have just displayed is simply an illusion which shall be extinguished by Providence. **Allah** does not make the work of the mischievous answer its purpose»

82. By His words does **Allah** assert the truth, even though it is hateful to the wicked.

83. The people of pharaoh, knew Mūssa to be in the right. Nonetheless, only a few of them gave credence to the message through fear of Pharaoh and of the Pharonic nobility lest they should persecute them. Pharaoh was indeed an unmerciful tyrannical ruler in the land, who strayed beyond just limits, and in every manner and degree was he flagrantly excessive.

84. Then, Mūssa said to his people: My people; if you have really accepted **Allah** and conformed to His will then in Him you must trust if indeed you have conformed to Islam.

85. There, they said: «In **Allah** we trust». and they expressed their thoughts in the invocatory prayer, thus: «O **Allah** our Creator, uphold us and forsake us not, lest we should come to the wrong-headed's lure and be lured into their snare and suffer persecution.»

86. «And deliver us through Your mercy from the infidels who are wrongful of actions.»

87. There, We inspired Mūssa and his brother Harūn to provide their people with dwellings in the land of Egypt, and We said to them: «Make of your homes oratories representing a Qibla (Kibla) to turn to at prayer and observe your act of worship». « And announce -O Mūssa- joyful tidings to those whose hearts are impressed with the image of religious and spiritual virtues.»

88. Mūssa prayed, thus: «O **Allah**, our Creator », he said, «You have graced Pharaoh and the Pharonic nobility with material grandeur of impressive character and You gave them riches and abundance of valuable possessions which induced them to stray from Your path of righteousness» «O **Allah**, our Creator, reduce their riches to insignificance and deafen their hearts' ears to the end that they do not recognize You until they have apprehended by sight the torment laid upon the damned»

89. And there, **Allah** said: «The prayer petitioned by you and your brother O Mūssa has been granted; you just keep to the path of righteousness and do not follow the path of those who are lacking intellectual acquaintance with the facts.»

90. We led Bani Isra'il (the Children of Israel) across the sea whereupon Pharaoh

and his troops pursued them with the intention of persecuting them and unjustly and wrongfully torturing them. Such intention had prevailed until the moment when the sea- water overwhelmed them in abundance and Pharaoh realized that he was drowning. There and then he uttered his pining regrets and vain repentances and said: « Now do I realize that there is no Ilah but Him Who has been recognized by Bani Isra‘il and I submit to join those who have conformed to Islam.»

91. «Now», said **Allah** that you are besieged by horror and caught in the jaws of death, you are willing to submit when as yet you have withheld obedience and refused to conform to My will and you were a byword for wickedness arid infirmity of purpose.»

92. «Today», **Allah** added, «We deliver only your corpse so as to serve as a deterrent to your successors and to be a sign betokening **Allah**'s Omnipotence and Authority, albeit many among people are indeed heedless of Our signs.»

93. We confirmed Bani Isra‘il and provided them with good and satisfying dwellings and provisioned them with the good and wholesome victuals. Yet they only set themselves at variance after they had received divine knowledge illumination and enlightenment. But **Allah** shall judge between them in Day of Judgement on the strained points upon which the whole unreasoning turns.

94. If you O Muhammad or any of your followers are in doubt of what has been inspired to you, then you may ask those who have been reading and perusing the Book before you and interpreting it in thought with understanding of what it meant and not what it merely implied. Therefore, do not let their assertion of what is false make you doubtful and anxious.

95. Nor should you or anyone of those who followed you be among those who deny **Allah**'s revelations and signs lest you be a part of those who were born to be losers.

96. Indeed those whose thoughts thrived on disobedience have verified **Allah**'s divine preordination declared in words thus: «These were born to it; they shall not conform to **Allah**'s will nor to His system of faith and worship.»

97. They just would not believe even if they be presented with every supernatural sign clearly betokening **Allah**'s Omnipotence and Authority until they meet face to face with the torment **Allah** lays upon the damned.

98. Wherefore Had any town conformed to **Allah**'s will, inducing the people to piety profiting by it, but they did not, except the people of Yūnūs who no sooner did they conform to **Allah**'s will than they were the recipients of His mercy. We cancelled their misfortunes which drew upon them worldly disgrace and shame and had greatly injured their name. And We granted them comfort and enjoyment and all that advantaged them of **Allah**'s blessings in life, up to a predetermined point of time.

99. Had **Allah** willed O Muhammad, He would have induced all people domiciled on earth to conform to His will and to His system of faith and worship. Would you then twist peoples' opinions into accordance with your party and force them to conform to Islam!

100. No soul yields itself servant to **Allah** but by His leave, and **Allah** lays the charge to the doors of those who have come within the measure of His wrath. They are characterized with dullness of comprehension.

101. Say to them -the infidels-: «Look attentively and contemplate mentally and take note of all that is in the heavens and on earth, all indicating an Omnipotent Unique Maker! But what shall it advantage a man and what good do the signs and the warnings do to a people who simply refuse to recognize **Allah** and heed Him!

102. Do they expect but the burdensome and troublesome days, the like of those eventful days exhaustive to the minds of their predecessors! Say to them: « You just await the justice prepared above in heaven's realm. I will await it also.»

103. There and then will We deliver from peril Our Messengers together with those who accepted them and recognized their missions. Thus it is a duty incumbent on Us to save those who conformed to Our will and to Our system of faith and worship.

Instructions addressed through the Messenger to the Quraishite idolaters and to people at large

104. Say to them: «O you people, if you are in doubt of my religion the divinely approved system of faith and worship, you had better realize that I do not conform to Worshipping those whom you worship besides **Allah**, but I do adore with appropriate acts and rites the only **Ilah**, the Creator, Who alone controls your destiny and disembodies your souls ». « And I have been commanded to be among those who have recognized Him with hearts impressed with the image of religious and spiritual virtues.»

O man:

105. «Set your face and rest your eyes sincerely upon **Allah** and your heart on religion with sincere feelings and actions, and never be one of these who incorporate with **Allah** other deities.»

106. «Nor invoke besides **Allah** what shall not profit you nor harm you, for if you do, you shall then be one of those who are wrongful of actions.»

107. «You must realize that should **Allah** befall you with a misfortune or wed you to a calamity, no one shall be able to cancel it but Him. And if He mercifully befalls you with a good fortune, no one can obstruct His bounty with which He graces whom He will among His servants, and He is **Ghafurūn** (Forgiving), and **Rahimūn** (Merciful),

108. Say to them Muhammad: «O you people, now has the truth come to you from **Allah**, your Creator, and he who chooses to follow the path of righteousness shall only profit his own soul, and he who chooses to stray and loses himself in the maze of error shall only harm his own soul, and I am not here to watch over your innocence and folly.»

109. And adhere O Muhammad to all that is inspired to you and exercise patience until **Allah** pronounces His judgement, for He is It Who gives the law whereas all other judges just interpret it.

Chapter 11

HŪD

« Meccan »

This Surah supplements the preceding Surah Yunus (Jonah); the former Yunus leaned to mercy whereas the latter Hūd dealt with punishment of sin when Allah's grace is defiantly resisted. The Surah alludes to certain particulars in the narratives of some of the prophets in such a manner as to supplement what has been narrated in the preceding Surah. It is interesting to note that the story of Hūd and his tribe, the Adites is not mentioned in the Jewish Scriptures, a fact that annuls the allegation that the Prophet Muhammad has copied his discourse from Hebrew Scriptures. Allah makes a reference here to His Throne when it Was set upon the water, a fact which directs one's mind to two processes: one is cosmic related to the process of the creation of the universe before the final stage of solidification*, the other is biological related to the creation of all animate beings from water. We find also in this Surah that the idolaters have been challenged to produce ten Surah Instead of one -in Jonas- in the case of the one Surah the challenge applied to man's inability to discourse of things and phenomena of which he is totally ignorant; whereas in the case of the ten Surahs, the challenge centered on words and the methods of combining them for the expression of thought. Those Arabs were magniloquent in the art of speaking and writing. But how could they produce ten Surahs each of which bearing reference to a different aspect of the same thought**

**** see introductionC.7***

***** see V.30, C.21***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **A.** (Alef), **L.** (Lam), **R.** (Raa), the Surah opens with these, letters introductory from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

It is a Book whose verses are exact and precise, expressed in proper words in their proper places. It distinctly expresses all that is meant, leaving nothing merely implied, and textually, it expounds all the statutes decreed by **Allah**, **AL-Hakim** (the Wise) and **AL-Khabir** (the Omniscient).

2. It directs the Messenger to instruct people thus: «Never worship you people, anyone but **Allah**. I am delegated by Him to warn you and give you a cautionary advice regarding your system of faith and to announce to you joyful tidings if you should turn to **Allah** and lift to Him your inward sight.»

3. «And you had better invoke **Allah**, your Creator, for forgiveness and in lowliest plight do stand to Him repentant of the way you conduct yourselves in life. He shall make you enjoy good things in life up to a predetermined point of time». «He shall bestow on every one of merit, here below, His divine favour that is commensurate with his merits and shall His grace abound in those entitled to it Hereafter» And should they turn a deaf ear, then say to them: «I only fear for you the punishment which shall be laid upon the damned on an unbearably Momentous Day.»

4. To **Allah** shall all of you return, and He is indeed **Qadirūn** (Omnipotent) over all things.

5. They -the infidels- bend their chests to hide, as it were, their thoughts and feelings from **Allah**! Do they not realize that even when they clothe themselves taking to their beds and lurk themselves enshrouded in the Veil of night, that **Allah** does know all that their bosoms store of thoughts and feelings, and all that they suggest secretly to their minds, He is well acquainted with all that they utter loudly and with what they whisper below their breath! Indeed **Allah** is **'Alimūn** (Omniscient) of all private thoughts and feelings riposted in the breasts.

6. There is not one single creature domiciled on earth but derives its sustenance from **Allah** Who knows its settled habitation and the duration of its life span. He also knows the site of its future interment and when it shall be reclaimed for Judgement Hereafter. All such events are recorded in a Book manifest of precision

7. He is it who created the heavens and the earth and brought them into existence in six days* determined by His own unit of time and proclaimed in His calendar; His Throne of supremacy and dominion and of grace and mercy was then set over the water** He created the universe and you people as a part of it in Order to determine which of you performs the better deed and whether his deeds agree with his words and whether his work is imprinted with wisdom and piety! Yet when you O Muhammad say to them that they shall rise again at the Last Day after they had been dead and buried, the infidels shall say: **«** This is nothing but sheer sorcery assumed by him.**»** **** see introduction C.7***

***** That is before the final stage of solidification of the created universe, the water from which He caused every animate creature to evolve.***

8 And if We in all manner of wisdom delay their retributive punishment to a determined point of time giving them a chance to come-back to their senses, they shall say: «What keeps it back!» Indeed the Day the punishment comes about and falls to their lot, no expedient shall ever avert it, and on all sides shall they be beset by the same material and immaterial things they turned in to ridicule .

9. And if We should extend to man Our mercy and make him taste Our benediction then We justly decide to withhold it, he nurses despair forgetting the other advantages he enjoys and looks for the how, the why and the wherefore and becomes sour and in bitterness he turns his, worst side outwards.

10. And if We reverse the action and grace him with a merited or an unmerited favour following a touch of misfortune, he says: «Now I have been freed of misfortunes», and he rejoices beyond a common joy and he boasts the event and exalts himself unduly and displays inordinate self-esteem.

11. Such an attitude is never adopted by those who exercise patience and imprint their deeds with wisdom and piety. Such persons are the recipients of **Allah**'s mercy and forgiveness and deserve a great reward.

12. You Muhammad seem inclined to omit the recital of a part of what is revealed to you, the part that depresses your spirits and oppresses your thoughts and feelings because it is not to the infidel's liking. You think that by so doing, **Allah**'s message of truth would be accepted more readily and the infidels shall not use the usual formula of insolence and say: **«**If only a treasure were sent down to him from heaven or an angel to companion him, we may be induced to recognize his mission». You must realize that you are only a spectacle and a warning, and **Allah** is the Tutelary Guardian of the whole and of all in all.

13. Or do they say: «He has forged it» the Quran! Say to them: «You people are magniloquent; your art of speaking and writing is irresistibly impressive; wherefore do produce ten forged Surahs, each bearing reference to a different aspect of the same thought and call on those besides **Allah** whom you can possibly engage to venture upon this undertaking if indeed you are declaring the truth.»

14. And if they do not respond and such an undertaking they fail to fulfill, then you people must realize that the Quran has indeed originated from **Allah** and revealed by His Authority, and there is no **Ilah** but He. Therefore, are you unbelievers going to conform to Islam if indeed you are seeking the truth!

15. Those who are concerned only with the interests and pleasures of this life and its temporal and mundane things may rest assured that We will apportion to them in full what is due to them and make them reap the fruits accruing from their worldly deeds and they shall not be wronged .

16. But such persons are those who shall be denied **Allah**'s mercy Hereafter, and Hell is where they make abode. Their hopes shall be doomed to disappointment and their deeds to worthlessness, and vain indeed and useless, unprofitable and unavailing shall be all their worldly deeds

17. Do they compare!: the esteemed virtuous by the whole and his inmost thoughts and innermost being are flood lit with divine enlightenment and witnessed by the Quran featuring Providence as the guide, and before the Quran by the Book of Mūssa (Moses) feathering **Allah**'s mercy on the Children of Israel and the spirit of truth guiding into all truth!

Does he compare with:

the other who is lost in the maze of error! The former and the like acknowledge the divine nature of the Quran, whereas the latter together with those who confederate their wits against the truth and deny the Quran are promised Hell which is the abode of the damned. Therefore, let not the infidels' evil disposition O Muhammad influence your conduct and the conduct of those whose hearts have been touched with the divine hand; the Quran is the divine truth personified, but most people do not acknowledge the truth.

18. And who is more wrongful of actions than he who lit relates to **Allah** falsehood! These and their like shall assemble themselves unto **Allah**, their Creator, in Day of Judgement and there and then be reprimanded by the witnesses-the angels, the Messengers and the men of piety saying: «These are they who related to **Allah**, their Creator, all they could devise of falsehood; wherefore the curse of **Allah** be on those who were wrongful of actions.»

19. «Who stood in the way to prevent **Allah**'s spirit of truth from guiding people into all truth, making it their aim to pervert the truth and crook the path of righteousness to their own ends, and never did they acknowledge the truth of the Hereafter.»

20. These infidels and such persons are not in a position ever to overpower **Allah** nor escape-His retributive punishment. Nor do they have besides Him tutelary protectors to defend them. Their punishment shall be doubled in the train of their obstinacy against divine laws, their adherence to their opinions with their usual struggle to assert falsehood and obstruct the way to **Allah**'s path of righteousness and of their persistence in closing their hearts' ears and their minds' eyes to **Allah**'s discourse.

21. These are they who have lost their own souls and have been forsaken and renounced by those whom they presumed to share with **Allah** His divine nature, who failed their expectation.

22. It is no wonder shall they be great losers Hereafter.

23. Indeed, those who acknowledged **Allah** and His Messengers with hearts impressed with the image of religious and spiritual virtues and deeds imprinted with wisdom and piety, and their innermost thoughts and being have been compliant with the will of **Allah**, their Creator, are they whom **Allah** shall richly gratify; they are the inmates of Paradise wherein they will have passed through nature to Eternity.

24. The example of the two parties -those in favour of and those against **Allah-** stands similitude exact of the two partisans: the adherent to falsehood who is blind and dumb and the adherent to the truth who lifts to **Allah** his inward sight and opens his heart's ears to admonition. Are they equal for wisdom and integrity or do they deserve the same fate! Can you people not consider this matter and ponder My cause!

25. We sent Nūh to his People with a divine message imparting knowledge of some particular fact and imbued with some graceful and specific attribute, he said to them: **«**My people I stand manifest of authority delegated to me by **Allah**, the Creator, to give you a cautionary notice with regard to your system of faith and worship**»**.

26. «You must not worship but **Allah**, the Creator, Whom you should adore with appropriate acts and rites**»**. **«**if you counsel deaf, then I fear for you an immense punishment on a Momentous Day**»**

27. But those of his people in whose hearts reigned vices, follies and falsehood said to him: **«**It is evident that you are no more than a mortal like the rest of us and we do not see that your cause has been espoused but by the abject among us who are deficient in sense and intelligence. Nor do we see that you people are merited with such an attribute distinguishing you or conferring on you an air of distinction; to the contrary we think you are liars**»**.

28. Nūh said: **«**My people pause here and think, and think but this: What if **Allah** has enlightened my thoughts and my innermost being and imparted to me knowledge, wisdom and spiritual light and extended to me His mercy to which you are blind on account of lacking intellectual and spiritual light!**» «**Shall we**»**, he added, **«**impose on you such spiritual enlightenment when you are prejudiced against it!**»**

29. **«**My people**»**, he said: **«**I do not charge you a price for what I relate to you of **Allah**'s divine message nor for the divine knowledge imparted to me. The reward for divine service rests only in the hands of **Allah»**. «Nor can I dismiss those whose hearts have been touched with the divine hand or send them away on account of your despicable opinion of them or of viewing them with contempt. They shall meet with **Allah**, their Creator. in Day of Judgment when I shall have much to answer for**»**. «But then I can see that you people are indeed in want of intellect and spiritual knowledge**»**.

30. «Can you people tell me», he added, «who shall be able to defend me from **Allah** and avert His punishment if I dare to dismiss them !**»** «Can you not reflect!**»**

31. **«**I do not claim to be in possession of the treasuries of **Allah**, nor do I indulge in prophecy or claim to foretell future events or realize the unseen nor do I say to you I am an angel, or say to you that those whom you view with contempt shall be denied **Allah**'s blessings. **Allah** knows best their innermost thoughts and feelings ». **«**If I

commit myself to such a line of conduct, then I am indeed wrongful of actions».

32. But they said to him: «O Nūh; you have argued to persuade us of your way you are resolved on and to steer our course of action. In fact, much have you argued. Bring down the promised retributive punishment if you are indeed declaring the truth.»

33. He said to them: «But it is **Allah** Who causes His punishment to alight upon you if He will, frand never shall you be able to overpower Him nor escape His punishment.»

34. «Nor shall my admonition profit you little or much even if I do my best if **Allah** should decide to lead you in the wrong in the- train of your ill-natured hearts which reflect the morbidity inherent in your innermost being. He is your Creator, and back to Him shall all of you inevitably return.»

35. Or do they* say about you Muhammad «He has invented a false story and forged a long tale!» Say to them: «If I have wittingly forged what I am relating to you to make it seem divine, then I am responsible for my falsehood which will have become a crime, and I am innocent of all your wrong actions which render you criminal in **Allah**'s sight.»

-the Quraishites

36. Nūh was inspired by divine influence that: «No more of your people besides those who have already acknowledged the truth of your mission shall conform to **Allah**'s will, therefore, do not be grieved at heart for what their minds and souls have impelled them to do.»

37. «Build the Ark under Our supervision and according to Our inspired divine instructions. and do not plead with Me for those who are wrongful of actions they are destined to drown».

38. As he was building the Ark he was laughed at, as often as some of those in whose hearts reigned vices and follies went by, they laughed him to scorn. But he said to them: «If you consider us now the laughing-stock, soon enough shall you be the object of laughter and our mouth shall be filled with laughter as yours was.

39. «In the end you shall know who is destined to receive the blow that put him to shame and incenses him with multiplied humiliations, and makes him suffer the ever-lasting punishment.»

40. When Our command came to pass and the water bubbled up, rose in billows and erupted through the earth's surface inundating the land, We said to him: Carry with you on board ship a pair -a male and a female- of every kind or living creature (or possibly two pairs of each species) together with your family, except those against whom **Allah** has already pledged His word, and carry those who acknowledged the truth of your mission, they were but some few.

41. Nūh said to those of his people whom he was about to carry: « Go on board ship and rest assured of **Allah**'s mercy. In the Name of **Allah** shall be its free and secure floatation and when it comes to anchor; **Allah**, my Creator, is indeed **Ghafurūn** (Forgiving) and **Rahimūn** (Merciful) ».

42. The Ark sailed through waves rising in billows and running mountains high. There and then did Nūh call upon his son who was in isolation, as it were, and said to him: «My son come with us on board ship and do not stay behind with the infidels

who disobeyed **Allah**.»

43. «I will have recourse» said the son, «to a mountain for shelter. It shall protect me from the overflowing water». «My son» ,said Nūh, «today and under the circumstances neither a mountain nor anything else shall serve as an expedient availing you against **Allah**'s command except him to whom **Allah** extends His mercy». There, the abundant flow of water, rising in billows, intervened between them, and the son was among those destined to drown.

44. There and then was a divine command pronounced to the weather -beaten earth, thus: «Engulf O earth your water and cease O heaven your rainfall», and the water subsided and the die was cast and the Ark rested securely upon Mount Judy -Gudy-*. and then it was said: «Away with those wrongful of actions.» **** frontiers of Turkey, Syria & Iraq***

45. There and then did Nūh pray saying: «O **Allah**, nay Creator, my son is an integral part of my family and Your promise is the truth personified; it is You Who give the law whereas all other judges just interpret it».

The position one holds with respect to another is not based on natural ties of blood but on habitual reverence and obedience to Allah.

46. «He is not a part of your family», said **Allah**; piety was not an, attribute of your son. Your plea on behalf of your son is not an act of wisdom and piety, therefore, do not invoke Me for something whose consequence you do not know. I exhort you not to be one of those in want of intellect and spiritual knowledge.»

47. Nūh said: «O **Allah**, my Creator, I commit myself to You counter the consequence accruing from an invocatory prayer with a result I do not know; and unless You forgive me and have mercy on me, I will inevitably be one of those born to be losers.»

48. He was told: «Disembark O Nūh and go downhill with peace of mind, soul and conscience proceeding from Us and with blessings upon you and those with you and upon their descendants who conform to Our will and upon succeeding generations; some We shall bless and others shall We put to the torment laid upon the damned.»

49. This true historic account which We relate to you O Muhammad is a narrative of facts and events belonging to the unseen and the unknown. Neither you nor your people knew it before. Therefore, be patient and do realize that the good and happy outcome shall fall to those entertaining the profound reverence dutiful to **Allah**.

50. Again, We sent to the people of 'Ad (the 'Adites), their brother, the Messenger Hūd, who said to them: «O my people, worship **Allah** and adore Him with appropriate acts and rites; no **Ilah** have you but He. You are indeed a people who forge lies against **Allah** and criminally relate to Him falsehood.»

51. «My people», he added, «I do not charge you a price for the divine message I relate to you; the reward for divine service is incumbent on Him Who created me and brought me into being. can you not reflect!»

52. «My people», he added, «invoke **Allah**'s forgiveness and in lowliest plight stand to Him repentant of the way you conduct yourselves in life. He shall pour down upon you rain and blessings bringing you into a people of condition». «He shall add to your strength to make you stronger in influence and authority, in security of position and in moral power for endurance and effort, in will, purpose and character , in actions and

attributes, that you may have great controlling power over things by reason of the possession of authority, resources and inherent qualities. Do not counsel deaf nor lose yourselves in a maze, precipitating your crime.»

53 Nonetheless, they said to him: «You never, O Hūd, presented to us a clear material evidence evincing your wisdom and the truth of your mission, nor shall we forsake our gods at your word and act accordingly, nor do we give credence to your message.»

54. «We can only say», they added, «that some of our gods must have affected you physically with an inlay touch of demonic illusions». But Hūd said to them: «**Allah** is my witness and so are you that I am absolutely innocent of your idolatry and of those whom you incorporate with Him.»

55. « I am innocent Also, of all those whom you invoke besides **Allah»**, wherefore I defy you all, you and your gods, to plot and scheme against me and to do all you can and give me no respite.»

56. «In **Allah**, my creator and your Creator, do I trust; there is not an animate or inanimate being but He grasps by the forelock; He is the controlling power over the whole and all in all». «Indeed, **Allah**, my Creator, stands manifest of Justice and uniqueness of righteousness.»

57. «Should they counsel deaf», said **Allah**, then say to them: «I have conveyed to you, my people, the divine message entrusted to me, and you must realize that **Allah** is indeed capable of replacing you by others and never can you harm Him nor frustrate». «**Allah**, my Creator, is indeed Vigilant and He keeps a vigilant eye upon the whole and upon all in all.»

58. When Our command came to pass, We rescued Hūd together with those who gave credence to his Mission and acknowledged **Allah**'s message, an act of mercy vouchsafed by Us to save them from a condign punishment.

59. These were the people of 'Ad -the 'Adites- who just would not bow their hearts' ears to the divine revelations nor their minds' eyes to His signs betokening His Omnipotence and Authority, and they adhered to the same evil line of conduct espoused by every stubborn who plays the tyrant.

60. By consequence, they were followed by a curse from **Allah** all their life, and it shall be worse Hereafter- Indeed, the 'Adites had disobeyed **Allah**, their Creator, and their hearts dared rise defiant against Him wherefore away from existence were put the 'Adites, the people of Hūd.

61. We sent also to the people of Thamud -The Thamudites- their brother the Messenger Saleh, who said to them: «O my people worship **Allah** and adore Him with appropriate acts and rites; You have no **Ilah** but Him. He raised you from the earth and made it the world you live on. Therefore, invoke His forgiveness and in lowliest plight stand repentant to Him of the way you conduct yourselves in life. **Allah**, my Creator, is indeed in the immediate proximity of the whole and of all in all and He responds to invocation.»

62. But they said to him: «O Saleh, you have been thus far the hope that sprang eternal in our breasts, but we seem to be staking our very future on some dark hope. Do you want us to renounce the system of faith and worship adopted by our fathers! Indeed we question the validity of what you induce us to do and we think it excites suspicion.»

63. There did Saleh say: « My people, pause here and think and think but this: what if **Allah** has enlightened my thoughts and my innermost being and imparted to me knowledge, wisdom and spiritual light and extended His mercy to me! Then, how can I neglect the duty of relating His message to the people when it has been entrusted to me. This shall be disobedience». «if I am to disobey **Allah**, who then can save me from His punishment!» «You people are simply trying to lead me into error and make me lose my way and incur privation of **Allah**'s mercy.»

64. "My people", he added, "this is the she -camel of **Allah**, representing a distinct sign symbolic of the truth of my mission. Let her graze upon the grass-land of **Allah** and do not lay hands on her nor meddle with her to harm, her, lest you would be overtaken by a dire punishment before long.»

65. Thus still they disabled her by cutting her hamstring muscles, and there did Saleh say to them: «You have only three days to lust after your sinful system of faith and worship and after the way you conduct yourselves in life. This, is indeed, an irrevocable promise not proving untrue.»

66. When Our command came to pass, We rescued Saleh and those who gave credence to his mission and acknowledged **Allah**'s message, an act of mercy vouchsafed by Us to save them from the shame and the multiplied humiliations incurred on that Momentous Day. **Allah**, your Creator is indeed **AL-Qawiy**(the Omnipotent) and **AL-Aziz** Who prevails against the whole and all in all.

67. Direful was the one cry from heaven's realm, it stirred up a merciless blast which overtook the wrongful of actions. There, they were reduced to a useless form laying prostrate and dead under the ruins of their demolished homes*

**** see V.94, see also Vs.73&83, C.15, V.41, C.23, V.40, C.29, V.15, C.39, V.31, C.54 and Vs.29,49,53, C.36***

Commentary:

When sound has a frequency of 20,000 cycles or (20 kilo cycles) per second then it is beyond perception by the human ear, this is ultrasonic (sonic=sound) it is a mechanical radiant energy and it is usually restricted to 500 kilo cycle per second. Its effect varies from burning tissues ,starting a fire to crushing a stone. In controlled doses it is used in medicine for the treatment of certain conditions and in the diagnosis of many others. This is the effect produced by a small mechanical device; how about the sound coming from a cry from Heaven! No comment.

68. Devastating was the blast and irretrievable was the disaster that they -the Thamudites- looked as if they never dwelt nor flourished whereat they perished. Indeed, the Thamudites had refused to acknowledge **Allah**, their Creator, and their hearts dared rise defiant against Him, wherefore away from existence were put the Thamudites.

69. For once did Our Messengers -disguised angels- pay a visit to Ibrahim(Abraham) and intimate to him the good news -of begetting a son-. They greeted him with the expression of good will «Peace» which he returned to assure them they were welcomed. Thereafter he placed before them a generous meal of a fatted roasted calf.

70. But when he noticed that they did not stretch out their hands to eat, back he recoiled apprehensive and pervaded with fear. They consoled him and in good will they said to him: "Do not be afraid; we have been sent to those sinful people of lūt(Lot) ».

71. His wife, standing in dose proximity, overheard what was said and -laughed in her skepticism- or -in her joy-, and there, We announced to her the good news of begetting a son, Ishaq (Isaac), to be followed by a grand son, Ya'qūb (Jacob)*. *****
see Vs.24 – 31, C.51.

72. There and then she exclaimed: «Dear me, shall I bear and give birth to a child in my age and my husband is an aged man! This is indeed exceptional to a degree that excites astonishment.»

73. «Do you marvel» «said the Messengers, at the divine command proceeding from **Allah**! **Allah**'s mercy and blessings be upon you and may all grace be made to abound in you people of the house of Prophethood.» **Allah** is indeed worthy of all praise. He is the final cause of creation and the highest aim of intelligent creatures.

74. Then when Ibrahim divested his robe of fear and his mind was returned to its settled- calmness and was joyful of the good news, he began to show thought and consideration for the people of Lūt, pleading with Us on their behalf.

75. Forbearance was indeed an attribute of Ibrahim who constantly implored **Allah** with touching entreaties and lifted to Him his inward sight.

76. But he was told: **«** Do not envelop yourself. Ibrahim within the folds of a matter already been decided by **Allah**; they are destined to suffer a condign punishment no expedient can avert.»

77. When Our Messengers -disguised as youths- went to Lūt, he felt grieved at heart -on account of his expectation- that his perverse people would act sinfully in such a circumstance and he just did not know what to do. Expressing his thoughts in words, he said: «This is indeed a distressful day.**»**

78. His people went to him rushing and intending to precipitate the indecent and immoral act which they had long been practicing before. Lūt, having been rushed in a sea of misery, said to them: «These are my daughters, if you wish to join them in wedlock! This will be virtuous and you will be acting with moral righteousness and conformity with inherent, natural, moral and religious laws.**»** «Fear **Allah»** he said, «and shame me not before my noble guests; is there no one among you characterized by good sense and prudence!»

79. Thus still they said to him: «You know very well we do not need your daughters nor do we have the right to claim them; you know quite well what we want.**»**

80. Not knowing what was to happen, Lūt said: «If only I could subdue you at your peril or have a powerful support to lean on!**»**

81. There and then declared the messengers their identity and said to Lūt: «we are **Allah**'s Messengers, do not grieve at heart, they cannot touch you nor can they harm you; you just leave town together with your family at the dead hours of the night and make sure that none of you turns to look back in the direction from which you are going, but not your wife who is destined to suffer the same fate decreed for the others, and the morning is their zero hour, Is the morning not near upon!»

82. When Our command came to pass, We turned those cities - Sodom and Gomorrah- upside down and rained them with fire and successive brimstones as hard as baked clay.

83. A punishment especially prepared in heaven's realm and it is not far from the wrongful of actions whom it marks for its own.

84. We sent to the Midianites their brother, the Messenger Shūaib, who said to them: «My people: worship **Allah** and adore Him with appropriate acts and rites; no **Ilah** have you but He. You must not fraudulently scant the measure and the weight; I see that you are a people of condition and I do fear for you the punishment coming into play on a Momentous Day when all the guilty be surrounded and there is no escape.»

85. «My people», he added, «I advise you to dispense the measure and the weight equitably to the full and not to scant peoples' goods and chattels, chattels personal and chattels real and chattels interest nor devalue what is valuable be it goods or possessions or an article of worth nor create discord or make mischief on earth.»

86. «The legitimate profits you people gain lawfully according with piety and blessed by **Allah** are but an advantage to your cause if indeed your hearts are impressed with the image of religious and spiritual virtues». But you must remember, I am not here to watch over your innocence and folly.»

87. Thus still they said to him: «Do your prayers, O Shūaib, and system of faith enjoin you to induce us to renounce Our father's system of faith and worship or that we must not use our money at will nor do with it what we will!». But we have always thought you were AL-Halim (the forbearing) and AL-Rashid (a man of mind)!»

88. There did Shūaib say to them: «My people, pause here and think but this: what if **Allah** has enlightened my thoughts and my innermost being and imparted to me knowledge, wisdom and spiritual light and made His grace abound in me!» «I want you to realize», he added, «that I do not move you to this divine course of action to advantage myself behind your backs of your dishonest system of trading and its ill-gotten gains. My aim is only reform I wish to brew the best I can until the pious principle governs your thoughts and you abandon wrong - doing. My successful attainment of the desired end rests in the hands of **Allah**; in Him I trust and to Him I lift my inward sight.

89. «My people», he said: «do not let my diversity of opinion and purpose incite you to sink deeper under the vexations of your minds lest you should be destined to suffer the same fate suffered by the people of Nūh or the people of Hūd or the people of Saleh nor are the people of Lūt far off from you chronologically, chronographically nor geographically.»

90. «And invoke **Allah**, your Creator, for forgiveness and in lowliest plight stand to Him repentant of the way you conduct yourselves in life. **Allah**, my Creator, is indeed **Rahimūn** and **Wadūd** (the Merciful) Who comforts whom He sees in distress.»

91. Thus still they said to him: «We can hardly, O Shūaib, grasp with the mind the comprehension you have of **Allah**, nor do we understand much of your discourse ». « In fact we do see that among us, you are but a man wanting in strength and not at all influential, and were it not for your family, we would have pelted you with stones and you are not very strong to prevail against us.»

92. « My people », said Shūaib, «is my family more esteemed in your sight than **Allah** Whom you have cast behind your backs and consigned to oblivion ! Indeed, **Allah**, my Creator, is **'Alimūn** (Omniscient), of all that your minds and souls impel you to do.»

93. Shūaib continued: «My people, you may pursue what your minds and souls impel you to do, but 1 am steering my course of action by guiding indications set by Providence Who guides to all truth». «And you shall soon come to know who shall be

befallen with a humiliating punishment and who it is that lies and intentionally asserts falsehood. You just be on the watch for the justice prepared above in heaven's realm and I will also be on the watch.»

94. When Our commend came to pass, We rescued Shuaib together with those who gave credence to his mission and acknowledged **Allah**'s message, an act of mercy vouchsafed by Us to whom We bless. And how direful was the one cry* from heaven's realm stirring up a merciless blast which overtook the wrongful of actions. They were reduced to a useless form and were laid prostrate and dead under the ruins of their demolished homes. **** see commentary V.67***

95. Devastating was the blast and irretrievable was the disaster that they -the Madianites- looked as if they never dwelt nor flourished whereat they perished, wherefore away from existence were put the Madianites, just as the Thamudites were swept away.

96. We sent Mūssa(Moses) well equipped with signs serving to demonstrate delegated divine power and Authority.

97. We sent him to Pharaoh and his people, but they rejected his principles which formed the basis of a chain of reasoning and followed those of Pharaoh whose principles were unprincipled.

98. And as he -Pharaoh- lead his people in life below to the maze of error, he shall lead them like cattle to Hell Hereafter; evil indeed is the place they are led to.

99. In consequence, they were followed by a curse from **Allah** all their life, a curse that shall be worse Hereafter. And evil indeed are the maledictions poured upon those who have come in life within the measure of **Allah**'s wrath, a combination that is emblematic of a malignant fate.

100. Such a historic account of the towns is a narrative of facts and events We relate to you O Muhammad; some of them are still standing -in evidence- and others have been mowed down.

101. Never did **Allah** do injustice to them nor did We deprive them wrongfully of anything, but it was they who imprudently wronged themselves. Nor did their gods they invoked besides Him avail them anything nor did they afford them help when the command of **Allah**, your Creator, came to pass. To the contrary, they added to their ruin and incurred their privation of **Allah**'s mercy.

102. Thus much is the punishment of **Allah**, your Creator, when He overtakes the towns whose inhabitants are wrongful of actions and grow daily more and more wicked. The divine act of overthrowing the wicked is indeed painful and terrifying.

103. Indeed, the narrative of these events represents convincing divine evidence of **Allah**'s Omnipotence and Authority to those who dread the inevitable punishment in Day of Judgement, the Day when the whole shall assemble themselves unto **Allah** and be witnesses of their own past doings.

104. The Day We delay but to a predetermined point of time.

105. And when it -this Day-comes, trembling shall be so great that no one can utter a word but at **Allah**'s command. Some sinking in a sea of misery and some rejoicing beyond a common joy.

106. As for those sorely distressed, the intended end of their journey is Hell where

they make abode wherein they pant, emitting with difficulty a deep breath and drawing with more difficulty a long breath, heaving sighs and giving vent sobs. In fact none will have ever brayed so pitifully.

107. They shall remain within as long as the heavens and the earth last except as **Allah** wills; **Allah**, your Creator, does what He will.

108. But those whom **Allah** has graced, shall make abode in Paradise wherein they will have passed through nature to Eternity that lasts pari passu with the duration of the heavens and the earth except as **Allah** wills, a divine authoritative bestowal that is continual and unceasing.

109. Therefore, do not doubt -O Muhammad- the evil outcome of the system of faith and worship these people the -idolaters- follow. They follow but the same system their fathers have adopted before. We will apportion to them their share of punishment commensurate with their evil deeds, a punishment which shall neither be diminished nor be abated.

110. Perhaps **Allah** will not subject them to annihilation here below on account of the Book -the Quran- which gives free circulation of divine enlightenment and information. The same course of action was adopted when We gave Mūssa the Book -AL-Tawrah (the Torah)- and his people were disputant about it, and had it not been for **Allah's** word proclaimed beforehand to put punishment in respite, their Hereafter would have been planted in the now. Those people were as suspicious of AL- Tawrah, as your people -O Muhammad- are of the Quran.

111. Nonetheless, both those and these and all and each shall **Allah**, your-Creator, requite with what is commensurate with their deeds; He is **'Alimūn** (Omniscient) indeed of all that their minds and souls impel them to do.

112. Therefore, you Just tread -O Muhammad- together with those who turned to **Allah** the path of life and action in the manner ordained and lift to Him your inward sight the best you can so as to be men of singular piety, righteousness and virtue. But do not carry things to excess nor transgress. He is **Bassirūn** (Omnipresent) and He sees all that your minds and souls impel you to do.

113. Nor should your hearts be inclined to follow the wrongful of actions lest you come to be fuel for the Fire, and besides **Allah** you just have no tutelary protectors nor shall you be afforded the needed help.

114. Observe your act of worship at both ends of the day -the early morning and the close of the day- and at the early hours of the night -following sunset and before bed time- and keep in mind that pious and virtuous deeds cancel evil deeds. This is simply a reminder for those who keep **Allah** in mind and lift to Him their inward sight.

115. In patience possess you people your souls, therefore, be patient and remember that **Allah** does not annul, withhold or withdraw the fruit people are entitled to reap from deeds of wisdom and piety.

116. If only there had been among the preceding generations a class of persons virtuous, strong and influential enough to warn people against corruption and to forbid mischief on earth and prohibit perversion as did the few of them whom We saved. But the wrongful of actions pursued pleasure, and lust after the mundane vanity they were entangled with, and were steeped in crime.

117. Nor would **Allah**, your Creator, unjustly destroy the towns when their

inhabitants are brewing reform and the fundamental truth governs their thoughts.

118. And had **Allah**, your Creator, willed, He would have made mankind one single nation conforming to one religion. Nonetheless, their innate incongruity would have induced them to be thus still at variance,

119. But not those whom **Allah** has graced with His mercy. In this Manner of freedom of choice and of thinking did He bring mankind into being. Thus has the word of **Allah**, your Creator, answered the purpose and complied with His decree, thus: **«**I will fill Hell with the Jinn together with mankind who were wrongful of actions, guilty of defiant impiety and whose lawless desires were seas scorning all bounds».

120. We relate to you O Muhammad these various narratives of the Messengers who were sent before you, representing their determined effort under difficulties to accomplish the necessary end. We narrate them to you to confirm your heart, do it good and strengthen it in purpose and action. In the recital of these facts, you shall find O Muhammad narratives with grace divine imbued, imparting the spirit of truth guiding into all truth , exhorting and reminding those whose hearts have been touched with the divine hand.

121. Say O Muhammad to those infidels who deny **Allah**: **«**You may pursue what your minds and souls impel you to do, but we are steering our course of action by guiding principles set by Providence Who guides into all truth**»**.

122. **«**And await the justice prepared above in heaven's realm; we will await it also.**»**

123. To **Allah**, alone, belongs the knowledge of all that is unknown, invisible and unseen in the heavens and the earth, and to Him, the ultimate Authority are committed and submitted all matters and all affairs for consideration, decision and execution here and Hereafter. Therefore, worship Him and adore Him with appropriate acts and rites and put your trust in Him; He is never oblivious of all that you do.

Chapter 12

« JOSEPH »

YUSUF

« **Meccan** »

In no other Surah (Chapter) in the Quran has a subject matter been treated in toto as in this Surah. It is unique in this respect. Narratives in the other Surah are told in episodes befitting the subject-matter of the Surah, its atmosphere and its direction. Even the narratives told in their entirety in the same Surah such as the narratives of Hud, Saleh, Lūt (lot) and Shuaib are simply epitomes of be chief points. The nature of the narrative under discussion fits the Surah; It begins with Yusuf's dream and ends with the interpretation of the dream. If it were discoursed in episodes it would not have accomplished the objective for which it was narrated nor would it have had the same impression.

Although the Biblical story has a different atmosphere and line of thought and is not as expounded as it is in the Quran and the differences are striking, Yet Rodwell and other Western theologists claim that the recital proves that the Prophet Muhammad must have been in confidential intercourse with learned Jews and that he puts his own doctrine and convictions into the mouth of Yusuf; an absurdity in religion and philosophy,

The Biblical story portrays Yusuf as buying up all the cattle and land of the poor Egyptians, whereas the Quran is a highly spiritual discourse purposed for religious instructions and exhortation to laudable conduct and virtue in wicked world. « Indeed, there have been in the story of Yusuf and his brothers an instructive occurrence, an example, a warning and a lesson for those who are seeking the world and its pursuits as well as for those who are in search of the truth and spiritual knowledge.»

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **A.** (Alef), **L.** (Lam), **R.** (Raa), the Surah opens with these letters introductory front the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated. These are divinely discoursed verses flowing with the precision and grace that are symbolic of the Book -the Quran- the spirit of truth that guides into all truth.

2. it is a Book We have revealed in Arabic literary form, that you people may hopefully comprehend its inimitability and employ the faculty of reason in forming conclusions.

3. Bearing upon your present circumstances, We relate to you O Muhammad a most engaging story thought and felt in superlatives. It constitutes an integral part of the Quran We reveal to you, notwithstanding that before it you were unmindful of divine knowledge, true events and illumination and enlightenment.

4. For once Yusuf said to his father -Ya'qūb (Jacob)- **«**O my father, a vividly descriptive image was presented to my mind in my sleep portraying eleven planets, the sun and the moon bowing to the ground in reverence and obeisance to me**»**.

5. His father expressed his thoughts in words with grace divine imbued; he said to him: **«**My son, relate not your vision to your brothers -half brothers- lest they plot against you and entice you into danger: actuated by envy, they may fall as puppets in the hands of AL-Shaytan (Satan) who is indeed an avowed enemy to man.**»**

6. **«**Thus**»**, he continued, **«**will **Allah**, your Creator, choose you and impart to you the knowledge of interpreting visions and sense impressions in sleep and what they

prefigure of future events, He complements his bounty and munificence to you and to the progeny of Ya'qūb as much as He made all grace abound in your grandfathers Ibrahim (Abraham) and Ishaq (Isaac) before. **Allah**, your Creator is indeed **'Alimūn** (Omniscient) and **Hakimūn** (Wise).

7. Indeed, there have been in the story of Yusuf and his brothers an instructive occurrence, an example, a warning and a lesson for those who are seeking the world and its pursuits as well as for those who are in search of the truth and spiritual knowledge.

8. Conspiring against him, the brothers said: «Yusuf and his brother -full brother, Benjamin- are indeed nearer to our father's heart and closer to his affection than we are, our father stands indeed manifest of error; he manifests forth a straying mind.»

9. They settled the question and pronounced judgment: **«**Remove Yusuf out of the way**»** they said, **«**either by death or by taking him away to some distant land, and thereafter you stand in lowliest plight repentant to **Allah** of your evil deed and characterize yourselves with righteous living.**»**

10. But one of them said: **«**Do not kill Yusuf, for such an act shall be a grave error that threatens a fatal result; throw him down the well where he would be out of sight, and there, he will be picked up by some company of merchants, travellers or others, that is if you have indeed decided to get rid of him.**»**

11. And so, they asked their father: **«**Our father, why do you not trust us for the care of Yusuf! Our first wish in life is for his happiness and welfare.»

12. **«**Send him with us tomorrow**»**, they said, **«**to enjoy himself, to eat and drink in a picnic fashion and to take part in a game affording him pleasure, and we will take care of him and see that he is not exposed to danger.**»**

13. **«**It grieves me at heart to part with him,**»** said the father **«**especially when I have an uneasy sense of the probability of the boy being brutally assailed and devoured by a wolf at a moment when you are oblivious of him it.»

14. They protested, thus: **«**If this be true»t, they said, **«**and the wolf were to devour him when we are a collective mass of men, then we will have incurred privation of attributes and it would be a lost sorrow to wail our fall.**»**

15 And they took him and went away, and agreed among themselves, and were united in thought, to place him at the bottom of the well -said to have been dry-. There and then We inspired just confidence and peace of mind to him -Yusuf- and inspired him with the feeling, thus: **«**You shall one day inform them of the evil they had committed against you at a time when they fail to recognize you nor perceive ever they shall see you again.»

16. And they came back home to their father in the evening weeping their fill.

17. They said to him: **«**O father, we went racing to compete with each other leaving Yusuf to take care of our things and there, standing alone, he was devoured by the wolf**»**. **«**But you do not seem to believe us albeit we are telling the truth.»

18. They brought back his garment stained with false blood. Their father said: **«**Indeed your minds and souls have enticed you to do something unpleasant and impelled you to feign this tale; in patience do I possess my soul and in **Allah** do I seek help to bear with composure what you have just described**»**.

19. There came a caravan of merchants traveling to Egypt with merchandise. They sent on their water purveyor, the harbinger, who found a well; he let his bucket to draw water. But as he hauled up the bucket, he did not find water but a youth clinging to the rope and the bucket instead. There he announced with joy the good news of hauling up a youth, and they hid him in their merchandise, and **Allah** was fully aware of what they were doing.

20. They sold him to a slave-dealer for a small price amounting to a small number of silver coins, and they had no interest in him.

21. Being divinely gifted with the letter of credit nature has written upon his face honoured wherever presented, he was outbid in the slave market by a high court Egyptian official (AZIZ) who said to his wife: « Treat him kindly and with honour and respect to enjoy his stay; he may prove useful to us and helpful in effecting a purpose, or we may adopt him as a son.» Thus did We establish him firmly in the land, wherefore We imparted to him the knowledge of interpreting visions and sense impressions in sleep and what they prefigure of future events. **Allah** prevails upon His edict which inevitably produces its intended effect and answers its purpose, but most people do not realize this fact.

22. Then when he –Yusuf- reached the stage of life wherein he had the ability for effective action and firmness of mind, character, will and purpose, We imparted to him wisdom and divine knowledge. For thus do We reward those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence.

23. The lady of the house -wife of the high official- where he lived, tried to induce him to surrender his chastity; she closed the doors and said to him: «Come to me». But he said: «**Allah** forbid, He is my Creator; He has been kind to me, He delivered me from harm and gave me a good home and my master gave me a hearty welcome and a hospitable reception in his house; no, but never shall heaven prosper the wrongful of actions.»

24. She had a passionate and libidinous desire of him, a desire she meant to bring to effect physically, and he had a desire of her, a desire that was psychical. It might have been physical, had he not felt **Allah** in his bosom and the internal recognition of the moral quality of one's motives and actions approving the right and condemning the wrong. We stirred his mind and his heart to live in the conscientious practice of all that is good so that We guard him from evil and immorality; He was indeed one of Our sincere worshippers.

25. To escape the threatened evil he ran to the door: as she chased him she could only reach the hack of his garment, and in his struggle to advance forward, the back of his garment was torn. The master was just coming in and they all met at the door. To justify her action and have her revenge, she said to her husband: «What punishment should be appropriate for someone who tried to assail your wife's virtue but that he be imprisoned or suffers a condign punishment!»

26. He -Yusuf- said: «She tried to incite me to an immoral act,».

When the family gathered to judge the case, one of them wisely said: «if his garment is torn at the front, then she is in the right and the truth is on her side, and» he is lying.

27. «And», he added, «if his garment is torn at the back then she is lying and he has fact upon his side.»

28. When her husband saw the garment torn at the back, he said: « This is one of your

intrigues, you women; potent indeed is your cunning which you take for a sinister and crooked wisdom»

29. «Yusuf», he continued, «let go this incident, and you, my wife, invoke **Allah**'s forgiveness; you were indeed in the wrong.»

30. The rumour circulated among some women -the society- in the city. They said: «The wife of the court officer solicits her slave; she is much enamoured of him and inflamed with love; we see that she is indeed vitiated by error.»

31. When she heard of their evil intent aggravating her guilt, she invited them to her house and gave them a banquet. The seats were propped up with cushions, the table was set with delightful food and table knives were put in place, one for each. When they were served with the course whereat they use the knives, she ordered him – Yusuf- to come into the room. When the women saw him they were overwhelmed with wonder and they marvelled at his exceptional good looks with profound admiration to the extent that they missed the fruit and wounded their hands. They exclaimed « **Allah** forbid this is not a mortal; he is none other than a highly impressive, stately and distinguished angel.»

32. There and then, she said to them: «This is he on whose account you reproved me.» «I wanted him to fulfill my desire but he refused, and unless he submits to my command and does what I want, he shall be put in prison and be incensed with multiplied humiliations.»

33. «O **Allah**, my Creator,» Said Yusuf, «l would rather be imprisoned than submit to their evil desire; and unless O **Allah**, You keep their intrigues away from me, I may succumb to their temptation and be one of these wrongful of actions.»

34. **Allah** responded to his invocation and kept their cunning away from him; He is indeed **AL-Sami'** (the Omnipresent with unlimited audition) and **AL-'Alim** (the Omniscient).

35. But they -the men- thought it would be in the best interests of all concerned that he be put in prison for a while, albeit they saw all the signs confirming his innocence.

36. Along with Yusuf, two young men serving in the court were dismissed and put in prison. Each of them had a dream. One of them saw himself pressing grapes to make wine and the other saw himself carrying bread on his head and the birds were eating therefrom. Impressed by Yusuf's appearance which they thought was conformable to reason and piety, they asked him: «Can you reveal to us the significance of these dreams! We do see you a man of piety and we see in you virtue in its true signification.»

37. «Rest assured», he said, before food is brought to you, I will have informed you of the interpretation of your dreams. This is a part of the divine knowledge **Allah**, my Creator has imparted to me in consequence of conforming my will to His will. I have forsaken the system of faith of a people who deny **Allah** and refuse to acknowledge the truth of the Hereafter.

38. «I followed the system of faith and worship of my fathers Ibrahim, Ishaq and Ya'qūb. It was never befitting that we should incorporate with **Allah** other deities, this is His grace abounding in us and in mankind but most people are not impelled with the feeling of gratitude.»

39. «Fellow - inmates», he said, «do you honestly believe that such an immense

universe could be controlled with such precision by a group of creatures diverse in kind, nature and character or by **Allah AL-Wahid** (the One and only) Who is **AL-Qahhar** (the Omnipotent, Absolute and Irresistible!)»

40. «In fact,» he added, «those whom you worship besides Him are but names of objects you and your fathers have designated as gods; a system of faith and worship **Allah** has never authorized. Indeed, decision, command and judgement are asserted as **Allah**'s own, **He** ordained that you worship no one but Him. This is the right system of faith and worship but most people do not perceive this fact.»

41. «Fellow prisoners said Yusuf, «Now, you shall have the interpretation of your dreams»: «As to the fellow pressing grapes, he will be released and restored to his position and will serve his master -the king- with wine, whereas the other will be crucified and the vultures will prey upon his head. There, the die is cast concerning your enquiry.»

42. Then said he to the inmate whom he thought would be released: «Mention my name and my story, O fellow, to the king when you are in his presence.» But in the midst of the court he -the servant- yielded to the lower part of his nature which is guided by AL-Shaytan and forgot to mention to the king the story of his fellow prisoner. By consequence, Yusuf remained in confinement for a few years -said to be not less than three years-.

43. And for once said the king to his retinue: «I saw in my dream seven fat cows eaten by seven lean and emaciated ones, and seven green ears of corn and seven others dry. Give me O counselors an opinion as it seems to you on that sense impression I had in my sleep if you are well versed in interpreting dreams.»

44. «These are nothing but confused dreams,» they said, «nor are we conversant with the interpretation of dreams.»

45. There and then did Yusuf's fellow prisoner who heard of the king's dream remember in the end Yusuf and his story. He said: «Permit me to withdraw and give me permission to go to where I can get you the right and true information.»

46. He asked: «Yusuf; O man of righteousness and truth, reveal to us this dream and what it prefigures: Seven fat cows were eaten by seven lean and emaciated ones, and seven green ears of corn together with seven dry ones.» « Give me your opinion so that I go back to the people and inform them of what they should expect.»

47. Yusuf did not only tell him of what people should expect but also suggested the safe measures to be taken. He said: «You shall sow the land in diligent labouring and when it is the season for reaping and gathering in the ripened grain, leave it in its ears and lay it up in store except a little which you will eat.»

48. «Following this episode, there shall come seven droughty years consuming all that you have saved except the little which you have to use for seed.»

49 «Then, there follows a year in which people shall rejoice at the abundance of rain and at the yield of grape-vines and other juicy and oily trees and they shall be busy pressing juices and extracting oils.»

50. The king, now pleased, said: «Bring him to me.» When the king's messenger went to fetch him, Yusuf with just confidence, said to the messenger.: «Go back to your master and ask him to re open my case and question the women who wounded their hands at the banquet and what did they have in mind to be up to trap! «**Allah**, my

creator is indeed fully aware of their cunning.»

51. There and then did the king summon the women and question them. He asked: «What was your purpose and intention when you tried to solicit Yusuf?» They said: «**Allah** forbid, we have never known him to be morally depraved». The court official's wife, now being brought to her senses said: «Now that the truth transpired, it was I who solicited him and he has indeed been telling the truth.»

52. «I declare the truth», she added, «so that he knows that I did not advantage myself of his absence and betray him or relate to him falsehood. **Allah** does not cause the cunning of the deceitful and the dishonest attain its end.»

53. «I'm not trying», she said, «to vindicate my wrong nor do I absolve myself of the guilt which resided in my intention. One's ego inclines one to propound evil except those who are graced with **Allah's** mercy, and Providence their guide; **Allah**, my Creator, is indeed **Ghafurūn** (Forgiving) and **Rahimūn** (Merciful).»

54. There and then did the king command that Yusuf be brought to him; he said: «I will use him as my councillor and exclusively my own». When Yusuf was granted audience with the king, the king said to him: «You are now held precious in the realm's esteem and you are granted security and authority.»

55. There, Yusuf said: «Now, O king, that you have faith in me, then entrust "me with the granaries and the storehouses of the agricultural and natural products of the land and with the treasuries of the realm, and you shall find me trustworthy and capable of guarding the interests of the kingdom and knowing how to manage and administer affairs cleverly»

56. Thus did We firmly establish Yusuf in the land where he could extend his power and jurisdiction wherever he willed. We bestow our mercy on whom We will and never do We annul, withhold or withdraw the fruit people are entitled to reap from deeds of wisdom and piety.

57. Moreover, the reward Hereafter shall be far better; it falls to those who recognized **Allah** with hearts impressed with the image of religious and spiritual virtues and constantly entertained the profound reverence dutiful to Him.

Years passed and now a famine has ensued and extended to neighbouring countries. The ten brothers driven by the famine like others, journeyed -Can'an or Western Palestine- to Egypt to buy corn.

58. They went to the man in charge of the granaries -Yusuf- who knew them while they failed to recognize him.

59. He supplied them with their requirement of corn; he talked with them acting as if he did not know they had a half brother he said to them: «So, you have a brother through your father. Bring him to me; do you not see that I dispense the measure to the full and that I afford welcome and extend the most generous hospitality to guests and visitors!.»

60. «If you do not bring him,» he added, «I will deny you the provision of corn which you need, nor will you be allowed to come near me.»

61. They said to him: «we will talk his father into our cause and persuade him into sending him with us and rest assured that that we will certainly do.»

62. There and then said Yusuf to his attendants who rendered the service: «Put back

their money -which they paid for the corn- into their saddle-bags; they may recognize it when they go back to their people and hopefully be encouraged to come back.»

63. When they returned to their father, they said to him: «O father we have been threatened with the denial of future corn-measures unless we be accompanied by our brother –Benjamin-, therefore, we beg you to send him with us so that we can get our supply of corn, and we solemnly promise to guard him home.

64. The father said: «Shall I entrust him to you just as I entrusted his brother -Yusuf- to you before! **Allah** is He Who is the Tutelary Guardian and He is the most capable of extending mercy.

65. But when they unloaded and opened their bags, they found their money had been refunded to them and there, they said: «Look O father, what more do we want! There is our money; it has been returned to us; we will provision our family, guard our brother and add a camel's load good at need; It is but a small quantity.»

66. The father said: «I will not send him –Benjamin- with you until you have given me a binding oath with a solemn appeal to **Allah** in witness that you shall bring him back to me unless you are surrounded ,,. Having made an oath to him, he said to them: «There, shall **Allah** be our witness Who stands guard over what we discourse.»

67. He -Ya'qūb- in a word with grace divine imbued, advised his sons ," not to make entry through the same gate. He said to them: « O my sons, do not all enter by the same gate but segregate yourselves from one another and enter by different gates. Not that I will deprecate a misfortune that **Allah** has meant to befall you, it is not in mortals to command success.» «**Allah** is He Who has the command; in Him do I trust and in Him must all the faithful put their trust.»

68. Albeit they entered in the manner conformable to their father's advice, it did not mean that they would have escaped a misfortune decreed by **Allah**, but it was only a notion in Ya'qūb's mind wherefore his reason was satisfied. He was imbued with divine knowledge We had imparted to him, but most people are not so imbued nor do they perceive this fact.

69. When they came to where Yusuf was, he took his full brother -Benjamin- by his side, and in a manner designed to escape observation, he declared to him his identity and actuated him with the feeling of confidence and said to him: «Do not grieve at heart over what their minds and souls had impelled them to do.»

70. When he was supplying them with their requirement of corn, the attendants, who were instructed earlier, put the king's cup in his brother Benjamin's saddle-bag. As all of them started to journey homeward, an announcer declared larceny; he said: «O you travellers, you are thieves.»

71. The brothers turned back and asked: «What is it that you have lost»,

72. The attendants said: «We lost the king's cup, and we promise to reward whoever finds it a camel's load of corn», and, said the foreman, «I am, to this effect, the guarantor.»

73. The brothers said: «By **Allah**! you people know that we did not come here to cause mischief or create discord, nor are we disposed to such conduct.»

74. The attendants said: «What penalty then shall be incurred on him who is found guilty of theft if it be established that you are lying!»

75. -Being sure of their innocence-, the brothers said: «He who is found guilty of theft shall have to pay for it or else be the property of the state, and it serves him right; for thus do we treat (in Jewish Can'an) the wrongful of actions.»

76. He –Yusuf- began the search with their sacks before searching that of his brother -Benjamin-, then he brought it out of Benjamin's saddle bags. Thus did We design a stratagem for Yusuf to outwit his brothers according to the inspired plan. He could not have detained his brother -Benjamin- by exercising judicial authority not conformable to the statutes of the realm, nor could he have applied the Jewish law of full restitution for the theft or the enslavement by the state unless **Allah** had willed. So it was. We raise whom We will to higher ranks and exalt them in dignity, wisdom and power. Above every one having mastery of knowledge, there is one who is endowed with more substantial knowledge; and above every one whose sum of knowledge with grace divine imbued there is **AL-'Alim** (the All-Knowing, the Omniscient).

77. There and then said the brothers, adding insult to injury: «If he has appropriated dishonestly something belonging to someone else, a brother of his had committed theft aforetime.» Yusuf swallowed his resentment and kept it down, and in words spoken aside he said: «You went further and fared worse; it shall go bad with you here and worse Hereafter, and **Allah** knows every falsity you devise.»

78. Yusuf said: «O you noble one, he has a father who is carried through the stealing steps of age to advanced life. Take one of us in his stead, we do see you a man of piety and we see in you virtue in its true signification.»

79. «**Allah** forbid», said Yusuf, «that we should take to our custody but him with whom we found our personal property or else we will be wrongful of actions.»

80. When they lost hope of pursuading him to change his position, they were reticent about their intentions wherefore they withdrew and conferred in secret: «Do you not know», said their eldest, «or have you forgotten that your father has bound you by an oath with a solemn appeal to **Allah**! what of your sense of guilt of negligence and want of reasonable care which has bereaved our father of his son Yusuf. Therefore, I have resolved never to depart from hence until my father has permitted me to do so or **Allah** has determined me on a course of action; He gives the law whereas all other judges just interpret it.»

81. «Go back to your father», he added, and say to him: your son -Benjamin- has committed a theft and we were associated with the event and we only relate what we saw with our own eyes; and when we bound ourselves by the vow, we did not indulge in prophecy to foretell future events or realize the unseen.

82. «If you are in doubt of what we relate to you,» they added, «then you may send whom you trust to the city whereat we were, to inquire in the matter of the larceny, and you may also ask the people with whom we travelled, and rest assured that we are telling the truth and nothing but the truth.»

83. Ya'qūb said: « Indeed your minds and souls have enticed you to do something evil and impelled you to feign this tale; may **Allah** bring them all back to me; He is indeed **AL-'Alim** and **AL-Hakim** (the Wise).»

84. He withdrew away from them and retired from their society, weeping and expressing his feeling of grief aroused by the loss of Yusuf. He said: « what a pity it is to lose Yusuf! » and he felt profound grief and mourned passionately to the extent that his eyes turned opaque and impenetrable to sight in the train of his mental pain and

deep sorrow.

85. His sons said to him: «For heaven's sake, shall you keep on recalling Yusuf to your memory with distressed mind and deep sorrow and weep out your eyes and heart until you are consumed by disease or perish in the wreck of sorrow!»

86. «I only exercise my mind in thought», he said, «and express my grief and deep sorrow to **Allah**, and I know from **Allah** what you my sons do not know.»

87. « My sons » he added: «go back to your older brother and feel all of you after Yusuf and his brother -Benjamin- and do not nurse despair nor give up hope of **Allah**'s mercy. Indeed no one despairs of **Allah**'s mercy but those who do not pin their faith to **Him** nor do they justify faith as a conviction operative on their character and will.»

88. When the brothers went back and joined the eldest brother and were granted audience of the vizier –Yusuf-, they said to him, appealing to his charity: «O noble one we and our family have had a severe touch of misfortunes and the famine has levied distress upon us, and we have brought the little we could afford in exchange for the corn we need. We seek your kindness and your benevolence for the alleviation of our mental and physical distress. We should be grateful indeed if you would give us the full measure of corn and consider the extra you add as charitable alms comforting the poor; blessed indeed is he that considers the poor, for **Allah** rewards the benevolent.»

89. Yusuf then said: «Do you recall what you did to Yusuf and his brother. You probably did not realize the danger and the consequence of what you were doing and you did it foolhardily.»

90. They said: «Indeed you are Yusuf, are you not!» «Indeed I am,» said Yusuf, «and this is my brother –Benjamin-. **Allah** has graced us with His divine favour and benediction, and conferred on us prosperity, for he who entertains the profound reverence dutiful to **Allah** and be unwearied in the face of difficulties and able to endure evil shall be greatly rewarded. **Allah** does not annul, withhold or withdraw the fruit people are entitled to reap from their deeds of wisdom and piety.»

91. «Goodness», they said, «indeed **Allah** has taken you by preference out of all of us and exalted you in status, rank and fortune and characterized you by impressive disposition.» «We do acknowledge our sinful deed and confess ourselves to **Allah** with full purpose of amendment of life.»

92. «Today» said, Yusuf: «I cannot blame you to weep, nor do I reproach you. To err is human, to forgive, divine. **Allah** forgive you, for to Him belong mercy and forgiveness; He is the most Merciful of all those who exercise mercy;».

93. «Go back with this shirt of mine», he added, «and lay it on my father's face. He will recover his sight, and bring me all the members of your family.»

94. When the caravan was on its way homeward, Ya'qab, inspirited with the divine prerogative of intuition, had a presentiment of the event that was about to happen. He said: «I do perceive Yusuf's scent in the wind, albeit you people might think I have lost my mind.»

95. But those who were around him said to him: «By **Allah**, you still live in your old perplexity and confused state of mind!»

96. But when the harbinger of good presage -the eldest brother- reached home, and

laid Yusuf's shirt on his father's face; there did Ya'qab recover his faculty of sight. and thus he exclaimed: «Did I not tell you that I know from **Allah** what you people do not know!»

97. There said the ten –guilty- sons to their father: «O father, invoke **Allah**'s forgiveness on our behalf for what We committed of sinful deeds; we were indeed wrongful of actions.»

98. The father said: «I will invoke **Allah's** forgiveness; on your behalf, my Creator is indeed **AL-Ghafūr** (the Forgiving) **AL-Rahim** (the Merciful).

99. When they all went to Egypt and were granted audience of Yusuf, he took his parents (father and stepmother- aunt who fostered him-) beside him and he said to them: «You are very welcome to reenter into Egypt where you make abode, **Allah** willing, safe and secure.»

100. And he raised aloft his parents to his -the vizier's- seat of dignity and Authority and there and then did all of them bow to the ground in respect, reverence and admiration. There, said Yusuf to his father: «O father, this is the interpretation of my vision which was brought before my mind's eyes during sleep, and **Allah** has verified it and made it come true». «He was gracious to me; He brought to effect my release from prison and your emigration from the desert in Can'an to settle in the city in Egypt after AL-Shaytan had sown malevolence and ill-will in my brothers' bosoms against me». «Indeed **Allah**, my Creator, moves in a mysterious way His wonders to perform as He will; He is indeed **AL-'Alim** and **AL-Hakim»**.

101. To express his gratitude to **Allah**, he -Yusuf- came out with an invocatory prayer, thus: «O **Allah**, my Creator, You have graced me with pre-eminence in respect of power, dominion and authority, and You have imparted to me the knowledge of interpreting visions and what they prefigure of future events; You are the Creator, Who generated the heavens and the earth; You are my Tutelary Guardian here and Hereafter.» «Disembody my soul, O **Allah**, impressed with the image of religious and spiritual virtues and join me to those whose deeds had been imprinted with wisdom and piety.»

102. Such narrative as We have inspired to you O Muhammad is an epitome of the chief points of a larger invisible work embracing unseen forces and motives, thoughts and feelings, complications and results not usually seen or perceived by people but win through in the end as **Allah** has planned. Nor were you O Muhammad in their circles when they (the brothers, the retinue and the women resolved unanimously to accomplish what they had maliciously schemed.

103. Nor are most people moved by the convincing divine signs and marvels, expositions and illustrations to exercise spiritual apprehension of divine truths nor do they justify faith as a conviction operative on their character and will, even though you Muhammad are full of keen desire to guide them into all truth.

104 In fact you never ask them for a price nor do you strike a bargain with them for advantaging them of divine knowledge and practical divinity cited in the Quran which is but a divine illumination and enlightenment revealed to guide mankind into all truth.

105. Countless are the convincing divine signs in the heavens and the earth but in some way people go by them unwilling to open their minds' eyes.

106. Nor do most of them recognize **Allah** without incorporating with Him other

deities.

107. Are they certain in their minds that they are secure against a destructive punishment from the realm of heaven striking them at the root or against their Hereafter which might well be planted unexpectedly and unperceivably in the now!

108. Say to them -the infidels-: **«**This is my way of presenting divine inducements to the people, based on clear and comprehensible evidence; inducements which I, in collaboration with those who follow me, use to invite people to the path of **Allah**; glory to Him, and extolled are His glorious attributes wherefore never do I incorporate with Him other deities**»**

109. We never sent Messengers before you O Muhammad whom We inspired, but were men chosen from among the town dwellers whose deeds were natural to man. Have these people not journeyed through the land and looked with their minds' eyes to see what was the end of those who preceded them! Indeed the abode in Paradise is infinitely better for those who had entertained the profound reverence dutiful to **Allah** in life below; can you people not reflect!

When Allah delays His help and/or His inspiration for reasons known to Him, some of the followers turn suspicious of their Messengers who in turn sense this disposition

110. Our Messengers O Muhammad do face hardships and difficulties, adversities and distresses to the extent that they give up hope of their followers' constancy and begin to think that they take them for impostors. There and then the turning point is reached and Our help comes in good time. We deliver whom We will and punish whom We will and never is Our retributive punishment averted from those who grow daily more and more wicked.

111. Indeed there has been an example or a great lesson in the narratives of the Messengers; a lesson lessoning those of intellect into abhorrence of impatience and despair and the abuse of divine faculties. Such narratives as have been disclosed by divine means are not a feigned tales, but an integral part of the Quran corroborating and authoritatively validating all the divine Books revealed before it in time and serving as an excellent interpretation expounding all the statutes and ordinances past and present revealed to all human beings exacting obedience from the whole. It is emblematic of the spirit of truth that guides the faithful into all truth and it is a mercy to those who lift to **Allah** their inward sight.

Chapter 13

«THUNDER »

AL R'AD

« Madinite »

This Surah takes man on a journey through the universe and what it displays of the material and the immaterial, the known and the unknown to impress upon his mind the particular and acceptable system of faith and worship

to the One and only Ilah Who is the highest unseen power in control of his destiny, and how He is entitled to obedience, reverence and worship. It indicates to him that the general mental and moral attitude resulting from this belief, with reference to its effect upon the individual and people as a whole, induces to personal and general acceptance of this feeling as a standard of spiritual and practical life.

The examples presented in the Surah, few as they may be, are overwhelming. They include phenomena, both cosmic and spiritual as well as other phenomena serving as signs with prodigies emblematic of Allah's Omnipotence and full Authority. The Surah simply presents to man's intellect the infinite immensity of Allah's supreme power surrounding the universe and governing all its aspects that he may hopefully ponder His cause.

The invisible support of heavenly bodies, V.2

Following the «Big Bang» and the formation of the prototype universe, masses of matter were created and mass is «weight». As physical phenomena consequently appeared namely: radiation, electro magnetism, x-ray, ultra violet, infrared radio waves etc. so did gravity the property of mass or weight. Stars and galaxies cannot even govern their own motions. The gravitation of an invisible ring-master* keeps them in check whether they are whole galaxies bound together in clusters or they are stars in the disc of rotating spiral galaxies. It is this invisible force that Allah alludes to in keeping the heavenly bodies of all sorts in space without a support that we can see.**

The surah alludes also to reduction in territories of the infidels by progressive conquests. But this reduction has been construed by some to mean reduction of diameters of the globe at its extremities or poles.

**** Nigel Henbest, The Mysterious Universe, p.164 Ebury Press, London 1981***

***** It is a most remarkable fact, says astronomer Sir Bernard Lovell. That the major force which controls our lives and which determines the large scale structure of the universe is not understood."***

Ref. Encyclopedia of Astronomy and Space travel, Octopus Books, 1979

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **A.** (Alef), **L.** (Lam), **M.** (Meem), **R.** (Raa), the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, Cannot be emulated. These are divinely discoursed verses of the Book -the Quran- distinctly indicating that all that has been revealed to you O Muhammad from **Allah**, your Creator, is the truth guiding into all truth, but peoples' hearts dare rise defiant against **Allah** and most of them are unwilling to open their minds' eyes or their hearts' ears.

2. **Allah**, the Omnipotent, is He Who raised the heavens with its spheres lying above or outside of each other inlaid with heavenly bodies superstructures that are kept aloft without pillars or visible means* of support that you people can see, then set He Himself on the Throne of Supremacy and dominion, of grace and mercy, and reduced the sun** and the moon to a state of subserviency. Each describing its orbit for a determined period of time. He conducts all affairs and expounds His revelations and clearly displays His cosmic signs to the mind and renders His discourse readily

understood so that you people may hopefully realize that you shall inevitably assemble before Him, at the predetermined point of time. ***see introduction***

***** Commentary:***

Says astronomer Nigel HenBest:

Among the stars, the sun is a fairly average star intermediate in mass, temperature and size and it is near enough to earth to study in details. It is a huge ball of gases, some 1,400,000 km. or 665,000 miles across, made up mainly of hydrogen and helium, the commonest elements in the universe.

Temperature at its surface is 5500 C and within its core 14,000,000 C hot enough for the nuclei of the hydrogen atoms to join together and make up the nuclei. of the next lightest element, helium. As they do so, the reaction liberates huge amounts of nuclear energy which makes its way up through the suns body. To emerge at the surface as sunlight and heat. It has such huge reserves of hydrogen-fuel that it can keep going for some 10,000 million years (or as Allah will) its centre is literally a hydrogen bomb but programmed to go off in a slow motion to serve mankind, plants. animals or all animate beings

Reference: The Mysterious Universe Ebury Press London 1981 P.78

3. He is it Who extended the earth spreading it out and therein He placed mountains in a certain setting, fixed as with an anchor, and rivers with copious streams of fresh water flowing in channels, and of all and each fruit did He produce a pair, male and female -with stamens and pistils, uni and bisexual. He enshrouded the day with the veil of the night. Indeed here, there and everywhere are signs with prodigies emblematic of Omnipotence and Authority sensed by those who consider matters and ponder their cause.

4. And in the earth are areas bordering each other, and orchards of vines and edible grain and palm trees bearing clusters of dates moulded on one stem or on more than one stem arising from the same root, alimented with the same water from the same source, yet We make the produce of one unlike that of the other in quality and quantity and We distinguish some in taste upon others. Indeed, here, there and everywhere are signs with prodigies emblematic of Omnipotence and Authority sensed by those who view facts with their minds' eyes

5. What strikes you with wonder is their astonishment that is mingled with perplexity and bewildered curiosity. They say: «Do you believe that after we have been reduced to dust, we will be restored to life and be created anew! ». This is indeed flat blasphemy thought and felt by those who decisively deny **Allah**, and these are they who shall be fettered with the chains round their necks, and these are the inmates of Hell wherein they will have passed through nature to eternal suffering.

6. They defiantly ask you -O Muhammad- to hasten the promised punishment instead of searching out the truth and be hopeful of **Allah**'s mercy, albeit they heard of the typical instances of the past, forming particular cases of a principle and signal instances of punishment. Nonetheless, **Allah**, your Creator, is indeed Forgiving. He extends His mercy and forgiveness to people despite their wrongful actions, but also, **Allah**, punishes severely.

7. Yet the infidels defiantly say: «If only a sign other than the Quran be revealed to him to evince both his wisdom and the truth of his mission!». But you are only a

spectacle and a warning, and to every nation did **Allah** send a Messenger with the truth that guides into all truth.

8. **Allah**, the Omniscient, knows what every female -human and animal- bears in her womb and what the wombs would lose or gain. To every created being -material or immaterial- did **Allah** prescribe the extent and quality, the degree and the proportion according with its intended measure.

9. He is Omniscient of what the breasts store of thoughts and feelings and of what they forge. He has cognizance and holds prescience of what is conversed secretly and uttered below the breath and of what is suggested secretly to the mind. He is well acquainted with the visible and the seen and with what is avowed openly and openly disclosed and with all that is uttered loudly and with all that is being said. He is uniquely and imposingly the Great and He is infinitely far above the whole and all in all.

10. Indeed, everything that is said or done comes instantaneously to His knowledge whether it be by those of you who do not express their thoughts m words or utter them below their breath or by those of you whose vocal expression is openly avowed, and whether it be said or done by the one who hides under the veil of night or by the other who moves about in daylight.

11. Each and everyone has a succession of guardian angels guarding the whole on the fore and the back side upon **Allah's** high behest.

Allah does not change the state of life of a given nation until they have changed the state of their innermost being.

And when it is His will that a people be stricken with a misfortune or be wedded to a calamity, no expedient whatever nor anyone of singular ingenuity can avert it, and besides Him they have no tutelary protector.

12. He is it Who exhibits to view the 1ightening -the electrical discharges between groups of clouds or between the clouds and the ground- which actuate you people with the feeling of fear. It might bring suffering, strike one dead or engender a cyclonic storm. Also with the feeling of hope of rainfalls to revive the land that has been pined with drought- and He is it Who engenders the thick clouds, the cumulus and the cumulus nimbus.

Commentary:

"Before or during almost all of the 44, thunder storms that beet down on the earth each day,"say Arthur Beiser and the Editors of Life Nature Library, darting fingers of light streak through the air usually followed by claps of thunder.

Lightening is still a violent fearsome thing, it starts about 10,000 forest fires a year in the United States, it may come in great sheets, in balls or in zigzag or forked streak. The accompanying rumbling of thunder is produced by the sudden expansion of air that has been heated by the bolt, thunder is heard after a flash because light travels faster than sound. The flashes result from atmospheric bursts of electricity which may leap between different clouds or between sky and earth wherever sufficient tension from opposite charges is built up. Death by lightening (as high as 100 million volts) comes to more than 150 persons in the U.S.A. every year, But on the beneficial side lightening brings nitrogen from the air to the earth by converting it to an

oxide which then falls with the rain to fertilize the soil. (Fires are avoided by rods atop high buildings to conduct the charges to metal plates on the ground.

Reference: Life Nature Library 1962, Ps 74-75.

13. And thunder, like the rest of His creation, as it declares itself, reverberates His praises, and so do the angels who stand under His awe with dread mingled with veneration and entertain the profound reverence dutiful to Him. He sends the engendered thunderbolts wherever He wills to strike therewith whom He will. Yet they -the infidels- argue against **Allah** and they are ready to argue than to obey Him when He is the Omnipotent and the Almighty Who strikes at the root.

14. The spirit of truth that guides into all truth is asserted as **Allah's** own, whereas those objects they worship and invoke besides Him do not respond to them anymore than the thirsty who stretches out his hand to lift water to his gaping mouth but it never reaches his mouth. Indeed the system of faith and worship practiced by the infidels is simply worthless and leads them to the loss in the of error.

15. To **Allah** Who controls the fate of all, do all beings, the material and the immaterial, in the heavens and on earth submit to His government and to His supreme controlling and influencing power willingly or unwillingly. So do the shadows they cast on the ground or on a surface by the intercepting sun rays fore and afternoon, and other luminary in the hull of the eve.

16. Ask them O Muhammad: **«**Who is the Creator of the heavens and the earth!**»** and say to them: **«**It is **Allah»**. and ask them: **«**Have you taken besides Him other deities who have no control over what befalls You of good or harm!**»**. Ask them: **«**Do you compare the one without the sense of sight or who lacks spiritual perception with the other who perceives objects by sight or perceives mentally and apprehends by thought ! **» «D**oes darkness or want of spiritual or intellectual sight compare with light or spiritual enlightenment?». Or did those whom they incorporate with **Allah** call into existence or form out of nothingness any creature, animate or inanimate, identical with any of those created by **Allah**, to the extent that they cannot tell the difference! Say to them: **«**It is **Allah** Who is the Creator of the whole and of all in all; He is the One and only **Ilah**, the Supreme controlling and influencing power inherent in the whole and in all in all.**»**

17. He sends the rain-water from the floor of the vault of heaven and there it is conveyed along channels of various capacities in due measure. Where the torrent flows, it drives before it unworthy matter and impurities floating on the surface gathering into a heap of froth resembling aptly the foamy admixture and impurities mounting to the surface of the heated ores for the separation of precious metals used for ornaments and other uses. Thus does **Allah** give examples with allegorical representations of truth and falsehood. As to the froth and the scum, they are rejected and disappear, whereas what is profitable to the people remains behind on earth. Thus does **Allah** describe a subject under the guise of some other subject of aptly suggestive resemblance.

Commentary:

Without rain and the weathering of rocks there would de no soil for plants to grow in for mankind. Erosion is a mixed blessing. Much of the fine rock debris carried down from the highlands is developed in lower areas as a blanket of life-giving soil: the Nile Valley, the American Wheat, the Russian

Ukraine etc. Depending upon the nature of the original sediments, the rainfall, the mineral content and the organic matter that builds up these earth deposits may range from barren dusts to the rich black soils. On the other hand erosion which has built the soils slowly carries some of them seaward to pile up in deltas or be sluiced away by flowing tides. Reference: Life Nature library

18. Those who respond favourably to **Allah**, the Creator, and lift to Him their inward sight are the recipients of **Allah**'s blessings and gratifying rewards, whereas those who do not respond and their hearts dare rise defiant against Him were born to be losers. If they have profuse affluence of all things on earth and twice as much, they would gladly give it in expiation of their guilt at Judgment, but far from it. These and their like must expect a manifest discomfort of body and mind. Much misery and hardship shall be the insignia of their reckoning when the account of their life and conduct is rendered at Judgment. Their abode is Hell and evil indeed is the bed they have made for themselves.

19. Does he who is certain of the truth of your mission O Muhammad and knows that all that has been revealed to you from **Allah**, your Creator, is the truth guiding into all truth, compare with him who lacks intellectual and spiritual perception! Indeed, those who bear **Allah** in mind are people of insight,

a) who are imbued with the power of the soul by which they perceive, know and judge,

20. b) who make their prayer unto **Allah**, their Creator, and to Him they render the vow, and they do not breach a legal or a moral bond nor an obligation or a promise,

21. c) who join together humanity and policy and the two hands in fidelity and join all that **Allah** has ordained be joined together, and stand in awe of **Allah** with dread mingled with veneration and they fear the misery and hardship experienced at Judgement,

22. d) who possess their souls in patience purposed to fulfill their obligation to **Allah** and to satisfy their conscience and their hearts,

e) who duly engage in worship and spend in benevolence and benefaction, secretly or openly, of the provisions of life We provisioned them with and repel pride with prudence and evil with good. Such persons will have passed through nature to Eternity in the heavenly and blissful abode,

23. Enjoying themselves in the Gardens of Eden with peace of mind and blissful habitation. They are heartily welcomed together with those who are righteous among their parents, their mates and their progeny, and there, shall they be visited by the angels who make entry through every gate,

24. To bid them welcome and greet them with the welcoming salute: «Peace be upon you for your patience and endurance; how excellent and how blissful is this final and eternal abode!»

25. Those who do not fulfill their covenant with **Allah** after they have solemnly vowed to Him to do what has been enjoined, disjoining humanity and policy instead of joining them, separating the two hands joining one another in fidelity, disjoining all that **Allah** has ordained be joined together and making mischief on earth or creating

discord were born to be losers. These and such persons have come within the measure of **Allah** 's wrath, and in their final abode they will have passed through nature to eternal suffering.

26. **Allah** gives livelihood generously and confers support gratuitously on whom He will and He also gives with restraint and by measure to whom He will. The worldly - minded - rejoice beyond a common joy with life here below afore that Hereafter. But how little are the material and the immaterial things that minister to enjoyment and content here as compared with Hereafter.

27. Yet the infidels insolently say: **«**If only a sign other than the Quran be revealed to him from **Allah**, his Creator, to evince both his wisdom and the truth of his mission! Say to them: **«**Indeed, **Allah** misleads whom He pleases and He guides those who lift to Him their inward sight,»

28. Their hearts and minds become quiet and calm at the thought of **Allah**. Indeed, at the thought of **Allah** do hearts and minds find peace, repose and tranquility.

29. Those who recognize **Allah** with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety are they whose hearts have been touched with the divine hand. Blessed are they with the beatitude of heaven, and eternity in perpetual bliss is asserted as their own.

30. Thus have We sent you O Muhammad to a people before whom generations who received Messengers have passed away, so that you recite to them Our divine revelations and narrate to them all that We have inspired to you, notwithstanding that they deny **Allah**, **AL-Rahman** and His mercy, and their hearts dare rise defiant against Him. Say to them: **«**He is **Allah**, my Creator, there is no **Ilah** but He; in Him do I trust and to Him do I in lowliest plight repentant stand and unto Him do I set my thought **»**.

31. And if there be a discourse that has a firm place in the realm of fact, a discourse by which mountains could be set in motion or the earth be torn apart or the dead be spoken to it would have been this Quran But, command, control, domination and decision are asserted as **Allah**'s own. Further, do those whose hearts have been touched with the divine hand not realize that had **Allah** willed He could have guided mankind as a whole to His path of righteousness! Nonetheless, those whose hearts dare rise defiant against **Allah** -shall not cease to be bombarded with disaster hitting them directly in requital of their evil deeds or hits close enough to their homes -as a deterrent- until **Allah**'s promised punishment comes to pass. **Allah** never fails to keep His promise.

32. Messengers sent before you O Muhammad were also bombarded with foul epithets. The infidels mocked them and gave them a lick with the rough side of their tongues, and called them everything they could lay their tongues to. But despite their wickedness, I put their punishment in respite, then I cast them down from a position of prosperity and power and brought them to ruin, and how unbearable was the retribution.

33. Does he who stands guard over every soul, and His sentinel angels record every deed that is done or in the making or suggested secretly to the mind and to whose knowledge everything comes instantaneously, compare with a false object of worship or a helpless creature or dumb idols whom they called holy gods! Yet they still incorporate with **Allah** other deities. Say to them: «Name them; or do you inform **Allah** of objects on earth He has no knowledge of! the fact is that the infidels'

intrigues and cunning allured them to brighter worlds and led them, under the vexations of their minds, to a path other than that of righteousness. And he whom **Allah** misguides shall find no one to guide him thereto.

34. They must expect punishment in this world, and worse shall be the punishment in the world-to-come, and besides **Allah** no one can afford them protection.

35. To represent in words the Paradise promised those who lift to **Allah** their inward sight, it is the Garden of bliss and delight, of protection, security and peace of mind beneath which rivers flow. Its fruits and its glory are eternal and therein they will have passed through nature to eternity of joy. This is the destination of those who entertain the profound reverence dutiful to **Allah**, whereas the intended end of those who deny **Him** is the fire of Hell.

36. Ahl AL-Kitab (The People of the Book) -the Jews- who lift to **Allah** their inward sight rejoice at the Quran and at all that has been revealed to you O Muhammad They find in it an extension of the basic principles of the Oneness of **Allah**, the validation of previous Scriptures and the unity of purpose, feeling and action. But among the sects are those who receive a part of the Quran with consenting mind and reject other parts not falling in with their vain desires. Say to them: **«**I have been commanded to worship **Allah** and never to incorporate with Him other deities and to present inducements to the people to turn to **Him**; and to Him shall all return **»**.

37. And thus did We reveal it -the Quran- as the constitution of Our Sovereign power discoursed in Arabic literary form. And should you Muhammad be inclined to please them -the sects- and respond to their desires after divine knowledge has been imparted to you, then you will have lost **Allah**'s tutelary guardianship and protection.

38. We sent Messengers before you O Muhammad who were human and We entered them into matrimony and We gave them a progeny, and it was not for any of them to work a miracle of his own, their miracles were worked and Authorized by **Allah** and were imparted to them as He ordained. Every period of time has its divine Book and appropriate constitution.

39. **Allah** deletes -what becomes of secondary character- as He wills and He confirms what He will, and this and that are put on record in the archetypal Book in the realm of Heaven.

40. And We either show you O Muhammad in your life time some part of the retributive punishment We promised them or occasion your death before. You are only responsible for relating the divine message and We are responsible for their trial in Day of judgement.

41. Do they -the infidels- not see that We reduce the; land or territory in their possession and add it to the Muslims territory by progressive conquests of its outlying borders! And **Allah** is He Who commands, and no one shall ever be able to reverse His judicial decision;He is swift indeed in putting the law in execution.

**** see introduction, last paragraph page 362***

42. Their predecessors schemed and conspired and the wicked plotted against the just, but who can get the better of **Allah**'s plans or defeat His predetermined events? He is the Master Who controls all plans at will. He has omniscience and holds prescience of all that each soul earns of qualities, actions and deeds, The day shall come when the infidels realize with much regrets to whom belongs eternity in the

heavenly and blissful abode!.

43. Thus still, the infidels say to you-: «You are not sent by **Allah** nor are you charged with a message from Him to mankind». Say to them: « Good enough for me is **Allah** as a witness of my actions and of your actions. He knows the truth of the Book -the Quran- and of every Book and so do those who apply their minds to the acquisition of learning and exercise thought and deliberation in reading the Book.

Chapter 14

« ABRAHAM »

IBRAHIM

« Meccan»

The Surah clears up the duty of the Messengers of Allah and the value attached to the Books they have been given. It adds to this, their nature, all being human, sent as spectacles and warnings but totally unable to produce a supernatural act without Allah's will and authorization, nor can they guide anyone to the path of righteousness and out of darkness to light and enlightenment without His leave. The Surah gives parables beginning with life here and ending with life Hereafter, and portrays those who are thankful versus those who are ungrateful. It indicates that generally speaking man is not truly grateful. Yet, if people compute Allah's favours they shall find them out of all count, but those who lift to Allah their inward sight ponder His revelations and signs and endure misfortunes, and content lives ever in their thankful hearts. Last but not least the Surah makes a mention of Allah's Omnipotence to render many of the physical forces subservient to man. It shows that more things are wrought by prayer than this world dreams of, and this is beautifully illustrated in Ibrahim's (Abraham) discourse and disposition.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **A.** (Alef), **L.** (Lam), **R.** (Raa), the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue cannot be emulated. A Book -the Quran- the Source of enlightenment - We have revealed it to you O Muhammad to guide people into all truth and to lead them, **Allah** willing, out of darkness and superstitions of later times and out of want of spiritual and intellectual sight into illumination and enlightenment, and to direct them to the path of righteousness, the path of **Allah**, the **AL-Aziz** (Almighty) and **AL-Hamid** (to Whom are extolled the glorious attributes);

2. **Allah**, to Whom belong the whole and all in all in the heavens and on earth; woe betide the infidels who deny Him. They shall pass through nature to eternal suffering.

3. Those worldly-minded who chose to go by the world below afore the Hereafter and did not seek Grace to guide their choice and stood in the way to prevent **Allah**'s spirit of truth from guiding people into all truth making it their aim to pervert the truth

and crook the path of righteousness to their own ends were born to be losers. These and their like are indeed lost in the maze of error.

4. We never sent a Messenger, to a people, who did not master their tongue so that he makes himself understood, distinctly expressing all that is meant leaving nothing merely implied. There and then does **Allah** misguide whom He will and guides to His path of righteousness whom He will, and He is the **AL-Aziz** (the Almighty) and **AL-Hakim** (the Source of wisdom and wise mysterious dispensations).

5. We sent Mūssa (Moses) with Our revelations and signs pointing to **Allah**'s Authority and We commanded him to guide his people into all truth and lead them out of darkness and superstitions of later times and out of want of spiritual and intellectual sight into illumination and enlightenment We enjoined him to remind them of the eventful days of **Allah,** His means of trail and His mode of action.

6. And there, did Mūssa say to them: «My people, remember **Allah**'s grace and blessings He imparted to you». He delivered you from the people of Pharaoh who laid upon you cruel impositions and intolerable torment. They brutally slaughtered your sons and spared your women, and this was indeed a severe but a sure test of your actions and reactions echoing your true beliefs and the prevalent inclination among you.

7. And in consequence did **Allah**, your Creator, proclaim, thus: «If you actuate yourselves with the feeling of gratitude and gratefulness I will make all grace abound in you, but should you show ungratefulness, then you must realize that My punishment* is indeed severe».

***this is exactly what happened.**

8. And Mūssa added: «should you be ungrateful and, together with all those domiciled on earth, you be inclined to disobedience, then you must realize that **Allah** is **Ghaniyūn** (Absolute and Independent) and **Hamidūn** (extolled are His glorious attributes).»

9. Have you people not been informed of what became of your predecessors: the people of Nūh (Noah) and those of 'Ad and the people of Thamūd and their successors whom no one knows but **Allah**! Their Messengers brought them clear and plain revelations guiding out of darkness and superstitions of later times and out of want of spiritual and intellectual sight into illumination and enlightenment but they drew their hands across their lips to menace with their mouths their refusal to accept the divine message and said: «We flatly deny the truth of your mission and we are in doubt of the system of faith which you invite us to follow. It excites suspicion.»

10. Their Messengers said to them: Do you people involve **Allah** in doubt when it is He who generated the heavens and the earth and brought them into existence and He invites you to His system of faith and worship so that you qualify to receive His blessings and the forgiveness of your sins! He grants you respite to confess yourselves mistaken and your punishment He puts in respite up to a predetermined point of time. They said: «But you are simply mortals like us and you just want us to turn our backs upon the gods our fathers held in holy reverence and veneration! Give us then solid evidence that convinces our minds and tends to prove the conclusion.»

11. Their Messengers said to them: «But we are only mortals like you and **Allah** imparts His grace to those of His worshippers whom He chooses as He will, and it is

not for us nor is it within our power to present you with the evidence but with **Allah**'s delegated power and authorization. And in **Allah** do those whose hearts have been touched with the divine hand put their trust.**»**

12. **«**And why should we not put our trust in **Allah** when He has guided us to the paths We should tread in our course of action and in our line of conduct, line of thought and argument and to all the paths of life. The paths leading us to His path of righteousness and inducing us to connect knowledge with wisdom and our hearts with the spirit of truth and help us endure your foul epithets and unjust affliction! And in **Allah** should all those who lift to **Him** their inward sight put their trust **»**.

13. And the infidels insolently and defiantly said to their Messengers: **«** We will most certainly oust you of your homes and drive you out of our land unless you reverse your course of action and return to our system of faith and worship**»**. But **Allah**, their Creator, inspired to them confidence and assured them thus: **«**We will put the wrongful of actions to rout and bring unbearable and irretrievable disaster upon them**»**.

14. **«**And We will install you in their land and settle you therein to make abode after We have reduced them into a useless form. This is a favour We confer only on him who entertains the profound reverence dutiful to **Me** and regards the moment he assembles before Me with reverence and awe and lays to heart the threatened punishment**»**.

15. The Messengers prayed for victory and the infidels entertained expectation of triumph and suppression of their adversaries -the Muslims-, but the hopes of every transgressor who is self-willed and opinionated are doomed to disappointment.

16. Hell is in his pursuit and offensive boiling water shall be in his aliment.

17. He drinks of it by sips he can hardly swallow but then he shall drink up the dregs of it forever, and over him triumphant death his dart shakes but never shall it strike, and the torment laid upon the damned shall be in his pursuit.

18. Those infidels, who deny **Allah**, whose physical and mental efforts are not intimately mixed with the spiritual apprehension of divine truths were born to be losers. Their efforts are useless and stand similitude exact of ashes which are exposed to violent high winds scattering them in all directions. They are unable to advantage themselves of what they have accomplished, and this is perversion in the extreme.

19. O man, can you not see with the bodily eyes and with those of your mind that **Allah** created the heavens and the earth and brought them into existence in truth and in all manner of wisdom and for a valid reason, and if He wills He can do away with you and replace you by a new creation!

20. And this would not be a difficult act for Him to accomplish.

21. And when the whole have emerged from the graves and assembled before **Allah** at Judgment, the weak who lacked strength of purpose and will shall say to those who were extravagant in their accounts of themselves: **«**We were your followers; are you now going to carry on our behalf a share of **Allah**'s torment laid upon the damned!**»** The proud would answer **«**Had **Allah** guided us to His path of righteousness, We would have guided you thereto; now it is all the same whether we be impatient or patient, never will we be able to possess our souls nor can we escape**»**.

22. When the die is cast then AL-Shaytan (Satan) shall say to those whose hopes were doomed to disappointment: «**Allah** had promised you the truth affording expectation of all that is good showing signs of future excellence». «I also promised you and afforded you ground of expectation of all that would seem good and allure you to brighter worlds. But as was expected I broke my promise». «I had no authority over you; I simply presented you with false inducements attracting your attention and influencing your appetites and I led the way». «Therefore do not blame me but you should lay the blame upon yourselves. I cannot help you now nor can you help me either from the torment laid upon the damned. Indeed, I renounced your idea of incorporating me with **Allah** as a predominant partner aforetime; the wrongful of actions are destined to eternal suffering»

23. But those whose hearts reflected the image of religious and spiritual virtues and their deeds wisdom and piety have been enrolled as the honoured inmates of the beatitude of heaven in blissful gardens beneath which rivers flow wherein they will have passed through nature to Eternity, **Allah** willing, greeted by the angels with the customary formula conducive to the feeling of security and peace of mind, «Peace»

24. Do you not see you people how did **Allah** exemplify the good word of truth! It stands similitude exact of a blessed fruit tree, its roots are firmly implanted and its branches are springing out skyward.

25. It yields its produce, **Allah** willing, periodically in season; **Allah**' discourses to people parables by which moral or spiritual relations are typically set forth.

26. Whereas an evil word stands similitude exact of an evil tree; it may flourish to begin with but soon enough it is uprooted from the soil and the surface of the earth. Its roots being loosely implanted, it does not have the strength to grow erect nor does it eventually grow at all.

27. **Allah** confirms those whose hearts have been impressed with the image of religious and spiritual virtues in opinion, action, purpose and in their words of truth expressing their thoughts and corroborating their faith in life here and at judgment Hereafter. **Allah** misguides the wrongful of actions, and **Allah** accomplishes what He will.

28. Have you not seen O Muhammad into the way these infidels act! They exchange the efficacious grace of **Allah** for disobedience and infidelity and set up their people in the abode of perdition.

29. The abode in Hell whereat they be enveloped in flames, and evil indeed is the place wherein they make abode.

30. And they set to **Allah** objects of worship presumptuously possessing a like degree of quality or attribute and in the same level of dignity, power and excellence and having the same rights or privileges to lead people into error and in the wrong direction. Say to them O Muhammad «Enjoy yourselves and serve the Devil; you have decided your own destiny to the Fire».

31. Say to My servants who have conformed to Islam: «Engage in the act of worship and spend in divine service, secretly or openly of the provisions of life We provisioned them with before the Day comes when there shall be no trading nor friendship.

32. **Allah** is He, Who created the heavens and the earth and brought them into existence and sent down from the floor of the vault of heaven rain-water causing the

various products to spring up from the soil; products fit to be used as food for human sustenance. He reduced the ships to a state of subjection under your dominion and authority to be buoyant by His invisible acting force producing buoyancy and motion. He ordered the rivers in subservience to your advantage your end.

33. He reduced for you the sun* and the moon** to a state of subserviency, constantly describing their paths and the night and the day were not made to rule but to subserve you where wisdom bears command

see v.2 c.13 and commentary

***** commentary;***

Probably among the many events which succeeded one another to render the unique planet earth suitable for life was the stability of the surface of the moon

Astronomer Nigel HenBest says "for its first 700 million years the moon was pounded by planetesimals (celestial bodies). Its surface rocks were strewn out in welded fragments. The second chapter began as the rain of the planetesimals petered out (stopped); also lasted 700 million years.

It is interesting to note that since the end of that time 32 million years ago. The moon's surface has hardly changed. Even the huge impacts whose effects penetrated deep into the moon's interior and caused partial melting of the rocks beneath have changed. The molten rocks completely filled the vast circular basins created by the impacts, thus the great lunar so called seas were created.

34. And He made all grace abound in you; He gave you of everything you asked for, and if you were to compute the divine favours you wear, you shall find them out of all count; but man is indeed wrong-headed, displaying no gratitude.

35. And for once did Ibrahim express his thoughts in an invocatory prayer thus: **«**O **Allah**, my Creator**»**, he said. may I ask You to confer on this town -Macca- security and make it afford a safe retreat and freedom of fear and anxiety, and guard me O **Allah**, my Creator, and my progeny from idolatry.**»**

36. These objects of worship «O **Allah**, my Creator, have allured the mind's eyes of the many who strayed from. Your path of righteousness, therefore, he who follows me and submits to Your system of faith and worship shall be an integral part of me, and he who disobeys me shall be left to plead his causes and You decide them; you are **Ghafūrūn** (Forgiving) and **Rahimūn** (Merciful).**»**

37. «O **Allah**, our Creator, I have made some of my progeny take abode in an uncultivated valley in the vicinity of your Sacrosanct House to engage O **Allah** in the act of worship. Let the hearts and souls of people, O **Allah** be moved toward them with tenderness and affection, and provide them with the fruits of the earth, they may hopefully be thankful.»

38. **«**You do know O **Allah**, our Creator, all our thoughts and all that our bosoms conceal and You do know all that we vent in words and all that we reveal, and simply nothing whatsoever escapes Your knowledge be it on earth or in the heavens.**»**

39. **«**My bosom surge up and answers thanks to **Allah** Who has graced me in My old age with the procreation of Ismail and Ishaq (Isaac). Indeed, **Allah**, my Creator, is

Sami'ūn (Omnipresent) with unlimited audition and; He responds to the prayer.»

40. « O **Allah**, my Creator, help me express my gratitude to You in the act of worship and make me and those, whom you will, of my progeny devout with prayerful minds and expressive of prayer and grant me O **Allah**, our Creator, my humble request.»

41. «O **Allah**, my Creator», he concluded, «extend your mercy and forgiveness to me, to my parents and to those whose hearts have been touched with the divine hand. In Day of Judgment when all shall answer for their conduct and render an account of their lives.»

42. Do not think O Muhammad that **Allah** is oblivious of the doings of the wrongful of actions. He only postpones their condemnation to punishment to a Day when they stand gazing fixedly with the eyes wide open in horror,

43. They rush at an excessive pace with hearts sinking in their shoes, lifting up their heads in supplication for forgiveness. Their eyes cannot wink, they are fixedly gazed wide open in terror and their hearts are empty of intellect and of all hope.

44. Therefore, warn people O Muhammad of the Day when they are overtaken by **Allah**'s retributive punishment, then the wrongful of actions shall say: «O **Allah** our Creator, if only You would delay our condemnation to punishment for a term close at hand, we will apprehend the voice from heaven and be in purpose and follow the Messengers» But they shall be told: «Did you not swear before that you shall never suffer loss nor any change in disposition neither in life nor Hereafter.»

45. «You dwelt in the abode of those* who were wrongful of actions and much did you apprehend the quiet of their cities which was purchased by the ruin of their land and the ultimate wretchedness of both. And We discoursed to you parables by which moral and spiritual relations were typically set forth.» ***The Thamūdites***

46. Yet, with cleverness in circumventing, they -the Meccan infidels- had recourse to stratagem, but all their cunning they take for a sinister and crooked wisdom comes to **Allah**'s knowledge, notwithstanding that their breastplate of cunning is overreaching that it moves mountains.

47. Therefore do not think O Muhammad that **Allah** will fall short of keeping His promise to His Messengers; **Allah** is **Azizūn** (Almighty) indeed; and He justly avenges His own right.

48. Such a retributive punishment shall come into effect on the Day when the planet earth is changed to another planet and the heavens too, and there, they -people- emerge from their graves and assemble before **Allah**, the One, and only **AL-Qahhar** (Who subdues all).

49. There and then shall you see the sinful bound together in fetters,

50. Vested in garments of pitch with their faces shrouded in a veil of flames.

51. And in accord with equity and justice shall **Allah** requite every soul with what is commensurate with its qualities and worldly deeds.

52. This is a divinely inspired message sent from **Allah** to His Messenger to use as a warning to the whole and to spread it in the wide circle of the all, they may hopefully realize that He is One **Ilah** and the matter be weighed by those who lift to

Him their inward sight.

Chapter 15

« The Rocky » Territory «Inhabitants of »

AL HIJR

« Meccan»

This Surah (Chapter) narrates the fatal consequence of those nations of the distant past who denied Allah and/or incorporated with him other deities. It made a mention of some of the preceding Prophets and the response of their people and the course of events. The Surah makes a passing reference to some cosmic phenomena betokening Allah's Omnipotence and Authority such as Signs of the Zodiac, the spreading of the earth and its stability, the wind effecting fertilization, the creation of man and the Jinn and man's story with Iblis (AL-Shaytan (Satan) to be). This its the surah in which Allah has given His Messenger -Muhammad- and his followers the precious opening of the Book which is the mode of beginning praise, thanks, action and prayer.

In this Surah, Allah alludes to the creatures not provisioned by people but it is He Who provisions them: birds in the sky, fish in the sea and wild animals and wild plants on earth. Ibrahim's (Abraham) guests are described also in (C.11, Vs.69-70). In this Chapter they Intimate to him the procreation of Ishaq (Isaac), whereas Ismail was born to him earlier and they -he and Hajer his mother- are now in Macca.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **A.** (Alef), **L.** (lam) **R.** (Raa), the Surah opens with these letters introductory from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

These are divine prosy discoursed verses of the Book and a perspicuous Quran which stands manifest of enlightenment and imparting knowledge, wisdom and spiritual light.

2. Perhaps the Day shall come sooner than expected when those who denied **Allah** and disobeyed His statutes wish they had conformed to Islam as ordained by Him.

3. Let them feast their senses, their thoughts and their feelings with infidelity and

disobedience and experience with delight the pleasure they draw from such a disposition and be fooled by their hopes which they shall come to know and. realize that they are doomed to disappointment

4. We never destroyed a city, a people or a nation arbitrarily but according to a justified act. There and then their end is being predetermined and unalterably decreed.

5. Nor can a people or a nation hasten their own end of ultimate state earlier than the predetermined due date nor can they delay it either.

6. Acting against their own best interests, they accuse the Messenger of falsehood; they mockingly say to him: «O you who claim to have received the divine message from heaven, you are indeed insane or demoniac».

7. «Why then», they add, «you do not bring down the angels to substantiate your claim if indeed you are declaring the truth!»

8. They do not realize that We do not send down the angels to satisfy a curiosity. We only send them down for a valid reason and a just cause -to execute **Allah**'s decrees-, and if We do send them down, the infidels shall be annihilated on the spot and no hope shall there be for respite.

Virtue may be assailed but never hurt

9. We have sent down the Quran featuring the virtuous divine message of truth which shall never suffer eclipse nor shall its spiritual power ever be on the wane and its preservation against loss and corruption is indeed Our concern.

10. We sent Messengers before you O Muhammad to the various sects of the distant past who were adherents of different systems of faith and worship.

11. And never did a Messenger present himself to them but suffered malicious mockery and was laughed to scorn.

12. Thus do We picture him in the minds and hearts of the sinful who grow daily more and more wicked.

13. They just refuse to recognize him nor do they accept his message, notwithstanding that **Allah**'s mode of action which has long been pursued in the past for each typical instance forming a particular case of a principle and a signal instance of punishment shall not alter.

14. And if We were to open to them a gate in heaven to provide a free passage so as to admit of their continued ascent into the realm,

15. They would, thus still, say: «This is an eye trap. Our eyes have been confused with drink. In fact we have been bewitched».

16. We established in the heavens mansions or divisions of the ecliptic to be occupied by the moon on successive days and a belt within which the apparent motions of the sun, the moon and principal planets take place - Signs of the Zodiac*- and We adorned them with qualities affording keen pleasure to the sense of sight.

Commentary:

A belt of the celestial sphere extending 8 or 9 degree 0n each side of the ecliptic (the apparent orbit of the sun) within which the apparent motion of the sun, the moon and principle planets take place.

It is divided into 12 equal parts called signs through one of which the sun passes in each month. They are named after the constellations Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornia, Aquarius, and Pisces.

17. And We guarded them and their harmonious setting from disturbing Satanic forces and from those with characteristics befitting AL-Shaytan, the accursed.

18. He who peers inquisitively into the realm to steal whatever comes to his hearing of the secrets or future events is pursued by a flame of fire which does not miss.

19. And the earth did We spread out and stretch* and furnish with mountains placed in a certain setting, fixed as with an anchor, and therein did We produce and cause to grow a set of every kind whose seeming speaks of interdependence and the bearing of proportion.

The surface of a very large globe appears flat to the viewer; V.5,C.39 proves the point * See also V.20, C.88 also V.44, C.24

20. And We provisioned you thereon with livelihood and We provisioned those creatures for which you are not responsible for furnishing with the necessities of life. -see introduction-

21. No material or immaterial object, an article or a substance of any kind or anything with which anyone is concerned in action or in thought but We have infinite stores thereof, and what We release from all and each and send down to meet the needs is ascertained by due measure.

22. And We send the wind as an agent of fertilization in plants and it impregnates also the clouds and there issues the rain We send down from the floor of the vault of heaven and We afford you aliment therewith and quench your thirst. It is not under your dominion or control that you can lay it up in store.

Commentary;

Although the methods of fertilization are many notably by insects which are moving methodically from flower to flower, the wind does play an important role. For example the conifer trees, the female cones producing seeds are distinctly larger than other "male" cones on the tree which produces the sperm cells or pollen.

For fertilization to take place a grain of pollen must come in contact with a female egg cell produced in the macrospore. the only way this can be done among conifers is by the wind.

Furthermore, since the wind dose the work of cross -pollination or fertilization male and female cones do not have to grow close together as is the case in flowers which depend mainly on insects for fertilization.

Reference: Nature Library Books

23. And it is We Who give life and inspirit the property of animate existence and occasion the moment of death and deprive of animate existence, and indeed it is We Who are in the end the inheritors of the heavens and the earth.

24. And We already know those of you whose turn to pay nature's debt comes first, and We already know those of you who would follow.

25. And it is **Allah**, your Creator, O Muhammad Who shall throng them all at Judgement. He is indeed **Hakimūn** (Wise) and, **'Alimūn** (Omniseient).

Creation of Man: Based on all that has been stated in the Quran relative to the creation of man, the process which might reasonably be expected to have happened is: dust, to begin with, is moistened with water to go on to mud or clay. The clay is thickened so as to be a compact matter (Lazeb) which accords with dark modelling clay (Hama'en). At this stage man is being modelled in the, intended form. It is left to dry like pottery. Then it is polished (Masnoon) and finally the model is being inspirited.

26. And We created man from dried clay, a product of dark modelling clay that has been polished.

27. And the Jinn did We create earlier from a fiery blast of fervently hot wind.

28. And for once did **Allah** say to the angels: I am on the point of creating a human from dried clay, the product of dark modelling clay that has been polished.

29. And when I have fashioned it and furnished it with a definite shape and imparted to it My spirit, then prostrate yourselves to him in reverence and admiration.

Commentary:

The power which created the universe and the beings thereon is the same power that designed and planned; some prefer to call it nature. "Nature has been defined as the creative and regulative physical power which is conceived of as operating in the physical world and as the immediate cause of all the Phenomena»

Yet no physical power per se with all the advance in science and technology has created an animate being. This means we can safely exclude physical Power and think of a spiritual power. On the other hand we would like to ask a few questions, thus:

who brought about the hydrogen and triggered the fire ball the big bang see V.30, C.21.

Who shaped the continents and filled the hollows with enough rain just to create the oceans!

Who brought About the carbon and made the strings of carbon atoms with the attached hydrogen and nitrogen and imprisoned them inside cells!

Who made life start in the water in an atmosphere of poisonous gases. See V.30, C21- and brought about the organic from the inorganic.

Who had planned the fermentation process of the early forms of life and the production of the waste product carbon dioxide in order to bring about the plant kingdom which through photosynthesis would produce the waste product oxygen; oxygen which would have been lethal to early forms of life, etc.. etc.. etc..! Was it physical force or was it by chance! See V.35, C.52

Was it by chance that some species or some genera were programmed to reproduce their own kind and others to modify and/or produce different species allowing some to continue and others to pass into extinction after they had completed what was expected of them for a destined end!. And why have both nature and evolution stopped since man appeared!

The last model was gorilla, the closest to man, for man was the terminal point. of creation and the object of effort. during the process of creation., The idea of deleting, adding or modifying a part, an organ or a system was not borrowed from nature but from Himself -the Creator- However, He did not make the chimpanzee or the gorilla procreate or evolve as a man but He stopped there to create his last model -man-

anew, see V.30, C.2 and V.29, C.15 to honor him, see V.70, C.17

A skeleton built for walking upright*, eyes capable of sharp three-dimensional vision in colour and hands that provide both powerful grip and nimble manipulations; controlling and making use of this equipment is the brain with the capacity for rational thought and for the distinctive ability, speech. thereby separating man with such attributes and a brain computer for two memories etc, from all other animals. And on purpose, does Allah make man realize that some parts in his body were borrowed from the models of his predecessors and to honour Him he cancelled them after his 8th week inside his mother's womb, thus he might hopefully realize his position in the universe and does not set himself against his Creator * see V.6, C.3, V.11, C.7, V.64, C.40, V.24, C.59, V.3, C.64

With all his brain capacity and advancement in technology man might begin to think he has become the master, but he shall realize he is not nor shall he ever be see V.24, C.10

Creation Anew: see V.30, C.2 , V.37, C.18 , V.9, C.32 , V.72, C.38

The figure is now being animated

30. There and then did all the angels cast themselves down prostrate,

31. Except Iblis (AL-Shaytan-to-be) who refused to join those who prostrated themselves in obeisance to **Allah**.

32. «What kept you, O Iblis», **Allah** Asked, «from joining those who cast themselves down in reverence and admiration!»

33. «It is not I», Iblis said, «who would cast himself down in reverence to a human whom You created from dried clay, a product of dark modeling clay that has been polished.»

34. «Then get out of hence», **Allah** said, « you are dismissed and accursed».

35. «And the curse shall pursue you till The Day of Judgment».

36. Then Iblis requested **Allah** saying: «delay, my condemnation», O **Allah** till the Day of Resurrection»,

37. «Reprieve is granted», **Allah** said, «respiting your condemnation»

38. «Till the specified Day on which the point of time has been predetermined».

39. «Now, O **Allah**», Iblis said, that You have destined me and I have erred, I will entangle them with the bird-lime of fleshy passions, mundane vanity and temporalities and I will entice them all to do evil and I will incite idle men to tempt me to tempt them,

40. «But not the devout among Your worshippers whose hearts have been touched with the divine hand and they lift to You their inward sight».

41. «This is the path», **Allah** said, «the devout tread. It is the path of righteousness which leads directly to Me»

42. «My devout worshippers», **Allah** continued, «do not come under your authority nor have you the power to influence their conduct and actions; you only have influence over those who follow you and in vanity they waste their days»,

43. «**A**nd Hell is indeed the destination wherein shall they all make their abode».

44. Apprehended in a material sense, it has seven gates through each of which shall enter those appropriated to the degree of suffering that is commensurate with their evil deeds.

45. Whereas those who have always entertained the profound reverence dutiful to **Allah** shall be blessed with divine favour. They are destined to make abode in blissful gardens in the beatitude of heaven fountained wits dazzling springs.

46. They will be addressed with expression of good will, thus: «Make entry into Paradise», they are told, «**W**e bid you a hearty welcome wherein you shall live in peace, safe and secure»

/47. And We will have erased malevolence from their breasts and injurious events from their memories; now they are an association of brothers spiritually allied to each other, seated on thrones of dignity facing each other.

48. There and then they are not overtaken by fatigue nor shall there be an impression of it upon their minds or their souls nor shall they be asked to leave or depart therefrom.

49. Tell My servants O Muhammad that I am indeed **AL-Ghafūr** (the Forgiving) and **AL-Rahim** (the Merciful).

50. and also that My retributive punishment is indeed severe; it is the torment laid upon the damned.

51. And inform their thoughts O Muhammad with the disguised angels who were the guests of Ibrahim;

52. They made entry into his home and greeted him with the expression of good will, «Peace», he recoiled back afraid of them -due to their unusual behaviour-.

53. «Do not be afraid». They said, « we have some news to break to you. We are here to announce to you the procreation of a son Ishaq (Isaac) who shall be imbued with wisdom and divine know ledge»

54. «How can you», said Ibrahim, «intimate to me such news when I have been carried through the stealing steps of age to advanced life! Is this an object of a joke that you intimate to me!»

55. «Never», they said, «but we have intimated to you the truth and therefore do not- entertain the idea that the thing which seems hopeless makes you despair of **Allah**'s mercy.»

56. «Who would despair of **Allah**'s mercy», Ibrahim said, « but those who are lost in the maze of error!»

57. «And now», Ibrahim said, «what is the errand on which you Messengers have come?»

58. «We have been sent», the Messengers said, «to a sinful people who grow daily more and more wicked»,

59. «But not the family of Lūt (Lot) all of whom will we save».

60. «Excepting his wife whom we have determined that she be among those who shall be left behind to share their destiny».

61. And when the Messengers presented themselves to Lūt,

62. He said to them: **«**You are strangers who are foreign to me.**»**

63. «But**»**, said the Messengers, «we have brought you the answer to the problem of those who doubted your mission and denied your divine message.**»**

64. **«**And we have brought you the truth and we conduct ourselves in accordance with the divine standard.**»**

65. «You just escort your family**»**, they said, **«**and take them out of this town at the dead hours of the night hanging on their rear and none of you shall look in the direction from which you are going and keep going to where you are commanded.**»**

66. And We informed him of this decree, thus: **«**These wicked people shall be uprooted by morning**».**

67. In the interim, there came the city dwellers displaying their gasp of pleasure and joyous delight at the thought of the presence of young men.

68. **«**These are my guests**»**, said Lūt, «I beg of you not to bring shame or discredit upon me**»**,

69. **«A**nd fear **Allah** and do not disgrace me.**»**

70. «Did we not forbid you», they said «to entertain people in your house and defend your principles!**»**

71. **«**There**»**, said Lūt, «you may wed my daughters if you must exercise your libidinous desire.»

72. **«**To your life, O prophets» he was told, «they -the wicked- are wandering here and there being deceived by their vain illusive sensuous perception which shall melt when the sun beams glow**».**

73. And there it was: a single cry* from heaven's realm stirred up a merciless blast which overtook them by sun- rise.

**** See v.s67&94, C.11 and commentary***.

74. And We turned those cities -Sodom and Gomorrah- upside down and rained them with fire and successional brimstones as hard as baked clay.

75. These are indeed divine signs making a deep impression on the minds or senses of those who ponder.

76. And the evidence still stands as a scene of dismal devastation to the travelers (in the neighbourhood of the dead sea between Syria and Arabia).

77. This is indeed a meaningful sign which is quite impressive to those whose hearts have been touched with the divine hand.

78. Thus much did the woodlanders Madyanites wrong themselves and were wrongful of actions.

79. And in consequence we took just-vengeance on them and both sites stand manifest of the events on a course of travel where people can see.

80. Similarly did the dwellers of the rocky territory -the Thamudites- deny the truth of the divine message conveyed to them by the Messengers and were wrongful of actions.

81. And We presented them with Our signs betokening Omnipotence and

Authority but they took objection against them and a dislike,

82. And they were carving the mountains into homes wherein they made abode and enjoyed safety and security.

83. Nonetheless a single cry* from heaven's realm stirred up a merciless rumbling earthly convulsion which overtook them by day light.

**** see V.73***

84. And so be it, what they gained of skill and enjoyed of safety did not profit them nor help them accomplish a useful purpose.

85. Nor did We create the heavens and the earth and all that lies between them but in accordance with reason and truth and for just ends. And the Final predetermined Hour is inevitably coming, therefore, forgive O Muhammad your opponent's human instability with gracious intent.

86. For, it is **Allah**, indeed who is the Creator of the whole and of all in all and He is the **AL-'Alim** (the Omniscient).

87. And We have given you O Muhammad seven reiterative dual verses of opening in **Allah**'s Name: in praise, in thanks, in action and in prayer, and the meritorious Quran which is eminently entitled to the designation, the great.

88. Do not direct your sight wistfully O Muhammad at the advantages We gave to some of the unbelievers among the various sects nor grieve at heart for their disobedience to **Allah**, and be soft in temper and disposition to those whose hearts are impressed with the image of religious and spiritual virtues and take them under your wing.

89. And say: «I hereby declare to the wide circle of the all that I am delegated by **Allah** to make manifest His warning against denying Him and/or His statutes»

90. Just as We had sent down a warning to those who treated Our Scriptures in the way it suited them dividing them into parts, accepting some and rejecting others.

91. And together with the Pagans they used their underhand scheming to discredit the Quran by fragmenting it into parts, labelling some as sheer poetry, some as legendary and others as divinatory, and fed the pilgrims thoughts with their falsehood.

92. But by **Allah**, your Creator, there shall come the Day when all of them shall have much to answer for.

93. And all their misdeeds shall be laid to their charge.

94. Therefore, you just proclaim **Allah**'s message O Muhammad and publish all that you have been commanded to declare and attach no importance to those who incorporate with Him other deities.

95. We have guarded you from the danger of those who hold the truth in disdain, and maintain your cause against their cunning which they take for a sinister and crooked wisdom.

96. And they incorporate with **Allah** other deities, but soon shall they know the logical conclusion and experience the losses and injuries which are the consequent of their crimes.

97. And We do know how much does their vain discourse depress your spirits

and oppress your thoughts and your feelings!

98. But you just praise **Allah**, your Creator, and extoll His glorious attributes and join yourself to those who prostrate themselves to **Him** in reverence and adoration.

99. And worship **Allah**, your Creator, until the encounter with death which is indeed a matter of certainty.

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Chapter 16

« The Bees »

AL NAHL

« Meccan»

This Surah (Chapter) treats subjects centering on the Unity and the Oneness of Allah and His Omnipotence and Authority: Creation and Resurrection, heavens and earth rainwater and vegetal growth, the night, the day, the sun, the moon and the planets, the seas and the mountains, the paths and the rivers; all being represented as cosmic signs, emblematic of the Almightiness of Allah, the Creator, Who rendered them all subservient to man. Allah also inspired the bees to use the paths He has planned for them to get at the sources of the nectar as produced by the flowers and plants to obtain what is needful for their physiologic and normal function He inhered in them and to use the bee-line back home.

So conditioned, Allah exacts obedience and adoration from the people with appropriate acts and rites and promises those who ponder His cause gardens of bliss and to those who deny Him, or incorporate with Him other deities, the torment laid upon the damned.

Some people think that when an organ takes precedence, in order, in the Quran it means that it is more important than those that follow or that it functions before them. Reference here is made to V.78 and similar Verses in Surahs Nos. 17, 23, 32 and 67. Expressed in this sequence in the Arabic text, it is indeed more eloquent and rhetorical than when expressed in another way. However, when Allah execrates the infidels, He reverses or changes the order and states it in such a manner that is equally eloquent, (Surahs: Nos. 2,6,7,16,17,18, 22).

Very briefly the facts are:

The heart is first indicated on the 18th or 19th day. It starts pumping blood or functioning on the 21st day and attains the adult form in the 20th week.

The Established Facts:

Fact.1. The eyes are first evident (or start to develop) on the 22nd day (normal length of gestation or pregnancy 40 wks or 280 days from the last menstrual period) and the ears on the 22-24th day.

Fact.2. Babies born at the 30th week (7th month) respond to light by a change in the size of the pupils of the eyes (Pupillary light reflex). And if the babe is born at the 35th week (8th month) he exhibits spontaneous orientation to light.

Babes respond to auditory stimulation after the 34th week (8th month) by increased heart rate and body movements.

Babes born at term

Vision

They see an object like a red ball by alerting with facial awakening and brightening of the eyes. They might also turn their eyes and heads if the object is moved slowly. This is because visual acuity does not start before the end of the first month.

Hearing

Babes are usually asleep at this stage most of the time. However, they respond to auditory stimulation (like noise) by eye blinking, startling, body movements and change in rate of respiration and heart rate. After the third month of age, both hearing and vision improve remarkably.

When we consider the heart as the seat of ones inmost thoughts and secret feelings, then we come to «realization» or the action of forming a clear and distinct concept, thinking, understanding, the use of the mind and so on This means that knowledge and experience are needed which in turn engage the three faculties combined or at least two of them; more so the sight.

Conclusion:

Heart first, then vision and hearing go hand is hand that is they develop and function about the same time.

And if one has to choose between losing hearing or sight he would rather lose his hearing not his sight.

Life in the womb: the ear plug remains until 26th week. And the fused eyelids, at about the same time. Therefore, if the baby in the womb hears or sees, so to speak, it is a reflection of what the mother hears and sees, be it pleasurable or inducing fear and mental pain. The effect is transmitted by her hormones in the blood. **** see V.37, C.18***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **Allah**'s decree is inevitably coming to pass and so you Pagans need not reproach the Messenger for divine visitation in a sarcastic and insulting way. How foolish of you to cut off your last hope of forgiveness by wishing scornfully that it, be hastened on; glory be to Him and extolled are His glorious attributes; He is infinitely far beyond those whom they incorporate with Him.

2. He sends down the angels with divinely inspired messages on whom He chooses of His worshippers as He will, enjoining them to inform people of the danger of polytheism and relate to them, thus: «There in no Ilah but I, and so entertain the

profound reverence dutiful to Me».

3. He has created the heavens and the earth in accordance with reason and truth and for just ends. He is infinitely far beyond those they incorporate with Him.

4. He created the Adamite from a constituent part of fluid that is emitted*, yet he -the Adamite- is more ready to argue than to obey. He brings forward reasons against **Allah** with a strong, capacious and argumentative mind.

5. And the cattle He created for you to advantage yourselves of their wool for warmth and you make use of them for other purposes, and they are reared to serve as food for alimentation.

6. And they afford you keen pleasure to the sense of sight when you drive them home and when you lead them to pasture.

7. And they carry your burdens to a land you could not have reached but with hardship and severe toil. **Allah**, your Creator, is indeed **Raūfūn** (Compassionate) and **Rahimūn** (Merciful).

8. And horses, mules and asses did He create for you to ride and to use as an adornment, and He creates what is yet unknown to you

9. It is **Allah** Who indicates to you the path to tread, the path of truth guiding into all truth with some deviating from righteousness. And had He willed, He would have guided you all to the one path leading directly to Him.

10. He is It Who sends down the rain-water from the floor of the vault of heaven suitable to drink and instrumental in springing up vegetation for your cattle to feed.

11. And therewith He causes vegetal growth of corn, olives, palm-trees and grapes and of all kinds of fruits. Indeed, all this is emblematic of Almightiness; food for thought taken by those who are disposed to think.

12. And He reduced for you the night and the day, the sun and the moon to a state of subservience, and He ordered the stars and the planets in subservience to your advantage and your end: signs emblematic of Omnipotence and Authority making a deep impression on the minds of those of sound intellect.

13. Next comes all that He distributed to your necessity and advantage of objects of various glorious colours within and without the surface of the earth displaying collective beauty. This is indeed a great sign, breath-taking and highly impressive to those who keep **Allah** in mind and lift to Him their inward sight.

14. It is He Who made the sea subservient to you to use as a source of aliment and ornaments. You eat of its fresh and tender meat -fish- and wear of its coral and pearls. And you see the ships cleaving its surface and ploughing its billowy waves. They help you accomplish your objects sought after of His bounty to the end that your bosoms may hopefully surge up and answer thanks.

15. And the earth He furnished with firm stays (mountains) placed in a certain setting, fixed as with an anchor to stabilize* it lest it should sway you from side to side or in all directions. And He furnished it with rivers and road-ways to use as a guide in your travels from one place to another,

Commentary:

Of the many astonishing things about mountains. We read in life nature library books Perhaps the most astonishing is that they exist at all. Why should they? They were not there

when the earth was young and may not be there when it is old.

A few pages further, we read "Mountains have had a profound effect on the earth and on the history of all life. To begin with they provide the raw material for the soil. they have affected the course of life in other ways, they have a powerful influence on weather since they break up the orderly flow of winds around the earth creating local eddies which in turn affect temperature and rain fall….in the vicinity and thousands of miles away"

On the other hand we read in the Quran the statement relative to stabilization V.15, C.16, V.31, C.21, V.10, C.31 and V.7, C.78

16. And other visible signs together with signs in the heavens -the stars-serving as guide-posts to guide people on land and at sea.

17. Therefore, would He Who creates and brings things into existence out of nothingness be likened to him who simply can never create an entity of any kind! can you people not consider this matter and ponder My cause!

18. And if you were to compute the divine favours you wear, you shall find them out of all count; **Allah** is indeed **Ghafurūn** (Forgiving) and **Rahimūn**.

19. And **Allah** is **'Alimūn** (Omniscient) of all that you converse secretly or whisper below your breath and of all that you suggest secretly to the mind, and He is well acquainted with all that the bosoms store of thoughts and feelings and with all that they forge, and He knows what you utter loudly and all that is being said.

20. And those whom they invoke besides Him are incapable of creating an entity of any kind. On the contrary, they themselves have been created.

21. Inanimate dumb idols and lifeless objects insensible to feeling and knowing, unaffected by anything specified. They do not perceive resurrection nor when shall their devotees be resurrected.

22. In point of fact, things all around point clearly to you people that your Ilah is absolutely One Eternal Ilah. Those who deny Him simply close their hearts' ears and their minds' eyes and exercise inordinate self esteem and pride got the better of their prudence.

23. **Allah** is indeed fully cognizant of all that they converse secretly or whisper under their breath and of what they suggest secretly to the mind, and of all that they openly declare and of all that is being said. He detests the arrogant exercising inordinate self-esteem.

24 And when they are asked if they knew what **Allah** has revealed, or if they were referred to some illustration from the Quran, they dismiss it contemptuously with the remark: «Fables of old».

25. Such is the disposition of those who shall bear their burdensome lot at Judgment and the burden of their wrongs in full, in addition to the wrongs of those unlearned whom they misled. Evil indeed is the fate of those who are burdened with wrongs and evil indeed are the wrongs they bear.

26. Potent was the cunning of their predecessors that it justified **Allah**'s retributive punishment. He struck them at the roots of their foundation and their roofs collapsed over their heads and they were unexpectedly reduced to a useless form.

27. And at Judgement they shall be put to shame and be asked about the whereabouts of those whom they once presumed divine and contended in their favour with opposing arguments against **Allah**'s Omnipotence and Authority There and then shall

the learned say: «This is the Day when disgrace and torment are laid upon those who presumed upon Providence**».**

28. It is these who persist in doing wrong and continue firmly in the state of disbelief in **Allah** until the encounter with the angels of death who disembody their souls. There and then they express their willingness to submit to **Allah** and learn at last acceptance of their lot and claim they never did wrong. But the angels say to them: **«**But you did, and **Allah** is indeed **'Alimūn** of all you did».

29. **«**And now**»**, they add, **«**make entry through the gates of Hell wherein you will have passed through nature to eternal suffering. Evil indeed is the abode of the arrogant whose pride got the better of their prudence**».**

30. So would those who entertained the profound reverence dutiful to **Allah** be asked if they knew what **Allah**, their Creator, has revealed! **«**All that is truthful and virtuous**»**, they say, **«**and all that was imparted to us of knowledge, wisdom and spiritual light**»**. These and such persons whose deeds were imprinted with wisdom and piety in life below shall reap the fruits of their piety. **Allah** bestows on them His prevenient and efficacious grace here and His efficacious grace is far better for them Hereafter, and how excellent and supreme is the heavenly abode of the God-fearing!

31. It is the Gardens of Eden wherein they enter into the joy of **Allah**, their Creator, and experience the pleasure afforded by the rivers running directly beneath. Therein they will have whatever object of desire from which pleasure or satisfaction is expected and any wish they express in words or in thought will be instantly fulfilled, for thus does **Allah** reward those who entertain the profound reverence dutiful to Him.

32. It is these whose hearts reflect the image of religious and spiritual virtues at the moment they encounter the angels of death who disembody their souls. They -the angels- greet them with the expressions of good will: **«**Peace be upon you. Make entry into Paradise which is the reward commensurate with your deeds.»

33. Do they -the infidels- purpose to wait until some fitting event presents itself and they distinctly perceive the angels or experience the execution of **Allah**'s decree of retributive punishment! Thus much did their predecessors behave and it was not **Allah** Who did them injustice but it was they who wronged themselves.

34. By consequence, did the evil line of conduct to which they committed themselves and the evil deeds they conferred on themselves spring back and recoil on them, and they were beset on all sides by the same material and immaterial things they had turned in to ridicule.

35. And to excuse their infidelity which it is not possible to justify, the idolaters insolently say: **«**Had **Allah** willed, neither we nor our fathers would have worshipped besides Him other gods, nor would we have enforced taboos other than those decreed by Him**»** Thus much acted their predecessors. But is the Messenger really responsible for any act or a duty other than relating the divine message and the elucidation of its text!

36. And to every nation did We send a Messenger to say to them: « Worship **Allah** alone and adore Him with appropriate acts and rites and avoid at any cost worshipping anything else irrespective of his or its attribute, be it a human or an idol**.»** And so, among them -the people- there were those whom **Allah** had guided to His path of righteousness and others who thrived on disobedience and verified **Allah**'s justifiable ordination to their loss in the maze of error.

37. In fact, if you O Muhammad are anxious for their guidance to **Allah**'s path of righteousness, you had better realize that **He** does not guide those who thrive on disobedience and come within the measure of **His** wrath, nor shall they find those who afford them help.

38. And they -the Pagans- make a solemn declaration with an appeal to **Allah** -if there be any- or to one of their false gods, -and they are many- that **Allah** shall never resurrect anyone once he is dead. But indeed He shall. This is a divine promise and the promise of **Allah** is truth personified but most people do not realize this fact.

39. It is an act of mercy to both the guilty and the innocent- that **Allah** resurrects the dead and restores them to life to illucidate to them the strained points upon which the whole unreasoning turned and the points which were once in the heat of. dispute so that the infidels who denied Him and/or His statutes realize how unjust they were to themselves and to others to justify their falsehood and assert it as true.

40. Indeed, all it takes when We will to bring anything into existence is simply to say to it: «Be» and it is.

41. And those who fled their homes and homeland by reason of persecution and emigrated to where they could best serve **Allah's** cause shall be the recipients of His mercy and blessings. We will confer on them Our prevenient and efficacious grace here; the efficacious grace promised Hereafter is indeed far greater if only they knew.

42. These are the votaries who possessed their souls in patience purposed to fulfill their obligation to **Allah** and satisfy their conscience and their hearts, and in **Him** they put their trust.

43. And never did **Allah** send Messengers before you O Muhammad but were men and not angels to whom We inspired Our message. Therefore, you -infidels- may ask those who are well versed in the antecedent Scriptures -Jews and Christians- if indeed you do not know;

44. We inspired to them clear and plain revelations and signs as well as AL-Zabūr (the Psalm) which guide out of darkness and superstitions elf later times and out of want of spiritual and intellectual light into illumination and enlightenment. And We inspired to you O Muhammad the Quran to explain to the people all that has been revealed to them of decrees, ordinances and the fundamental principles of **Allah**'s system of faith and worship so that they may hopefully ponder.

45. And now, do the infidels take their cunning for a sinister and crooked wisdom fraught with mischief and feel secure against **Allah**'s wrath which may speak thunder. It may cause the earth to sink under their feet and assert them as her own, or that they unexpectedly be seized with a calamity from whence they never expected or perceived!

46. Or are they certain in their minds that they shall not be seized with punishment in the midst of their activities, doings or movements and they be able to escape!

47. Or that He shall not punish them by inspiring to them constant sense of danger and cause their gradual fall from power, in His own manner, until it is vanished, -re-conquest of Macca, and many other recent events-, to give them a chance, that at some point they may wake up to their senses. **Allah** is indeed **Ghafurūn** and **Rahimūn**.

48. Did they -the infidels- not see into **Allah**'s cosmic sign of the shadow, and how

everything that He has created casts its shadow -or image- upon a surface by intercepting the direct rays of the great luminary and other luminaries, and how do objects turn their shadows right and left according to the relative position of the source of light, and how such shadows are governed by cosmic laws in comely prostration to **Allah** incensed by humiliation!

49. And to **Allah** do all created beings in the heavens and all living creatures on earth prostrate themselves in reverence and adoration and so do the angels who do not display inordinate self-esteem;

50. They entertain the profound reverence dutiful to Him and keep in awe of Him, their Creator, Who is far above them and beyond all, and they discharge their duties in obedience to His command.

51. And **Allah** has emphasized His Oneness and Uniqueness. He repeatedly said: «Do not Worship two gods, He is One and only, and therefore, fear Me and keep in awe of Me alone.»

52. To Him belong all that is in the heavens and all that is on earth, and religion is a duty and an obligation incumbent on all. Therefore, will you all hold in awe of an Ilah other than **Allah**, the Creator!

53. Do you -people- not realize that all grace abounding in you is the grace of **Allah**, and when you are befallen with a misfortune or wedded to a calamity it is to Him that you instinctively cry, pray and beseech for help!

54. Yet when He delivers you from what was burdensome and exhaustive to the mind, some of you incorporate with Him other deities,

55. A way of showing ingratitude and the indisposition to acknowledge the benefits received. But you just keep serving the Devil and lust after your sinful system of faith and worship and before long you shall come to know the consequence of denying the truth.

56. They dedicate to their idols, designating them ignorantly as gods, a part of what We apportioned to them of Our bounty -cattle, crops,-, when neither themselves nor their belongings or possessions are really their own, but **Allah**'s own. By **Allah**, you -infidels- shall have much to answer for and be heavily punished for your intentional assertion of what is false.

57. And in their corrupted minds, they presume upon **Allah**; they regard the angels as females (the gender they detest) and ascribe them to Him as His daughters; exalted be He. Yet they ascribe to themselves the males, the gender they approve and favourably accept.

58. The moment any of them hears the news of the birth of his own female child, his countenance at once speaks a different language, His eyes shrivel into darkness in his head and he falls into the darkness of dismay.

59. He hides from people or keeps out of sight to conceal the news, which allegedly defames him and blackens his repute. He does not know whether to keep his child alive and be both defamed and despised or bury her in the dust and consign her and the news to oblivion. Evil indeed is the resolution uniting their evil thoughts.

60. If these infidels who deny the Hereafter were to be likened in a parable to anything material or immaterial to represent their attributes, their image shall always stand similitude exact of evil, whereas if we were to represent **Allah** in a parable we

find Him above all comparison and like unto Him there is none. And if His attributes were represented in a parable they shall be summed up in the word «Perfection» personified. and He is **AL-Aziz** (the Almighty) and **AL-Hakim** (the Wise).

61. And if **Allah** were to punish the people for their wrong or evil doings the minute they commit themselves to such a line of conduct, He would not allow one single living creature domiciled on earth to remain thereon, but He respites them to a predetermined point of time (that they may hopefully repent). And when their time is fulfilled never shall they be able to delay it or anticipate it for one hour or infinitely less.

62. And they ascribe to **Allah** the female gender which they themselves detest and they give a speaking tongue to falsehood at the grossness of which; common sense revolts. They presume upon **Allah** that all that is good and pleasing shall fall to their lot. It is no wonder that Hell shall be the sea of misery into which their sail be rushed.

63. Rest assured O Muhammad by **Allah**, your Creator, We sent Messengers before you to nations who preceded in order of time. 'They presented them with the spirit of truth guiding into all truth. But AL-Shaytan (Satan) allured them to brighter worlds as a logical result or sequence to their doings and he led the way then and he leads it now amid the encircling gloom wherein he leads them by the nose, but they shall suffer painfully for it.

64. And We send down the Book -the Quran- to you O Muhammad only to serve **Allah**'s purpose and be of service in effecting **Allah**'s object of illucidating to the various sects and to the people at large the strained points upon which the whole unreasoning turns and the points in the heat of dispute. 1t is the spirit of truth that guides into all truth as well as a mercy to those whose hearts are imprinted with the image of religious and spiritual virtues.

65. And it is **Allah** Who sends down rain-water from the floor of the vault of heaven wherewith He revives the earth after it has suffered death. This is indeed emblematic of Almightiness; food for thought that is taken by those who are disposed to listen.

66. And you certainly have a sermon in cattle, serving as an incitement and exhortation to you people. We supply you with a drink from their bellies, a drink produced -under specific circumstances- in the breasts by conjoint action between chyle -the product of chyme or digested food in the intestines- and blood -which carries to the breasts all necessary aliment and elements- and there flows wholesome Milk, pure white and palatable to those who drink it.

67. And out of the date-palm and the vine you extract sweet Juices, and other wholesome beverages; another sign, among the marvels of **Allah**, esteemed highly by those who reflect.

68. And **Allah** has inspired the bees with the instinct of building their homes or hives in the mountains, on the trees and in the trellis (constructed for the climbing trees amid their habitations),

69. And to collect their food from the nectar produced by the blossoms of the various kinds of fruits and to tread the paths to which **Allah**, their Creator, has guided them -by way of a natural and innate antenna-. There issues from their bellies a nutritious juicy drink of varying hues affording remedy to people. Indeed, this is an outward and visible sign of an inward and spiritual grace appreciated by people who ponder.

70. And **Allah** is He Who brought you people into being and caused you to exist.

Then He disembodies your souls and deprives you of animate existence, and among you is he who is carried through the stealing steps of age to advanced life that he loses the wits once about him and he loses remembrance of the knowledge he formerly mastered and he becomes the abject heir of an illustrious name.

71. And it is **Allah** Who privileged some of you with more livelihood than others and made His grace abound more in some than in others. And those who are privileged will not go shares with what has fallen to their lot with those whom they have on hand -captives, slaves,- so that they be as the master, so the man. How then do they make **Allah** go shares with His servants! Is this not simply a denial of His grace which abounds in them!

72. And it is **Allah** Who provided you with wives and mated you to your kind and from them did He bless you with sons and grandsons, and provisioned you with the wholesome sustenance of victuals, eatables and drinkables. Is it then that they -the infidels- assert or vindicate falsehood and will not esteem **Allah**'s efficacious grace abounding in them!

73. Yet they worship besides **Allah** objects with no power to provision them from the heavens or from the earth with one part or infinitely less of their sustenance or the necessities of life nor can they possibly do that.

74. And you infidels must realize that **Allah** is beyond all comparison and like unto Him there is none. Therefore, do not set to Him examples nor express to Him comparisons and parables nor draw similes between Him and created beings, animate or inanimate, for He Knows and you do not.

75. **Allah** cites an instance of two men in illustration of a general truth. One is a slave, the property of his master, who is divested of freedom and personal rights, the other is the master in whom Our grace abounds; he is free to spend in divine service and/or in other services secretly and publicly. Can they produce or achieve something equal or possess a like degree in any aspect of life! Never. Therefore, how can **Allah** the Creator of all be equaled with any being! Praise be to Him and extolled are His glorious attributes, but most of them do not realize this fact.

76. Again **Allah** cites an instance of two other men in illustration of a general truth: one of them is mute, unable to accomplish anything, totally dependent on his master for his livelihood. Wherever he sends him to perform a work he utterly fails to accomplish the desired end. Does he compare width his master who is whole just and keeps on the path of righteousness!

Therefore, how could the deaf and dumb inanimate idols compare with Allah AL-Aziz (the Almighty) and AL-Qadir (the Omnipotent)!

77. And it is **Allah** alone Who is Omniscient of all the hidden, the unknown and the mysteries in the heavens and the earth which are beyond human knowledge or comprehension. The bringing about of the Eventful Event of the predetermined Hour takes no more time than that taken in the twinkle of an eye or even less; **Allah** is **Qadirūn** indeed over all things

78. And it is **Allah** Who brought you of your mothers' wombs to the external world unconscious of your surroundings, devoid of intellectual acquaintance or with perception of your environment and empty of all knowledge, and He provided you with the faculties of hearing and vision faculties divine, and He implanted in you the seat of feeling, understanding and thought –intellect- that you may hopefully be

thankful. ***see introduction***

79. Do they -the infidels- not apply their sight and direct their intellectual eye to the birds moving through mid air at the floor of the vault of heaven! No one keeps them equipoise but Him Who designed their construction and made it fit to the object in view. Is this not indeed emblematic of Almightiness and Omnipotence to which bow those whose hearts have been touched with the divine hand!

80. And it is **Allah** Who made of your homes a place inspiring calm and peace of mind, and of the skins of animals or hides He provided you with portable dwellings -tents- easy to carry in your travels from place to place and to pitch them where you choose to rest. And from their wool, their fur and their hair did He furnish you with movable articles, goods and chattels to enjoy up to a predetermined point of time.

81. And it is **Allah** Who made the trees and other objects He created cast shadows* when they intercept light to protect you from the scorching heat of the sun and He hollowed out for you caves in the hills and the mountains to shelter you and He equipped you with garments to protect you from the heat and other garments -armours- to shield you from the weapons when you contend in warfare. Thus does **Allah** mean to make all grace abound in you that you may hopefully conform to Islam.

**** see V.45, C.25 and commentary***

82. Should they yet O Muhammad turn a deaf ear, you incur no blame, for you are responsible only for relating the divine message and the illucidation of its text.

83. These infidels are fully aware of **Allah**'s grace abounding in them, but their wrongful actions and their unpious and unwise deeds bespeak clearly of the denial of **Allah**'s merited or unmerited favours. And those of them who do not acknowledge **Allah**'s goodwill constitute the majority.

84. The day shall come when We summon a witness from every nation -the Messenger sent to them- to testify of his peoples' response. There and then never shall those who denied **Allah** be permitted to plea in justification of their deeds of inequity. And if they invoke His forgiveness, never will heaven respond favourably to their invocation.

85. And on the Day the wrongful of actions are confronted with the torment laid on the damned, never shall it be mitigated nor be put in respite.

86. And when those who incorporated with **Allah** other deities see their predominant partners, they shall say: «These, O **Allah**, are our partners whom we invoked besides You». But the predominant partners shall cast back the charge and say to them: «You are indeed liars».

87. There and then shall they -the infidels- resign themselves to the will of **Allah** and be forsaken and renounced by those whom they presumed to share with **Allah** His divine nature.

88. Those who denied **Allah** and stood in the way to prevent His spirit of truth from guiding people into all truth shall have much to answer for. We will double their punishment. They shall be requited for the denial of **Allah** and for obstructing divine truth and creating discord.

89. The day shall come when We summon a witness from every nation, the

Messenger who evolved from their midst and conveyed Our message, to testify of his peoples' response and We summon you O Muhammad to testify of your peoples' response. The Book -the Quran- which We sent down to you is the fountain-head of divine knowledge and the chief source of divine information. It illucidates every aspect of every thought and it is a guide into all truth and a mercy extended to the people and a joyful tidings to those who conformed to Islam.

90. **Allah** enjoins justice and deeds of wisdom and piety, and benevolence to those of your kindred who are in need. And He forbids all that is wrongful and obscene, all that is offensive and excites disgust and unwarranted severe course of action. He exhorts you and urges you to what is good and laudable, that you may hopefully heed.

91. And fulfill the solemn promise if you make one and keep the vow and do not break the. oaths after being ratified and after you have made solemn appeal to **Allah** in witness thereof; **Allah** knows all that you do.

92. Do not be like the unstable workwoman who unravels and breaks the strands of her woven fabric after she has manufactured it in a loom by crossing the warp and the weft and interlaced them very strongly. What a tangled web you weave when first you practice to deceive. You use your oaths among yourselves with the guilt of deception residing in the intention; you break and dishonour your vows with the weak when you find them more advantageous with the strong. This is unexcusable nor is it in conformity with Islamic principles. **Allah** tests your prudence and in Day of Judgment shall He clear up matters with which you were at variance

93. Had **Allah** willed He would have made all of you one conjoint body united in feeling and thought, but He deafens the heart's ears of whom He pleases and opens the mind's eyes of whom He will.

94. And do not carelessly use your oaths among yourselves to practise deception lest one's foot should slide and lose its hold after it has been holding in a stable position and you suffer the evil consequence for precluding **Allah**'s spirit of truth from guiding into all truth and you suffer the torment laid upon the damned.

95. Nor dishonour My covenant or exchange it for the vanity of the fleeting and ephemeral world. What **Allah** has in store for those who honour their vows is indeed in superlatives if only you knew.

96. What you people may have of advantages shall come to an end or cease to exist whereas what **Allah** has is eternal and everlasting, and We will richly reward those who possessed their souls in patience which was purposed to fulfill their obligation to **Allah** and satisfy their conscience and their hearts. Their reward shall be assessed at the gauge of the best of their deeds.

97. Anyone whose deeds are imprinted with wisdom and piety, be it male or female, and whose heart with the image of religious and spiritual virtues shall be made to enjoy a good and happy life that is worth living and We will reward them Hereafter at the gauge of the best of their worldly deeds.

98. And when you recite the Quran begin with the opening formula of seeking **Allah**'s help against satanic secret suggestions to the mind, thus: «To You O **Allah** do I commit myself counter to AL-Shaytan the accursed ».

99. He has no influence on those whose hearts have been touched with the divine hand and in **Allah** they trust.

100. But he exerts influence upon those who take him as a tutelary guardian and incorporate with **Allah** other deities.

101. If We happen to exchange a revelation which has already served its purpose for another revelation appropriate for the new circumstance, and **Allah** knows exactly what to reveal and when, they -the infidels- accuse your O Muhammad of forgery. Indeed, most of them do not know the facts nor do they reflect.

102. Say to them: «This and that and all divine revelations are being conveyed by the Holy Spirit from **Allah**, my Creator, to strengthen -in opinion, action and purpose- those whose hearts have been touched with the divine hand and they are joyful tidings to those who have conformed to Islam.

103. And We do know what they say, thus: «He -Muhammad- is being taught by a man who dictates to him the words he expresses to the people». But the man they refer to is foreign while the Quran is being revealed in plain Arabic literary form.

104. Indeed, those who deny **Allah**'s revelations shall not be blessed with **Allah**'s guidance to His path of righteousness and must expect the torment which shall be laid upon the damned.

105. Those who intentionally assert falsehood are but those who deny **Allah**'s revelations and it is they who lie in their teeth.

106. He who renounces his faith in **Allah** after he has conformed his will earlier to His will shall suffer for it unless he has been forced to do so by persecution and assault but deep down he preserves a heart happily maintaining the image of religious and spiritual virtues. But he who cunningly and deceptively incites someone to reject the idea of Faith and allures him or her to brighter worlds shall have come within the measure of **Allah**'s wrath and these are they who shall pass through nature to eternal suffering.

107. This is on account of their love for life here afore that Hereafter, besides the fact that **Allah** does not guide those who deny Him to His path of righteousness.

108. These are they whose hearts has **Allah** imprinted with dullness of Comprehension and whose faculties of hearing and sight with lack of perception and these are the heedless.

109. It is no wonder that Hereafter shall they be the captive victors who have lost in gain.

110. Nevertheless, **Allah**, your Creator, accepts true repentance and the atonement made by the people. Therefore, those who emigrated to where they could best serve **Allah**, after they had suffered persecution and were forced to turn renegade, and strove in **Allah**'s cause. and endured the hardships with patience and perseverance shall find **Allah** indeed **Ghafurūn** and **Rahimūn**

111. The Day shall come when each soul pleads on behalf of itself and is requited with what is commensurate with its deeds and never shall they be wronged.

112. **Allah** represents the fate of those who rebelled against His law by means of a parable of the town in which His grace abounded in security and peace of mind and in rich supplies of provisions from every direction. But instead of content living ever in thankful hearts, its heart beat rebellious to its own resolves and was rendered ungrateful to **Allah** and disobedient to His laws. By consequence He incensed it by humiliation and vested it with hunger and fear devolving upon it in requital of what its

peoples' souls had impelled them to do.

113. A Messenger who evolved in their midst was sent to them with the spirit of truth guiding into all truth, but they denied Our message and accused him of falsehood. In consequence, they came within the measure of Our wrath and were made to suffer for their perpetual iniquities.

114. These were people who refused to acknowledge the true source of the bounty. Therefore, eat O you Muslims of what We provisioned you; it is all replete with choice of all delight and enjoy all that is pure lawful, wholesome and not forbidden, and be thankful to **Allah** for His grace

115. He only forbids you to eat the flesh of a dead beast and blood, the flesh of swine and the flesh of a beast slaughtered under the invocation of a- name other than that of **Allah**. But under compelling circumstances and not through willful disobedience and transgression shall **Allah** admit of relaxation that no sin is incurred; **Allah** is indeed **Ghafurūn** and **Rahimūn**

Commentary:

The flesh of swing (Hog):

Some researchers found worms sometimes at the rate of one thousand in one Gram of infected human muscles of 222 cases subjected to post mortem. Chandler, a.c. and read, C.P., 1965, «Introduction to Parasitology» 10th Ed., John Wiley; NewYork estimated infection to rage between 5 and 27% in the different American continents, although Smyth,J.D.,1976 «Introduction to animal Parasitology», 2nd Ed, Hodder and Stoughton London found out That the rate had dropped to 4% which rate is still too much. in U.S.A., garbage is being subjected to very hot steam for one half hour before they feed hogs on it. However, 5% of hogs slaughtered in Boston and 18.5% in Michigan were still found to harbour the wild virus that resides in the garbage And if we compare the Tenia. Saginata of Beef to the Tenia Solium of hogs, they both can be got rid of by medication. But the danger lies in the disease peculiar to hog and not to Beef known as Grysticercosis which may be fatal.

116. Do not give a speaking tongue to falsehood at the grossness of which common sense revolts. You create taboos for yourselves out of superstition and designate this as lawful and that as forbidden, wherefore you assert what is false and ascribe it to **Allah**. Those who relate falsehood to **Allah** or wittingly endeavour by falsification of words to make things seem divine which are not, shall never be graced with prosperity from heaven, nor with success.

117. They derive pleasure and satisfaction from their falsehood but the pleasure it affords them is of short duration, then comes the encounter with the torment laid upon the damned.

118. As to the Jews, We forbade them -for their iniquities- the things We have already mentioned to you O Muhammad earlier* We never wronged them but it was they who always wronged themselves.

**** see V.146, C.6***

119. Nevertheless, **Allah**, your Creator, always extends mercy and forgiveness to those who wrong themselves in ignorance and repent thereafter imprinting their deed with wisdom and piety; **Allah**, your Creator, is indeed **Ghafurūn** and **Rahimūn**

120. Ibrahim (Abraham) was indeed a perfect example of excellence, submissive to

the will of **Allah** and an Orthodox Muslim. He never incorporated with **Allah** other deities.

121. He was always thankful for the grace of **Allah** abounding in him; **Allah** chose him and guided him to His path of righteousness.

122. And We bestowed upon him Our prevenient and efficacious grace here and he shall be a crown to the virtuous Hereafter.

123. And We inspired to you O Muhammad what We ordained: that you follow the system of faith and worship followed by Ibrahim, the orthodox Muslim who never incorporated with **Allah** other deities.

The Sabbath was instituted long after Ibrahim -with the law of Mūssa- fourth commandment.

124. The Sabbath was imposed on those who were hard hearted and always disputed with their prophet and argued against its validity and its timing -the Jews- Saturday and the Christians -Sunday- and many among them defiantly and shamefully broke it. And they shall always contend with opposing arguments until **Allah** settles their dispute in Day of Judgement.

125. Invite people O Muhammad graciously to the path of **Allah**, the path of righteousness, with wise, graceful and appropriate inducements meeting them on their own ground and propitiating them, each in his own capacity, to open their hearts' ears and their minds' eyes. Reason with them in a logical, peaceable and gracious manner; **Allah**, your Creator, knows best those who have wandered from His path of righteousness and He knows best those who steer a straight course and Providence their guide.

126. And if you should inflict punishment, exact a retribution or make reprisals for injury, harm or wrong, then you may avenge your right with a similar injury and to the same extent. But if you bear the wrong and bear with the wrongful -as an obligation to **Allah** and not a reflection of human weakness- you shall possess your souls, derive great benefits and advantage yourselves of **Allah**'s expectative grace.

127. And have patience O Muhammad, show forbearance under their provocation and bear with them their faults and limitations. For in patience, you apply yourself unto **Allah** Who consoles your soul and your heart unto wisdom which alleviates your mental distress. And do not be grieved at heart for their denial of the divine message and for their hearts which dare rise defiant against **Allah**. Nor should you be sorely distressed on account of their cunning which they take for a sinister and crooked wisdom.

128. Rest assured that **Allah** upholds those who entertain the profound reverence dutiful to Him, who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence.

Chapter 17

« The Night Journey » Through the Spiritual World

AL ISRAA

« Meccan»

This Surah presents the unique occasion picturing the greatest scene in man's life, namely, the night journey of the Prophet Muhammad through the spiritual world. Whether this journey was a bodily journey or that of a body that was first transformed into fineness or that it was a journey of the Prophet's soul, the fact still remains that Allah is Omnipotent enough to decree what He will. The Surah mentions the two occasions in which the Children of Israel caused mischief and were punished for it. In this Surah, Allah stresses again His Uniqueness and Oneness and warns of the punishment which shall be a logical sequence to disbelief. The high commendation which the parents deserve especially when in old age is elegantly described, paying what is due to the kin as well as to others is emphasized and extravagance is detested. Certain edicts are authoritatively proclaimed relative to: infanticide due to want, fornication, killing, devouring the orphan's property, inequity in measure and balance, the pursuit of what is vain, boasting and other edicts. Adam and lblis AL-Shaytan (Satan)-to be- were alluded to in respect of other aspects of the one thought. Recital of the Quran at dawn is highly esteemed, the Spirit is an order in the realm of Allah, The Jinn and mankind together shall not produce the likeness of the Quran. Other informatory facts and instructive knowledge are presented. The Surah ends by an eloquent invocatory prayer.

The nine divine signs given to Mūssa (Moses) were: The staff, the whitened hand, the flood, locusts, frogs, lice, blood, drought and drop in agricultural yield.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. Glory be to **Allah** and extolled are His glorious attributes attendant upon His manifestation of conducting His servant by night from the Sacrosanct Mosques -Macca- to the Farthest Mosque,- Jerusalem whose precincts We had blessed. A journey that was planned without the factor of time or that of space to show him our spiritual world and some of Our signs evincing both Our Almightiness and Omnipresence. **Allah** is indeed **AL-Sami'** (Omnipresent) with unlimited audition and **AL-Bassir** (He clearly sees all things).

2. It was within these precincts which constituted the heart of the Sacred environs that Bani Isra'il (the Children of Israel) were directed to make their abode and We sent to them Mūssa to whom We gave the Book,-AL-Tawrah (Torah)- which was a guide into all truth, and We enjoined them thus: «Take no tutelary guardian», We said, «other than Me».

3. They were the progeny of those whom We carried in the Ark with Nūh (Noah) who was a thankful worshipper in whose heart reigned piety and gratitude.

Based on Our prescience, a divine attribute,

4. We foretold Bani Israel in the Book, thus: «You shall occasion two events of self-induced misfortunes; twice shall your arrogance stir you up to exaltation and be your greatest incitement of evil to the end that you shall go to the mischief and create discord».

5. When in due time the first occasion came to pass We humbled your arrogance by wedding you to a calamity. We sent against you servants of Ours invested with merciless power and martial daring who penetrated deep in the land and made their way right through your homes, and there the mission was accomplished and the

promise fulfilled*.

**** At the hands of the Babloniens –Destruction and captivity of men and women-Nebuchadnezzar***

6. When the conquerors abounded in self - conceit and you humbled yourselves to **Allah** We gave you mastery over them and We made you abound more in numerosity

7. There, you can see that if you imprint your deeds with wisdom and piety and conduct yourselves with prudence, you advantage yourselves of good behavior. But if you should bode ill, misbehave or commit yourselves to an evil line of conduct you will have harmed your own souls. Then, when in due time the second occasion* came to pass you were overpowered and vanquished that your countenances spoke a different language. Your eyes shriveled into darkness in your heads and you fell into the darkness of dismay and they -the enemies- broke into you Temple as they did once before and reduced to ruins all that they acquired.

**** At the hands of the Romans under Titus, 70Ad –Total Destruction***

8. May **Allah**, your Creator have mercy on you; but should you resume your iniquities, We will in turn resume Our retributive punishment. We have made Hell for the infidels the dungeon's grim confines.

9. This Quran does indeed guide to the best way of moral rightness which has had everlasting residence in the character of the Godhead and to the uprightness of decision. It announces joyful tidings to those who acknowledge **Allah** with hearts impressed with the image of religious and spiritual virtues and with deeds of wisdom and piety; they shall be recipients of a great reward.

10. As it announces an ominous destiny to those who deny the Day of Judgement that they must expect the torment laid upon the damned.

11. Man moves quickly and sometimes unjustly (as in response to slander) to invoke evil upon people as he moves quickly to invoke a blessing upon them, for man has a natural propensity in him to be unduly hasty of spirit.

12. We made the night and the day two outward and visible signs of an inward and spiritual grace. We effaced the light from the entity of the night and put it out in obscure darkness to hide things from view. We made the day a visible entity for objects to be perceptible by the sense of sight in order to betake yourselves to Providence, for His bounty, and in order to know the number of the years. Also to reckon the time occupied by the sun in its apparent passage through the signs of the Zodiac and the period of the earth's revolution round the sun forming a natural unit of time and you be able to compute time and determine it by calculation. And everything did We expound and make plain and abounding in detail.

13. We encircled the neck of every human being with a bird of omen, (as it were) auguring well or ill, and in Day of Judgement will We present each with a book bearing his precise record laid open to view.

14. There and then shall each be told, thus: «Read your own book and enough is your secret self be today your judge**».**

15. Indeed, he who is steered by the spirit of truth into all truth and Providence his guide benefits his own soul, and he who errs and strays from the path of truth and

righteousness will prejudice his own soul. No soul bearing wrongs or not, will in any way bear the wrong of another, nor would We inflict a penalty on a people until We had sent to them a Messenger serving as a spectacle and a warning and they counselled deaf.

16. And when We justly decide to do away with a town by reason of obliquity, We incite those of its people who live in luxury to indulge in the style of shameless luxury, and there comes to be what was predicted beforehand that they were born to be losers and We reduce it to a useless form.

17. How many generations have We uprooted since the period in the life of Nūh, and enough is **Allah**, your Creator, to hold prescience and be an eyewitness of the iniquities of His servants.

18. He who wishes to go by the world and its fleeting, evanescent and ephemeral enjoyment and glory will find **Allah** moving quickly to respond to whom He will and apportion to him what He will, but in the end We will make Hell his abode where he sits brooding on its vast abyss, censured, despised and rejected.

19. But he who chooses the Hereafter and has purposed that it be the heart of his purpose and directs his efforts to fulfilling the requirements incidental to this end with a heart impressed with the image of religious and spiritual virtues shall, he and such persons find that heir endeavor is esteemed and highly appreciated.

20. Those and these are given what is apportioned to them. We bestow on both of them of our bounty and never was the bounty of **Allah**, your Creator, confinable to any limits.

21. See how We distinguish some in status, rank or fortune above others! And by the same token have We made the Hereafter excel here below and be the world of choice.

22. Do not set up with **Allah** another god nor incorporate with Him other deities lest you should be censured and left abandoned and forsaken.

23. **Allah**, your Creator, has ordained, that you worship no one but Him and you adore Him with appropriate acts and rites and that you commit your parents to your kind care. When one or both of them attain old age they expect your friendly disposition by your conduct to them. Therefore do not offend them by giving vent to an exclamation of impatience or disgust nor should you rebuke or reprimand them and let your dissertation with them be a sweet discourse.

24. And lower to them the wing of power in humility, standing manifest of kindness and mercy and invoke **Allah** to be merciful to them and express your invocatory prayer in words, thus: O **Allah**, my Creator, I pray and beseech you to extend to them Your mercy in return for bringing me up and setting me on my feet which confess their toilsome care for me in my childhood.

25. **Allah**, my Creator, knows best your thoughts and feelings and all that is stored in your innermost being. If you happen to be virtuous, He is indeed forgiving to those who in lowliest plight repentant stand.

26. And render to the poor being of kin his due and also to the needy and to the wayfarer who does not have the means for transportation, but do not expend extravagantly or wastefully.

27. Indeed, the wasteful given to useless or excessive expenditure are the twins

of the satanic, and AL-Shaytan has been rebellious, disobedient and ungrateful to **Allah**, his Creator.

28. But if you happen to keep away from those of them who are needy in expectation of **Allah**'s mercy to help you be helpful to them, then let your dissertation with them, until then, be a sweet discourse.

29. And do not bind your hand to your neck, as it were, unwilling to give or spend anything, nor should you spread it in the «spread-eagle style», lest you sit brooding on the vast abyss of reprimand and woeful want.

30. Indeed, **Allah**, your Creator, gives livelihood generously and confers support gratuitously to whom He will and He also gives with restraint and by measure to whom He will. He has always been **Khabirūn** (Omniscient) and **Bassirūn**, (Omnipresent) whose constant vigilance is extended to all His creatures.

31. Do not kill your children for fear of want. We provide for them and for you. Indeed, killing them was a flagrant violation of **Allah**'s system of faith and worship and a major sin.

32. Nor should you commit adultery. It is a forbidden sexual union, regarded by **Allah** as an immoral act, a degrading vice and an evil line of conduct.

33. Nor should you deprive anyone of life **Allah** has made sacred, unless be justified for a proved crime. And if someone has been killed wrongfully, then his next of kin is authorized by **Allah** to use the means of procuring redress of grievances through avenging his right or forgiveness, (court of law, now). But should he choose to avenge his right, he must not carry it to excess, for the divine law is on his side.

34. Nor should you encroach upon the property of the orphan, unless it be with the motive principle of improving, advancing or raising it to be a better quality or condition, until he reaches maturity and be able to take charge of it. Fulfill the solemn promise if you should make one and keep the vow and meet your engagements and obligations. A vow is great responsibility and those who break it shall have much to answer for in Day of Judgement.

35. Dispense the quantity ascertained by measuring to the full if you happen to sell by a standard measure. And if you are using the method of weighing then you are enjoined to use an accurate and precise balance conforming to a standard, and an exemplar of truth and equity. This is a wise course of action ensuring safety and leading to the intended purpose.

36. And do not gratify your desire or inclination to pursue a subject of which you have no knowledge nor charge anyone with a fault or a crime when you are not sure of his guilt nor pursue vain things which will avail you nothing. Indeed, he faculties of hearing, sight and intellect, each and all, are held responsible in Day of Judgement and shall have much to answer for.

37. Nor should you walk on earth displaying inordinate self-esteem or with an overweening opinion of your qualities, attainments or estate, for even if the incessant tread of your feet wear the rough stones smooth, you shall not be able to rend the earth nor shall you be able to level to a mountain in height.

38. Of all such attributes, those that have a name of evil savour stand in **Allah**'s sight accursed and deserving of hatred.

39. These -the above mentioned attributes- are maxims expressing some of the

manifestation of wisdom **Allah**, your Creator, has inspired to you. He has issued a mandate commanding that you people do not associate with Him another Ilah nor incorporate with Him other deities lest you should be thrown into Hell where you sit brooding on the vast abyss of reprimand and rejection.

40. Do you -infidels- really believe that **Allah**, your Creator, has committed to you the sons and ascribed to Himself the daughters from among the angels! In effect what you put in words to describe your thoughts of Him is indeed malicious, slanderous, blasphemous and of grave consequence.

41. We have expounded and oriented Our revelations in this Quran to circumstances and requirements so as to bring them -the infidels- to their senses, yet they do what is contrary to that normally expected. They push themselves away from it with an averted state of mind and feelings and with a mental attitude of opposition and repugnance.

42. Say to them: If indeed He had, as they say, associate deities who share His divine nature, His Omnipotence and His Authority, then they would have certainly sought out a way to expropriate Him of His throne, His rights and His Exclusive Authority.

43. Praise be to Him and extolled are His glorious attributes, He is infinitely far above the impiety they utter against Him.

44. The seven heavens and the earth and all animate and inanimate beings therein praise His glory and extoll His glorious attributes. There is not one single creature but displays outward and visible signs of an inward and spiritual grace reflecting **Allah**'s Omnipotence and Exclusive Authority, but you -infidels- do not apprehend their way of ascribing His glory. Indeed, He has always been **Halimūn** (Forbearing) and **Ghafurūn** (Forgiving).

45. When you Muhammad recite the Quran We interpose an invisible screen between you and those who deny the Hereafter to keep their better nature isolated from the truth.

46. We enshrouded their hearts to preclude them from exercising intellectual power or understanding and struck them deaf so that nothing that engages the intellect would come to their hearing. These are the people whose hearts dare rise defiant against **Allah;** when you recite the Quran and **Allah** is mentioned as the sole Omnipotent and Exclusive Authority, they insolently turn their backs upon you with a mental attitude of opposition and repugnance.

47. We do know the reason why they lend you their ears when they listen to you O Muhammad; they are reticent about their intention disclosed only in their secret counsel. They turn what they hear to ridicule albeit their nature or innermost being is attracted to the divine discourse. To keep their nobility and authority in the status quo, the wrongful of actions publicly declare, thus: «You people» they say, «only follow a man who has witchcraft in his lips and you foolishly hang on to them».

48. See how they describe you O Muhammad in irrelevant similies reflecting deviation of mind and thought that they are unable to strike on the path of truth that guides into all truth.

49. They say in wonderment: « Do you mean that after we have been reduced to bones and dust we shall be restored to life and be created anew!»

50. Say to them: «So be it, even if you were converted into stones or iron»

51. «Or any other material you have in mind and you know it is beyond animation» There and then they shall say: «who will then restore us to life?» Say to them: «He who brought you into being and caused you to exist in the first creation». There, they shall shake their heads to you in doubt and ask: «When». Say to them: «It may well be quite soon».

52. «This shall be the Day when He summons you all from the graves and you rise praising the O **Allah** and ascribing His glory».

53. Tell My servants O Muhammad who declare or state in words a specified fact, thought, opinion or intention, an event or a remark or the like to say what is friendly, favourable and laudatory and to keep a civil tongue in their heads, for AL-Shaytan is on the alert for an occasion to divide mankind and set them at variance and to stir up enmity among them. Indeed AL-Shaytan has always been to man an avowed enemy.

54. **Allah**, your Creator, knows best your disposition. He has mercy on you if He will or if He will He inflicts you with punishment, and We did not send you to the people to be their tutelary guardian.

55. **Allah**, your Creator, knows best all creatures, the animate and the inanimate in the heavens and on earth and We invested some prophets with more privileges than we invested others and We gave David the Psalms.

56. Say to the infidels who incorporate with **Allah** other deities «Ask earnestly or humbly or make a devout supplication to those objects of worship whom you suppose share with **Allah** His divine nature and you shall realize that they shall utterly fail to respond. They have neither the power to relieve you from what is burdensome and exhaustive to the mind nor the influence to avert it either**».**

57. Those to whom they make a devout supplication -Saints, jinn or angels- are themselves devout servants of **Allah** seeking the union of their nature with the Divine, and striving which of them shall be the nearest to **Allah** and the more efficient in serving His purpose! They entertain expectation of His mercy and they dread His retributive punishment. Indeed, the punishment **Allah**, your Creator, inflicts on the offender makes one heedful, for the thought of it arouses an emotional feeling tinged with latent and deep mysterious fear.

58. There is not one single town but shall suffer destruction before The Day of Judgement or We make them suffer the torment We lay upon the damned, an ordinance that has been decreed and entered in the archetypal Book.

59. In fact nothing prevented Us from sending you O Muhammad to the people with the power of working miracles to evince both your mission and **Allah**'s Omnipotence and Rightful Authority except that people of bygone times refused to acknowledge them. Among them were the Thamudites to whom We sent the she – camel- as an evident and undoubted sign, but they mistreated her without due regard and wronged themselves. We only authorize the work of miracles so that the people be moved with a mingled feeling of dread and reverence toward **Allah** and realize the evil consequence of disobeying or denying Him.

60. And for once We told you O Muhammad that **Allah**, your Creator, surrounds all people on all sides -therefore declare **Allah**'s message and do not be afraid ever-. We only made you see the vision of glory We presented to you in your night journey

through the spiritual world to test the inclination of the people and their spiritual and moral attributes. The same purpose was also served by the accursed tree growing in the bottom of Hell to feed the sinners. We purposed that the infidels be moved with a mingled feeling of dread and veneration toward **Allah** and realize the evil consequence of disobeying and denying Him. But on the contrary, it only makes them sink deeper under the vexations of their minds, run riot and transgress the goal.

61. We said to the angels: «Prostrate yourselves to Adam in adoration», and they prostrated to him in comely order, praise and admiration except Iblis AL-Shaytan-to-be who said: **«**Shall I prostrate myself before him whom You created from clay!»

62. And he added: «Do you see that creature whom you treated with more honour than you treated me!» «If You grant me respite from death till The Day of Judgement, I will bridle his progeny, control them and misguide them excepting a few».

63. «Reprieve is granted», said **Allah**, «wherefore you and those of them who follow you shall suffer the fatal consequence. Hell shall be requital enough of the manner you conducted yourselves in life».

64. «Entice those of them whom you can allure to brighter worlds with your whispering voice and assault them by any manner of means, be it cavalry or infantry or any other means, and go shares with them in their ill-gotten gains and in their illegitimate children, and give them fair words and large promises to fair the foul and to arouse in them vain desires. In effect what AL-Shaytan promises them is only what is vain, deceptive and deluding».

65. «Indeed, My devout servants» **Allah** added, **«**do not come under your authority nor have you the power to influence their conduct or actions and enough is **Allah,** your Creator, to be their Tutelary Guardian».

66. It is **Allah**, your Creator, Who keeps the ships afloat and makes them move on the surface of the sea to be of service in effecting your objects which are sought after of His Bounty. Indeed, He has been always **Rahimūn** (Merciful) to you.

67. And when you are befallen with a misfortune or with a distressful condition at sea, there vanish into thin air those whom you invoke besides Him. And when He delivers you safe ashore you turn away from Him! It is a pity that man has always been inclined to display no gratitude.

68. Do you -infidels- feel really secure and in your minds you are sure that He who is in heaven's realm will not cause that shore bordering on the sea where you disembark to sink down below your feet and you disappear utterly in its depth! Or that He will not make you suffer the disastrous consequences of a whirlwind and a sand dune and no one will you find then to afford you protection or to render void Our decree!

69. Or do you feel really secure and in your minds you are sure that He will not send you back to sea on another occasion and send against you a gale of considerable strength that drowns you in requital of your ingratitude and no avenger will you find to exact satisfaction or retaliate upon Us on your behalf!

70. We have honoured the Adamites and We provided them with means of transportation to carry them on land and at sea and We provisioned them with the good wholesome victuals and We placed them in a class distinctly above many of Our creatures and We ascribed to them distinguished attributes. We furnished them with powers of the mind -the will, the reason and the perception of truth or fact, theoretical

and practical understanding of art, science, language- and many other faculties.

71. And the Day shall come when We summon all people, each nation with their respective leader who is to bear witness to the behavior of his people and the way they conducted themselves in life. There and then he who is given his book of his record in life in his right hand shall he and such persons be delighted to read their records and no one shall ever be wronged not even to the equivalent of a single hair of the dry integument of the smallest seed.

72. And he who has been blind here below and has been lacking in intellectual, moral and spiritual perception shall be jus as blind Hereafter, having no opening for light as if he were lost in blind mazes of entangled wood.

73. They -the infidels- tried their best to tempt you O Muhammad and incite you to make some concessions. They thought they almost seduced you into a course of action totally undivine

a) The deletion of certain passages of what **Allah** has revealed, like the prostration in worship.

b) The introduction of other passages honouring their idols.

c) Forging new words and passages in **Allah**'s name, and then they would have accepted you as a close friend in their political and social circles.

74. Had We not confirmed you and influenced your heart and mind and impelled to the feeling of authority and security of position you would have gone along with them up to a point, thinking that with making a small concession you would succeed in fulfilling the divine mission.

75. But then, by consequence, We would have made you taste a double punishment in life and at death, besides the second death, and no protector would be found to render void Our decree.

76. They were resolved to impel you to the feeling of fear to make you resolve to quit the land and depart from Macca. But then they would have been allowed to remain only for a short while to come to the end of their rope wherefore We vanquish them and reduce them into a useless form.

77. This has always been **Allah**'s way of action which has long been pursued in the past with those of the Messengers whom We had sent before you in order of time. Each typical instance formed a particular case of a principle and a single instance of punishment. This mode of action, you will find, shall never alter.

The Prophet was inspired to emigrate of his own accord.

78. You just engage in the act of worship and hold intimate mental and spiritual intercourse with **Allah** at the point of time of the sun's declination or deviation from the Meridian or the zenith of the sky as it begins to sink toward setting and onward to the time when the darkness of the night prevails* And noteworthy is the Quran when recited at dawn. Indeed recital of the Quran at dawn is of great moment and a goodly loan. It inspires piety to the heart and makes the soul sensible of the presence of **Allah**; it is attended by the angels who witness its perusal.

**** noon, afternoon, evening and night***

79. And rouse up during the hours of the night to additional devotional exercise

which is meritorious and adds to your credit; may **Allah**, your Creator, elevate you to a position of great honour, excellence and glory**.

***** peculiar to the Prophet***

80. And call upon **Allah** in your invocatory prayer thus: «O **Allah**, my Creator, may I ask You to make my entry upon the stage of life an entry by the gate of truth wherefore I stay my course in accordance with the divine standard. And make O **Allah**, my Creator, my exit at the end of my doings and from the scene of life an egress vested with fidelity, truthfulness, virtue and integrity, and invest me, my Creator, with the divine insignia of power and authority».

81. And say: «Truth has now prevailed and falsehood has eventually perished, for falsehood is always apt to perish in the wreck of time».

82. And We have send down, from the realm of heaven, of the Quran what serves as a remedy and a mercy to those whose hearts reflect the image of religious and spiritual virtues whereas it adds to the detriment of the wrongful of actions.

83. When We mercifully bring man in Our grace and show it in Our munificence, he feels impelled to move away and more distant from what **Allah** inclines him to propound, and when he is befallen with a misfortune or wedded to a calamity he nurses despair.

84. Say to them: «Every one acts according to his inherent and innate disposition or character, and **Allah**, your Creator, knows quite well who exercises his will to the best to accept **Allah**'s Authority, espouse His cause and keep in His path.

85. And they ask you O Muhammad about the spirit:

a. The animating principle in men and animals, the spirit which is commended to **Allah** at the moment of death. or

b. as construed by some,

The Holy Spirit. **Say to them:**

a) «It is a mystic influence pertaining to a (mysterious) dispensation of Providence». Or

b) The Spirit is an order in the realm of Allah; «either of them transcends human comprehension, for you have been given of His knowledge but a little».

86. If We willed, We could erase from your mind or memory O Muhammad all that We have inspired to you of divine discourse, and you shall find no one to plead on your behalf or render void Our decree.

87. But it is only through the mercy of **Allah**, your Creator, that it continues to be preserved. Indeed, great is His bounty and much is His grace that abound in you.

88. Say to them «It could not be more emphasized that if both mankind and the Jinn should come together to compose a divine discourse of a like nature to the Quran, never shall they be able to produce a discourse of its likeness even with the help of one party to the other».

89. We have expounded and oriented Our revelations in the Quran to circumstances and requirements and We quoted every typical instance forming a particular case of a principle, yet most people simply refuse to acknowledge the truth

and will not express esteem nor gratitude.

90. They say to you O Muhammad: «We will not believe in you until you have caused water to rise and flow in a constant stream out of the ground».

91. «Or until you have an orchard enclosing palm-trees and vines and you cause the earth to cleave in its midst forming channels for water to flow in copious streams like rolling rivers with murmuring flows that flow forever?»

92. «Or until you have caused the sky to fall on our heads in pieces as you assumed it would, or until you have brought before our eyes **Allah** and His angels together».

93. «Or until we have seen you residing in a house adorned with gold, or until we have seen you climbing a ladder heavenward, nor will we believe in your ascent until you have brought down a book that we could read». Say to them: «Praise be to **Allah** and extolled are His glorious attributes; am I in any respect but a human Messenger!»

94. In effect nothing holds back the people and hinder them from conforming to Islam as ordained by **Allah** despite sending Messengers to guide them but their presumption upon Providence. «Is it conceivable», they say, «That **Allah** sends to the people a human Messenger!»

95. Say to them: «If it were possible for angels to feel safe and secure when they move about on the ground here below, We would have sent down a divine Messenger».

96. Say to them: «Enough is **Allah** to be my witness and your witness; He is indeed **Khabirūn** (Omniscient) and **Bassirūn** (Omnipresent) Whose constant vigilance is extended to all His creatures. »

97. He whom **Allah** guides to His path of righteousness is the one who is guided by the spirit of truth into all truth. But those whom **Allah** sends astray, never shall you find for them tutelary guardians besides Him. We shall throng them drawn on their faces In Day of Judgement, blind, deaf and dumb to be delivered to their appropriate quarters in Hell which is constantly fed with fuel .As often as it abates We feed it so that they suffer the increasingly fierce and merciless flames of the fire.

98. This is in requital of their denial of **Allah**'s Omnipotence and Authority and of their refusal to acknowledge His revelations and signs evincing both His Godhead and His divine nature. And they insolently voice their denial of Resurrection. Thus: «Is it conceivable», they exclaim: «that when We have been reduced to bones and dust We will be restored to life and be created anew!»

99. Do they not perceive by visual tokens and by their minds' eyes that **Allah** Who created the heavens and the earth is Omnipotent enough to recreate the like thereof and restore the dead to life and create them anew! It is He Who determined their span of life which He decreed to end at a certain and undoubted point of time, yet the infidels refuse to acknowledge the truth and choose to sink under the vexations of their minds.

100. Say to them: «If you -infidels- were to have a place in the realm of the ruling power and you have the power of governing and controlling the vast treasuries of **Allah**'s mercy, you would have exercised restraint by virtue of your niggardly disposition and for fear of want. Nonetheless, man has always been characterized by parsimony.

In connection with the decline of the soul due to pride in outward power and dignity.

101. We went Mūssa with nine divine signs. You Muhammad just ask Bani Israel about the course of events relative to Mūssa as he presented himself to Pharaoh and his people. Pharaoh said to him: «I do think that you Mūssa are indeed bewitched».

102. «But you know», said Mūssa, «That no one could have sent down these divine and evident signs but the Omnipotent Who is the Creator of the heavens and the earth; He made them clear to the understanding and judgement» «In effect I think that you Pharaoh are obstinate and unyielding to the truth and with unerring doom you shall see what is to come».

103. Pharaoh decided on what he thought would be the best course of action, namely, to rid the land of them, but We drowned him together with all those who followed him.

104. Following Pharaoh's death, We said to Bani Isra‘il: «Now you may have your abode in the promised land, and when the promised Day of Judgement comes to pass We will gather you and all the others from wherever you may be».

105. In truth We sent down the Quran and in conformity with fact and in agreement with reality has it been revealed. We have only sent you O Muhammad as a spectacle and a warning.

106. A Quran that has been revealed in partible division at intervals so that you may recite it O Muhammad to the people slowly and deliberately. We revealed it in succeeding stages and each part with the others makes up the whole.

107. Therefore say to them -the infidels- O Muhammad: «Believe in it or do not give credence to it; those to whom We imparted knowledge, wisdom and spiritual light before it was revealed bow to it in reverence and submission. When it is recited to them they cast themselves down prostrate in humility and veneration»,

108. And they say: «Praise be to **Allah**, our Creator, and extolled are His glorious attributes. Indeed, the promise of **Allah**, our Creator, inevitably comes to pass and is always fulfilled.»

109. The Quran influences their senses and minds and excites their emotion that it prompts weeping and as they stand in awe of their Creator they prostrate themselves in profound reverence and humility.

110. Say to the Pagans who reject the attribute **AL- Rahman** and think it is another god: Invoke **Allah** or invoke **AL-Rahman** whichever you choose, for to Him belong all the graceful Names which are the supreme appellations in which His unique qualities are ascribed. And to avoid -O Muhammad- their mockery and derision when you engage in the act of worship, you just entertain the profound reverence dutiful to **Allah**. And do not voice your prayer loudly nor pronounce it inaudibly or below your breath but hold a middle degree between the two extremes.

11l. And express you gratitude to Him in words for His unipersonality and Unique divine nature, thus: «Praise be to **Allah** Who did not beget nor adopt a son nor is there anyone to share His divine nature or His realm nor is He dependent upon a tutelary guardian to protect Him from harm and from humiliation and praise Him highly for His imposing Omnipotence».

Chapter 18

« The CAVE »

AL KAHF

« Meccan»

This Surah (Chapter) features life as a cycle in which a certain round of events or phenomena is completed. It gives parables indicative of brevity and uncertainty besides being itself a parable. Man is taught how to humble himself to Allah and to realize that it is He Who gives what He will to whom He will and denies whom He will of what He will. This is beautifully illustrated by the narrative of the rich man and the poor man. The Surah indicates that life is full of mysteries and that Allah's mystic knowledge is imparted only to those who qualify. This is eloquently described in the narrative of the mysterious teacher who interpreted certain events to Mūssa (Moses) who was not able to forbear them earlier. Last but not least is the narrative-of the man to whom Allah gave enough power to conquer the east and the west, yet he never boasted nor denied Allah's grace abounding in him (Zul-Qarnain who might have been Alexander the Great or some one else unidentified). **** see introd.v.83***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. Praise be to **Allah** Who sent down to His servant the Book -the Quran- well founded, constant ,resolute and did not allow therein of declension, obliquity or crookedness,

2. But orthodox, in accordance with what is divinely and authoritatively established as the truth guiding into all truth so that it strongly warns the ungodly and the impious of the torment laid upon the damned. It announces joyful tidings to those whose hearts are impressed with the image of religious and spiritual virtues and their deeds with wisdom and piety to expect a distinguished reward,

3. The reward which merits the blissful abode in the beautitude of heaven wherein they will have passed through nature to Eternity,

4. And to give a cautionary notice against the ascription to **Allah** of plurality and to warn those whose hearts work iniquity not to utter grievous error against Him and irreverently say that He has begotten a son.

5. Neither they nor did their fathers have the true knowledge that is consistent with fact and reality nor do they have the knowledge implying firm belief of what is true on sufficient ground. How enormous, monstrous and atrocious is the word they project and to which they give a speaking tongue! Indeed, what they utter is nothing but falsehood, the product of morbid and deluded minds.

6. Seemingly, you Muhammad are betaking yourself in pursuit of their train of thought with distress, constant regret and discontent and torturing yourself lest they should refuse credit to this divine discourse.

7. We have caused the material world on earth to be of the nature of an embellishment and ornamentation in order to test the peoples' reaction to the grace of **Allah** and distinguish those of them who will imprint their deeds with wisdom and piety.

8. One day We will render the face of the earth dry and barren - terra firma-

destitute of vegetation.

A Picture of Resurrection

9. Have you meditated O Muhammad upon the event of the inmates of the Cave and upon **Allah**'s intervention exhibiting His control over the laws of nature and serving as evidence of His Almightiness and Omnipotence, It stood as a wonderous sign as all Our signs do stand imposing upon peoples' thoughts!

10. A group of young (Christian) men resolved to escape persecution*; they betook themselves to the Cave -in a mountain near by- where they expressed their invocatory prayer: «O **Allah**, our Creator». they prayed, «extend to us of Your mercy what will help us endure our tribulation, and direct us to a course of action determining what You commend for us of future events». **** of The Roman Emperor***

11. We, in response, struck them deaf and induced them to sleep for a number of years.

12. Then We roused them and provoked them to activity so that We see which of the two arguing parties would come closer to the exact length of time they remained dormant as a marvel of **Allah** correlative with Resurrection.

13. We will relate to you O Muhammad in truth the facts, the circumstances and the incidents of their true story. They were a group of young Christian men who conformed their will to **Allah**'s will and We strengthened their purpose by impressing their hearts with the image of religious and spiritual virtues.

14. We confirmed their purpose and made them have the heart and We roused their spirits that they stood firm and declared themselves and revealed their true belief; they said: «Our **Allah** is the Ilah and Creator of the Heavens and the earth. Never will We invoke besides Him another god for then We will have uttered grievous error against Him».

15. «These are our people», they said, «who have pitifully taken other gods besides Him. If only they would present a divine and authoritative evidence in support of their assumption! In effect they presumed upon Providence and who is more wrongful of actions than he who intentionally asserts what is false and relates it to **Allah**.

16. If you should remove yourselves, said one of them, from their society and do not participate in their system of faith and worship but not from the divine system, then go to the Cave where **Allah**, your Creator, will extend to you of His mercy what abounds in you and help you endure your tribulation and overcome your difficulties.

17. You could see the sun O Muhammad as it rose turning aside from their Cave to the right and as it set swerving to the left while they occupied a space within in a state of dead sleep; a divine wonderous sign indeed. He whom **Allah** guides to His path and Providence his guide is indeed guided into all truth, whereas he whom **Allah** sends astray, never shall you find for him a tutelary guide.

18. You would have thought they were awake -probably their eyes were open- though they were fast asleep. And We turned them over from one side to the other right and left while on the threshold lay their dog with his forelegs outstretched. If you had seen them you would have run away from them making your escape, filled with horror.

19. So conditioned, We aroused them and stirred them into activity only to question each other as to the length of time they had laid themselves to rest. «How long do you think you have been in this place to repose your wearied virtues?» asked one of them. «Probably a day or less», they said. «**Allah**, your Creator, knows best how long. Meantime send one of you with this silver coin to town in quest of the best food and he brings back some of it to satisfy our hunger, but he must be gentle and courteous and not to attract attention or fix directly upon himself nor indirectly upon you the notice of others.

20. «For, should they discover your identity», he continued, «they will over power you, pelt you with stones or else turn you renegades and your purpose shall be defeated here and Hereafter».

21. To serve Our purpose We ordained that their identity be revealed so that they, as well as others, would realize that the promise of **Allah** is truth personified and that the Day of Judgement is a certainty. The aftermath of the event resolved itself in the manner that was inevitably expected. The people who by then had conformed to **Allah**'s will –Christians- debated the number and the event and its significance, some concluding to construct a memorial on the site, others whose decision prevailed resolved to erect a house of worship thereon.

22. Tossed with their unballasted wits in fathomless and unquiet deeps of controversies, Ahl AL-Kitab (the People of the Book) were divided in opinion relative to the number of the young men, and in the course of time, some will say: «They numbered three and their dog the fourth». Others will say: «Five, their dog the sixth», an exercise of divination, whereas others will say: «Seven, their dog the eighth». Say to them O Muhammad: «**Allah**, my Creator, knows best their number; it is only a few who have been given the knowledge of the number and the significance of the even». Therefore, do not involve yourself O Muhammad in the heat of their dispute but treat the subject from an objective standpoint only so as to exhibit the actual facts and never seek counsel from any of them upon the event.

23. (It is not in mortals to command success). Therefore, do not resolve upon doing something the morrow without appending «**Allah** willing»,

24. That is «if it be the will of **Allah**». And should you forget this divine axiom, then call **Allah** to mind and invoke Him to guide you to a better choice than that which you had in mind «I pray and beseech You O **Allah**, my Creator, to guide me to a better choice than that which I had in mind».

Based on formed opinions or suppositions on grounds admittedly insufficient -dates of reigns of various Emperors-.

25. They (Ahl AL- Kitab surmised that they -the young men-) remained dormant in the Cave for three hundred years -solar calendar- with an additional nine years -lunar calendar-.

26. Say to them O Muhammad: «**Allah** alone knows how long they stayed in the cave. Knowledge of the mysteries of the heavens and the earth is a divine prerogative attributed only to **Allah**. How infinite is His vision arid how unlimited is His audition. Besides Him. People have no tutelary guardian. His Authority, Sovereignty and Command are absolute and independent and no one does He permit to go shares with Him in any measure or degree.

27. And recite O Muhammad what has been inspired to you of the Book -the Quran- of **Allah**, your Creator, Whose words no one nor any expedient or any power can alter nor will you find besides Him a tutelary protector to afford you shelter.

28. Be patient O Muhammad and rest content with those who invoke **Allah**'s mercy and conciliation morning and evening in quest of nothing but His acceptance and His countenance speaking good will. And let not your mind's eyes turn aside from them or vacillate between them and the worldly-minded, setting your thoughts upon the ephemeral and fleeting glories of the world. Nor should you obey the one neglecting his duty to **Allah** and by consequence We closed his heart's ears, the one who counsels deaf and lusts after his vain desires and carries his vanity to excess that he cannot be reclaimed from a life of vice nor will he be reclaimed by **Allah**'s grace.

29. And say to them: «**Allah**'s truth has come to guide us into all truth and he who wishes to acknowledge it with judgement and choice is free to do so and he who wishes to reject it is free to do so. We have prepared for the wrongful of actions a fire whose scorching and merciless flames beset them on all sides as if it were a bed having an arched canopy and covered sides. As often as they cry for help they are given a draught of boiling water like molten brass or molten lead scalding the faces; evil indeed is the drink and evil is the society!

30. Indeed those whose hearts are impressed with the image of religious and spiritual virtues and their deeds with wisdom and piety are the recipients of **Allah**'s mercy and divine reward. We never annul, cancel or render unprofitable the due return accruing from a good deed imprinted with wisdom and piety.

31. Such persons are promised the gardens of Eden beneath which rivers flow. They are adorned therein with golden bracelets and vested in green silken attire and rich brocade and reclining on dignified thrones, How excellent is the reward and how excellent is the society!

32. Give them O Muhammad an example by which moral and spiritual relations are typically set forth, the example illustrating the two men; on one of them -the rich- We bestowed two orchards enclosing grape vines and surrounded by palm trees with plants in between.

33. Both orchards yielded their produce in due season and never failed to yield all that both will hold, and in their midst We caused a river to flow with a copious stream.

34. Abundant was the produce that he -the rich- boasted his wit and said to his fellow -man- the poor: «I have more advantages than you have; I have abundant means at command and my family and my men far exceed yours in numerosity».

35. In his wrongful state of mind which was prejudicial to his soul, he -the rich- entered his orchard exclaiming «I cannot imagine», he said, «that this orchard will ever perish in the wreck of time».

36. «Nor do I believe that the Final Hour of Judgement will materialize and even if it does and I am sent back to **Allah**, my Creator, I will surely find a better one in exchange».

37. Discoursing him on this point, his fellow the poor man said to him: «Do you not think you have presumed upon Providence and transgressed His authority» «He created you from dust then from a constituent part of fluid emitted, then He fashioned you and imparted to you the shape of a man!»

38. «As for me», he continued, «He is **Allah** my Creator, and I do not incorporate with Him other deities».

39. «If only», the poor man added, «when you entered your orchard you had exclaimed:» « Praise be to **Allah**, whatever He wills shall be; no one can command success but He». «If you do see me in comparison less than you in affluence and in progeny»,

40. «Perhaps **Allah**, my Creator, will bestow on me what is better than your orchard and He may send against it from heaven a thunder-bolt reducing it into a smooth and unproductive piece of land»,

41. «or He may cause its water source sink below a reachable level that by trying to reach what is beyond your reach you reach nothing at all».

42. Suddenly were his fruits not reaped but suffered to rot, rotting to nothing. There, he kept striking the palms of his hands reciprocally in token of violent grief caused by the loss of what he spent on it; there stood the orchard so desolate empty but of dilapidated trellises over hills of ruin. There and then he said: «I wish I had not incorporated with **Allah**, my Creator, other deities».

43. Nor did he have a co-operative group to afford him help besides **Allah** nor could he help himself.

44. There, it becomes evident that the only indisputable help and the only indisputable protection come only from **Allah**, the Omnipotent Who is truth personified, and the best Purveyor of divine rewards and the only Power that commands a successful end.

45. Express to them O Muhammad the likeness of life here, it stands similitude exact of a cycle in which a certain round of events or phenomena is completed, thus: We send down rain water from the floor of the vault of heaven; it mingles with the product of the soil which absorbs it and thrives thereby, then it eventually withers and dries up and gets dispersed with the wind, and **Allah** has always been **Qadirūn** (Omnipotent) capable of doing all things.

46. Wealth and progeny feature the attraction and allurement exciting the pleasurable emotion of people in life here below, but what is infinite in future duration considered by **Allah** to have eternal consequences and hopeful reward are the deeds imprinted with wisdom and piety.

47. The Day shall come when We put or set the mountains in motion and you see the earth bare of the natural objects it once had, and We will have thronged them -all people- to judgement, leaving not one behind.

48. They shall be ranked before **Allah** in rows and be told: «Now you have come back to Us as bare, open to view and unprotected as We created you in the beginning, yet you presumed earlier upon Providence and took for granted that We would not predetermine for you a point of time».

49. Now the Book of personal records is laid open to view and you shall see the sinful alarmed at its contents and excited with sudden fear and apprehension of danger. They express their thoughts in words, thus: «Woe betide us. This book», they say, «does not leave out a minor or a major offense unrecorded», and they shall find that every single deed, good or back is being presented and then they shall realize that **Allah**, your Creator, wrongs no one.

50. For once We said to the angels: «Prostrate yourselves to Adam in adoration, and the angels prostrated to Adam in comely order praise and admiration except Iblis, AL-Shaytan-to-be, who was a Jinn juxtaposed* to the angels and by consequence he disobeyed **Allah**, his Creator. So conditioned, do you people take him and his progeny as tutelary guardians besides **Allah** when they are your avowed enemy! Evil indeed is the substitute adopted by the wrongful of actions.

**** The Jinn are an order of spirits lower than the angles, but Iblis, AL-Shaytan was placed, for a predetermined reason, in juxtaposition to the angels.***

51. Never did I invite them -neither these nor those nor any creature- to be present, to spectate or to be associated with the event of the creation of the heavens and the earth nor of themselves -in reference to Adam- nor did I need help nor is it befitting. It is not **Allah** Who would use the help of others not to mention the wicked who mislead people.

52. The Day shall come when **Allah** says to the infidels: «Call forth My partners whom you presumed to share My divine nature and Omnipotence», and they shall do so, but their gods shall give back no answer, and We established between them -they and their gods- in life below the relationship leading to their final damnation.

53. And the wicked shall see Hell open to view and realize that they shall have to cast themselves head-long therein and that there is no escape.

54. And We have expounded and oriented Our revelations in this Quran to circumstances and requirements and We expressed many parables to bring the infidels to their senses but man has always been known to raise captions and frivolous objections about most things and tries to find fault unfairly and without good reason.

55. What kept people back from acknowledging and accepting the spirit of truth presented to them to guide them into all truth and inspire them to invoke their Creator's mercy and forgiveness but to rest content until they are wedded to the same calamities wedding those of old or to perceive through sense of sight the torment destined to be laid upon the damned!

56. We do not send the Messengers but to serve as spectacles and warnings, But the infidels try to seek everywhere vain proofs and groundless causes for which they are ready to contend to their life's end to refute the truth. They disdain indignantly to acknowledge My signs, My revelations and My warnings and laugh them to scorn.

57. And who is more wrongful of actions than he who has been reminded of **Allah**'s evident signs and revelations and shuns them, forgetting what his unclean hands have committed! The fact is We enshrouded their hearts to preclude them from exercising intellectual power or understanding and struck them deaf that nothing that enages the intellect would come to their hearing. These are those whose hearts dare rise defiant against **Allah**. And if you invite them to accept the spirit of truth guiding into all truth, never shall they acknowledge Providence as their guide.

58. If **Allah**, your Creator. the Source of true forgiveness and divine mercy ,were to censure them for their demerits which are far above all praises of man, He would have hastened them to their painful end. But We have determined for them a point of time when they shall be reduced to a useless form and besides **Allah** they shall find no one to afford them refuge.

59. Such were the towns of old whose inhabitants We did away with when they

proved themselves wrongful of actions and We determined the point of time at which We carried this punishment into effect.

Allah's mystic knowledge is imparted only to those of His servants who qualify. This is being illustrated in this narrative and no where else in the Quran. Mūssa, directed by his Creator, is now in search of a mysterious teacher (tradition assigns the name Khidhr to this teacher who is thought by some to be Jethro) who would instruct him in what he lacks of mystic knowledge transcending human comprehension.

60. For once did Mūssa say to his attendant: «l will not give up journeying until I have reached the concourse of the two seas -said to be he juncture of the Mediterranean and the red sea, or probably the two arms of the red sea- irrespective of how long it takes, be it a year, a decade or longer».

61. And when they had reached the junction of the two waters they forgot that they had carried a fish for their meal –Mūssa was probably ordered to carry a fish-. The fish in a supernatural way, had stealthily found its way to the sea where it disappeared.

62. And when they had journeyed beyond that spot, unaware of the incident, Mūssa said to his attendant «It is time to eat; bring us our meal, we are exhausted; this journey has drained us of our strength».

63. «Do you remember the rock», asked the attendant, «to which we resorted on the way» «I had forgotten all about the fish and this was a lapse of memory effectuated by AL-Shaytan who made me forget to mention it to you. It mysteriously found its way to the sea in a most astonishing manner».

64. «This is exactly the place» said Mūssa, «We were questing», they went back retracing their footsteps.

65. There, they found one of Our devotees to whom We extended Our mercy and the initiation in mysteries and to whom We imparted of Our mystic knowledge what is transcending human comprehension.

66. Mūssa asked him: «May I follow you with the provision that you agree to impart to me of the knowledge imparted to you for the good of the wide circle of the all!»

67. He -the teacher- said to Mūssa: «But you shall not be able to bear with me nor shall you quietly await the course of events».

68. «And how could you», he added, «put up with something whose significance, import or intended purpose you do not know nor do you look at it with your inward sight!»

69. «But you will find me, **Allah** willing», said Mūssa, «forbearing and will not disobey any of your instructions».

70. «Therefore», said the teacher «if you should follow me, then do not look for the how and the why and the wherefore until I have given you an account of it».

71. And there, they made their way onward until they went on board ship in the bottom of which he -the teacher bore a hole for the purpose of sinking it-. There, did Mūssa exclaim: «Have you scuttled it to drown its passengers!» «You have indeed committed yourself to an evil line of conduct».

72. He -the teacher- said to Mūssa: «Did I not tell you, you would not be able to bear with me nor show forbearance with my actions!»

73. «My apologies», said Mūssa, «please do not reproach me for my lapse of memory, nor impose on me an action hard to understand».

74. Again they made their way onward until they met a youth whom he killed. There and then Mūssa exclaimed: «Have you deprived an innocent soul of life when the youth committed no murder, you have indeed committed an act truly abominable».

75. The teacher said: «Did I not tell you, you would not be able to bear with me nor show forbearance with my actions!»

76. «Indeed,» said Mūssa: a walking interrogation -point is never a pleasant companion, «therefore if ever I should question anything you do from now on, then do not associate with me any longer; you have been patient enough to put up with my interrogation».

77. Again they made their way onward until they came across a town where they asked the people for food but the people neither offered nor afforded welcome or entertainment to strangers and consequently denied then hospitality. So they made their way onward only to find a wall about to fall and he -the teacher- repaired it and brought it back to its original state, and there Mūssa exclaimed: «Had you willed you could have charged a price for it».

78. «Now», said the teacher, «is the turning-point; we break off and separate from each other, and now», he added, «I will give you the interpretation of all the events you were unable to forbear».

79. «As to the boat», said the teacher, «it belonged to poor people –seamen- making a living, and I intended to make it defective to prevent their king, who pursues boat-owners, from capturing their boat».

80. As to the young man, –who was evil personified- his parents are righteous people and they would have, through affection and compassion, admitted of relaxation in **Allah**'s system of faith and worship».

81. «We decided», **-Allah** decrees and I am the instrument- to replace him by another child who would be a symbol of faith and stands manifest of kindness and mercy».

82. «As to the wall», the teacher said, «it constitutes a part of the property belonging to two orphan youngsters in the town and it rested directly on a treasure. Their father was a gracious man in whose heart reigned piety, and **Allah**, your Creator, has decreed that they reach maturity and dig out their treasure, an act of mercy vouchsafed by **Allah**, your Creator. You must realize that none of these incidents did I do of my own accord; there you have the interpretation of the incidents you could not forbear».

The following is the third consequential question that was put to the Prophet by a few men who were instigated by the Qùrashites and the people of the Book to test or determine the genuineness of his Prophethood; the first concerned the spirit (Chap.17, V.85), the second was relative to the inmates of the Cave and the third centered on the Bi -horned or Zul-qarnain whose appellation was so

designated on account of: the growth of his hair in tufts, two of which stood laterally like horns, or because he lived in two epochs or by reason of his conquest of east and west, and so on. His true identity is not given in the text nor can We rely on the present Tawrah for information since the existing Tawrah is man-made. But one thing seems certain, namely that he is not Alexander the Great as was claimed by some. The latter was a Greek Pagan whereas the one mentioned in the Quran was a believer who acknowledged Resurrection and Judgement.

83. They ask you O Muhammad about the Bi-horned, Zul-Qarnain! Say to them: «I will give you an account of his actions and the occurrences constituting his history in which he equally excelled».

84. **Allah** says: «We confirmed him on earth and We imparted to him the knowledge of the ways and means serving a purposeful end».

85. «And he purposefully lead the way».

86. He took the lead in an expedition toward he west until he reached a body of water -said to be the Atlantic Ocean, or more likely a mirky land abounding in swamps– where -he thought when viewing the horizon- the sun sets and where he found a -disorderly and unruly- people over whom We gave him authority. We left to him the manner of dealing with them. Either you punish them, We said or show them kindness;

However he seems, according to (Comp. Dan. Viii and Tr. Tanith, fog 32. Kottinger Bible orient 109) to be regarded in this passage as invested with a divine commission for the extirpation of impiety and idolatry.

87. He set up his constitution -in the occupied territories- and accordingly he stated: «We will punish the wrongful of actions here and he wilt be left to **Allah**, his Creator, to impose upon him the torment laid upon the damned Hereafter».

88. Whereas he whose heart reflects the image of religious and , spiritual virtues and his deeds wisdom and piety will be rewarded with what is best and we will treat him kindly and impose on him what he can bear with ease and what sets his mind at rest.

89. Again, he purposefully lead the way.

90. He conducted an expedition eastward where the sun rises until he reached an open territory -probably a desert- where -he thought when viewing the horizon- the sun rises and where the people -who were primitive- had no covering besides the sun.

91. For thus We knew his thoughts and feelings as well as his mode of action.

92. Again he purposefully lead the way.

93. Until he reached a stretch of territory towered by two barriers -probably mountains- beneath which he found a people who could hardly understand a foreign word or language.

94. They said to him -through interpreters-: «O you Zul- Qarnain, the tribes of Gog and Magog* are people who have both mischief and ill-will in their composition and they spread discord in the land. May we apportion to you a tribute in payment of raising a rampart between us, a rampart that would be invincible against all assaults!»

**** Ar. Yadjoudi and Madjoudi, the barbarous people of E. Asia~see Ibn Batoutah's***

Travels iv p. 274 (Par. ed)

95. He said: «what **Allah** has bestowed on me of wealth and power far excels your tribute. You just help me with your laborious attempt and strenuous exertion of power and I will erect a barrier between you» .

96. «Bring me blocks or sheets of iron», he said, «to fill up the space between the two natural barriers», then he said to them «Now you may subject it to fire and use your bellows to make it red hot, and when it softened he asked them for molten brass to pour on the iron to weld in solid mass».

97. «In consequence, they -the tribes- could not escalade it nor were they able to make their way through it by digging»,

98. «At the end», Zul-Qarnain said thankfully: «This is a mercy graciously vouchsafed by **Allah**, my Creator, and when **Allah**'s predetermined point of time comes to pass, He shall turn it to dust. The promise of **Allah**, my Creator, has always been the truth personified».

****This rampart has been identified with fortifications extending from the west shore of the Caspain sea to the Pontus Euxinus, made as said by Alexander and repaired by Yozdesird II Caussin de Perceval, vol. I p. 66.***

99. And on the Day when the promise is fulfilled, we will leave them -the people- in an undulating conformation until the trumpet is sounded and then We assemble them all together in throngs.

100. There and then We will bring Hell in view near enough as to be clearly seen by the infidels,

101. Whose bodily eyes and their minds' eyes were veiled. from apprehension, knowledge or perception of My divine nature and My Omnipotence and Authority and from My signs and veritable revelations; they counselled deaf and were unwilling to open their hearts' ears.

102. Do they -the infidels- think they do better by taking My servants as their tutelary guardians besides Me! Indeed We have prepared Hell and made it ready for the abode of the infidels whom it asserts as its own.

103. Say to the infidels O Muhammad «shall We tell you who they are whose deeds in life have lost them the most!»

104. «They are those who presumed upon Providence and conducted themselves in life according to false concepts and they thought they were doing what is right».

105. It is these who have denied the truth of their Creator's signs and counselled deaf to His spirit of truth guiding into all truth and to His promise of Judgment at Resurrection. In consequence their hopes shall be doomed to disappointment and their deeds to worthlessness, and in Day of Judgement We will attach to them no importance nor shall their pleading be of weight.

106. These are the ill-fated who justly deserve the abode in Hell by reason of their infidelity and disobedience and by consequence of laughing My revelations and signs and My Messengers to scorn.

107. But those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety shall be the recipients of **Allah**'s mercy and blessings. We have prepared for them the Paradise which is furnished with trellised

vines and fruit trees,

108. Wherein they would have passed through nature to Eternity admitting of no change.

109. Say to them –the people- «If the vast body of water on the surface of the globe were ink serving the purpose of committing my Creator's words to writing, sooner would the vast body of water -now ink- be exhausted than would the words of my Creator even if we make this immense expanse twice as much».

110. Say to them O Muhammad: «I am only a mortal like you, but I am prompted by **Allah** to impart to you the knowledge inspired to me. It emphasizes that your **Allah** is One and only, the Creator of the whole and of all in all». «Therefore, he who acknowledges Resurrection and Judgement and hopes to be welcomed in **Allah**'s heavenly realm and be a recipient of His mercy and blessings will have to imprint his deeds with wisdom and piety and never to incorporate with Him, other deities nor invoke besides Him any».

Chapter 19

« MARY »

MARYAM

« Meccan»

This Surah (Chapter) gives a detailed narrative of the birth of Yahya (John) and that of Isa (Jesus), the Son of Mryam (Mary), and eloquently describes the course of events. Meanwhile it warns those who believe that Allah has taken up, adopted or begotten a son, of the gravity of their blasphemous notion. The Surah alludes briefly to individual Messengers of Allah in their personal relations with their environment. The Quran was revealed in the same tongue in which the Arabs' eloquence had been irresistibly impressive.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **K.** (Kaf), **H.** (Haa), **Y.** (Yà), **Ain, Ş**. (şad), and what these introductory represent and what they stand for as a natural symbol of adoration.

2. This O Muhammad is an oration relative to the particular occasion when **Allah** your Creator, extended His mercy to His servant Zakariya (Zachariah)

3. Who once expressed his feelings and his thoughts to **Allah**, his Creator, in an invocatory prayer which was not openly avowed?

4. He said: «O **Allah**», my Creator, « I have lived long enough to make old bones and my hair has turned white and never has my; invocatory prayer to You O **Allah**, my Creator, been unblest or a disadvantage».

5. «I only fear that my kindred and those connected in thought may not know, after I have gone off, how to serve Your purpose with the appropriate acts and rites, and my wife has been barren». «I pray and beseech You O **Allah** to give me through Your efficacious grace a descendent destined to be my successor»,

6. «Who inherits the divine knowledge You imparted to me and the appropriate system of faith and worship You imbued in me and to inherit the spiritual possessions

of the family of Ya'qūb (Jacob) who had the world all before them and Providence their guide, and make him O **Allah** my Creator, acceptable to You and a recipient of Your mercy and blessings».

Allah's favorable response through His angels is being announced:

7. He was told: «O Zakariya, We relate to you the divine edict of a happy event: it is the procreation of a son named Yahya whose appellation We designated to no one before».

8. He -Zakariya- exclaimed: «How shall I have a son when my wife has been, barren and I have been carried through the stealing steps of age to advanced life».

9. «So be it», says **Allah**, your Creator; «this is an easy act actuated upon My swill and I have created you earlier when you were non-existent!»

10. He -Zakariya- said: «O **Allah**, my Creator, may I be given a token which satisfies my reason!» He was told: «What serves to indicate the fact shall be your inability to talk to people for three nights albeit you are all sound».

11. And so he went out of the temple to his people and by making signs he intimated to them to praise the O **Allah** frequently and to glorify Him and extol His glorious attributes morning and evening.

Yahya has been born and grown up and he is now addressed by heaven

12. «O Yahya», he was told, «take the Book AL-Tawrah (the Torah) adhere to all that We have imparted to you and observe the code of discipline and body of regulations and hold them in esteem and hold to your promise and pay attention. Regard to it and be mindful of Our commandments», and We imbued him with wisdom in his childhood.

13. And We imbued him with compassion and tenderness of the heart and We made piety reign in his heart and he entertained the profound reverence dutiful to **Allah**.

14. He was naturally well disposed, he exhibited a kind and affectionate disposition by his conduct to his parents and he never played the tyrant nor did his heart beat rebellious to lawful and pious resolves.

15. And with peace and truth did his birth ever shine; peace be unto him at the encounter with death and in Day of Judgement when he is restored to life.

16. Relate O Muhammad to the people what is narrated in the Book -the Quran- relative to Maryam when she withdrew from her family to an eastern chamber -in the Jewish Temple- to perform her religious observances.

17. She veiled herself from them, since solitude best serves deep devotion. There We sent to her Our Spirit who disguised his identity and appeared as a human all sound.

18. She exclaimed: «I commit myself to **AL-Rahman** counter to your personage for infringing upon my privacy, if indeed in your heart reigns piety.»

19. The disguised angel said: «But I am the Messenger of **Allah**, your Creator», I am assigned to grace you with the divine prerogative of procreating a son who is stamped with the character of sublimity, holiness and piety»

20. «How shall I possibly procreate a son», asked Maryam, when, no man has ever touched me nor did I participate in immorality?»

21. «So be it», Thus said **Allah**, your Creator, «this is an easy act actuated upon My Will and We will make him a symbol of Our Omnipotence denoting to the people Our Uniqueness and infinite power to say to any entity «Be», and it is. « He is a mercy from Us to guide the people into all truth, and for the matter of that it has already been decreed».

22. There, Maryam conceived not only a babe in the womb but also horror in the mind and with both she moved away to a distant place,

23. Just to be confronted with the onset of labour, and there, the severe labour pains drove her to the nearby trunk of a palm-tree. Overwhelmed with fear mingled with grief she exclaimed: «I wish, I had died long ago and were consigned to oblivion».

24. There and then, a cry -of triumph and joy came out from below. The new born said to her: «Do not lament the event, **Allah**, your Creator, has provided beneath you a brook that is moved for you».

25. And if you shake the trunk of the palm-tree it will shower you with ripe and delicious dates in plenty».

26. «Eat then and drink», he said, and compose your countenance and let your eyes speak content. Should you come across anyone of the people, you just say: «I vowed to **Allah** to fast from talking and to consecrate the day in religious observance, pray to Him and converse with Him, glorify Him and extol His glorious attributes; by consequence I will not give a speaking tongue today to a human being».

27. She carried the babe taking him home to her people who exclaimed: «O Maryam,» they said, «you have committed yourself to an evil line of conduct of grave consequence».

28. «O Maryam», they added, «sister of Harūn (Aaron) -in priesthood - never was your father a man of evil nor was your mother immoral !»

29. She simply pointed her finger at him -the babe- with an intimation, as it were, that they ask or speak to him. But they exclaimed: «How in **Allah**'s Name can we discourse with a new born babe?»

30. «I am», said the babe -Isa- «a devout servant of **Allah** Who shall entrust me with His Book -the Bible- and confer on me the prerogative of Prophethood».

31. « He conferred on me benediction that I will be blessed wherever I may be, and He has enjoined me, for as long as I live, the practice of praying to Him and of Zakat (almsgiving), -for alms are but the vehicles of prayer-»,

32. « He emphasized that I should be kind and dutiful to my mother, and He excluded tyranny and depravity from my nature».

33. « Peace be upon me the day I was born and the day I encounter death and in Day of Judgement when I am restored to life».

34. This is Isa, the son of Maryam, declaring the truth of his own eventful birth. He was called into existence as stated in divine truth and not in the manner which Ahl AL –Kitab maintain by disputation and will die for it.

35. It is never becoming that **Allah** should adopt or beget a son. Praise be to Him

and extolled are His glorious attributes. When He determines no matter what, He only says «Be» and it is.

36. «**Allah** is my Creator and your Creator», Isa continued, «He exacts obedience and submission from the whole and from all in all, and so worship him with appropriate acts and rites, for this is the path of righteousness leading directly to Him».

37. Nevertheless the various sects found a cause for which they were ready to contend to their life's end. Woe betide them who will not acknowledge **Allah**'s Oneness, Uniqueness and Absoluteness. How distressful shall be the stormy scene they shall have to encounter on a Momentous Day!

38. How acute shall be their vision and their hearing on the Day they assemble before Us in Day of Judgement when the wrongful of actions shall realize their grave error.

39. Warn them O Muhammad –the wrongful of actions- of the Day when long shall they sigh as the die is cast, being already convicted by reason of their negligence of **Allah**'s statutes and their disbelief in Him and in His Messengers.

40. They do not seem to realize that it is We Who inherit the earth and the whole and all in all thereon; they all return back to Us.

41. Narrate O Muhammad to the people what is discoursed in the Book- the Quran- relative to Ibrahim (Abraham) who was a man who kept **Allah**'s truth so pure, and his words and his deeds together accorded; he was a Prophet.

42. For once he asked his father: «O father, why do you revere and adore with appropriate acts and rites objects that are deaf and blind and can avail you absolutely nothing!»

43. «O father», he continued, «I am a recipient of divine knowledge imparted to me and not imparted to you. Should you follow Me. I will guide you to the path of righteousness, the path of **Allah** ».

44. «My father», he said, «do not take AL-Shaytan (Satan) as a guide and espouse his cause. He incites you to regard idols with reverence and veneration and feelings akin to worship». «Keep in mind that he exercised open and determined defiance of **Allah**, **AL-Rahman** and resisted His Authority».

45. «O father», he added, «I have an uneasy sense of the probability of a retributive punishment which might be assigned to you from **AL-Rahman** in requital of your submission to AL-Shaytan, and that shall bring you closer to him in alliance and intimacy».

46. There, the father exclaimed: «Do you Ibrahim drop my gods into oblivion and dismiss them as unfit for worship»! «unless you desist» he added, «from disqualifying them and treating them as of no importance, I promise I will pelt you with stones. You had better keep away for sometime so that you do not come within the measure of my wrath and until I have forgotten the incident».

47. «Peace be upon you O father», Said Ibrahim, «I will invoke **Allah** on your behalf for mercy and forgiveness; **Allah** has always been Merciful and gracious to me».

48. «Meanwhile I will withdraw from your society and remove myself from your

atmosphere of idolatry which you profess besides the faith in **Allah**». «I will devote my act of worship to Him alone and invoke Him for forgiveness and look forward to His mercy; perhaps my hopes will not be doomed to disappointment».

49. When he removed himself from their society and from their idols which they invoked besides **Allah**, We bestowed on him Ishaq (Isaac) and Ya'qūb each of whom We graced with the prerogative of Prophethood.

50. We extended to them Our mercy and made all grace abound in them and We savoured their speaking tongue with prudence and truth that it was honoured in the wide circle of the all.

51. You may narrate to them O Muhammad what is discoursed in tThe Book -the Quran- relative to Mūssa (Moses) who was chosen for his virtuousness and purity; he was a Messenger endowed with the prerogative of Prophethood.

52. We called him from the right side of the Mount (Sinai) and We brought him in a proximate position to honour him and to converse with him upon mystic matters.

53. We mercifully assigned him an adjutor, his brother Harūn whom We proclaimed a Prophet.

54. Also, narrate O Muhammad to the people what is discoursed in the Book -the Quran- relative to Ismail who was true-hearted, true to his promise, and his words and his deeds together accorded; he was a Messenger endowed with the prerogative of Prophethood.

55. He always enjoined his family and his people the practice of praying to **Allah** and the religious duty of Zakat, and he was very near and well pleasing to **Allah**, his Creator.

56. And narrate O Muhammad to the people what is discoursed in the Book -the Quran- relative to Idris, -possibly he was Ozoris or he was not, or he was Enoch or was not and it seems that he was sent before Ibrahim-. He was a man who kept **Allah**'s truth so pure and his words together with his deeds accorded ,he was a Prophet.

57. We exalted him and ennobled him and graced him with a lofty position.

58. These aforementioned were among the prophets on whom **Allah** conferred His blessings and in whom all His grace abounded. They were the posterity of Adam and of those whom We carried with Nūh (Noah) in the Ark and of the posterity of Ibrahim and Ismail and of the posterity of those whom We guided into all truth and chose to promote the divine knowledge. When **Allah**'s revelations were recited to them they fell prostrate in adoration and were moved with reverential awe which prompted weeping and they wept out their eyes and their hearts.

59. (Pitifully) they were followed by generations who neglected the act of worship, and lusted after the worthless, and in vanity they wasted their days. But as there came the day to those of old, the day will come to those of today and shall come to those-to-come when they shall taste the evil consequence here, and worse shall it be Hereafter.

60. But excluded are those who in lowliest plight repentant stood and were wise enough to acknowledge **Allah**, their Creator, and their hearts reflected the image of religious and spiritual virtues and their deeds wisdom and piety. These and such persons shall with great cordiality receive the welcome in Paradise, and never shall

they be wronged in one way or another;

61. Paradise which is pictured in the Garden of Eden **AL-Rahman** has promised to His devoted servants who apprehend it mentally even though hitherto unseen. Indeed, His promise is truth personified and shall come to pass.

62. No vain discourse shall they hear therein, but peace shall forever shine and in **Allah**'s Name shall they be greeted with the formula of good will, good wishes and respect «Peace», and they shall be provided with victuals, eatables and drinkables morning and evening.

63. Such is the paradise which shall be the eternal right to those of Our devout servants in whose hearts reigned piety.

In response to the Prophet's state of unrest due to the long intervals between revelations, The Spirit Gabriel said to him:

64. «We -The Angels- do not just come down as We please. We only come down at **Allah**'s command, to Him belong all that is before us and all that is behind us and all that is between, and never is **Allah**, your Creator, forgetful».

65. **Allah** is the Creator of the heavens and the earth and of all that is between, therefore, worship Him and entertain the profound reverence dutiful to Him, and exercise patience in religious observance and in face of difficulties and hindrances. Think but this: do you know of any who shares His divine nature and His divine attributes!

66. Yet man says to himself: «Would I be resurrected and be restored to life after I have long been dead!»

67. Does man not remember that We created him in the beginning when he was absolutely nothing and nonexistent.

68. By **Allah**, your Creator, We will throng them together with those who played the devil and with those with characteristics befitting AL-Shaytan and throng them all on their knees girdling round Hell.

69. Then We will haul up from every sect those who were disobedient and rebellious against **AL-Rahman** the most.

70. We do know quite well the most deserving among the wide circle of the all to the torment to be laid upon the damned in Hell.

71. None of you people but shall go by it -the confines of Hell-, an inevitable event that is promised by **Allah** and incumbent upon Him and no one is destined to escape it.

72. There, will We lead safely and deliver those who entertained the profound reverence dutiful to **Allah** and leave to it down on their knees the wrongful of actions whom it asserts as her own.

73. When Our revelations are recited to them, revelations distinctly expressing all that is meant leaving nothing merely implied, they exclaim: «which of the two parties» they ask, «holds a high position in the social scale and status and in society, the nobility who do not follow Muhammad or the no-bodies who follow him!»

74. They fail to realize how countless were the generations We destroyed, generations who came to this world before them and were more affluent and enjoyed

more splendour.

75. Say to them -The infidels- O Muhammad «Those who are satisfied with their state of loss in the maze of error shall experience more of it. **Allah** shall give them enough rope to allow them free scope of action to commit themselves until the encounter with the promised punishment either at the hands of the Muslims here below or in Day hi Judgement Hereafter. There and then, shall they realize who are in the most grievous and dreaded state and have the lesser and weaker forces!

76. But those who chose the path of righteousness and Providence their guide shall **Allah** make circumstances favourable to them to think better and do better wherefore the everlasting deeds of wisdom and piety are esteemed by **Allah** as most rewarding and of note and so much consequence.

77. Do you see O Muhammad the one* who totally rejects Our revelations and denies the Hereafter as well as Our convincing signs, and mockingly says to his debtee**: «l will be given Hereafter, plenty and live in affluence and have progeny in numerosity then I will pay you the debt».

**** AL-As Ibn Wàel   ** A blacksmith***

78. How insolent to presume upon Providence! Has he been given divine knowledge of the unknown or the ability to realize the unseen or has he entered into a covenant with **Allah**, **AL-Rahman**!

79. Never, but he had better restrain himself from uttering words conveying absurdities. We will relate in writing and record all that he says and prolong the punishment of his soul which welcomes wrongs, to such an extent as he never portrayed in his mind.

80. We will take possession of all that he said he would have, and he comes back to Us all alone.

81. They -the infidels- chose to take besides **Allah** false gods through whom they seek predominance and glory here and intercession Hereafter.

82. Never, but they shall disclaim knowledge of their zealous devotion and exercise active opposition against them, and as enemies they -the false gods- shall obtain their end.

83. Do you look O Muhammad into the way We use the satanic! We send them against the infidels to rouse up their vain desires and incite them to do evil.

84. Therefore, do not call O Muhammad upon **Allah** to hasten the retributive punishment unto them. We keep count of their misdeeds and all their pursuits of the world during their numbered days here, and they shall have much to answer for Hereafter.

85. The Day shall come when the faithful are assembled before **AL-Rahman** in a presentable and dignified manner,

86. And We drive the sinful to Hell like thirsty cattle.

87. No one shall have the advantage nor the power of intercession except him who has been promised to this effect by **AL-Rahman**.

88. They say: «**Allah**, **AL-Rahman** has taken up, adopted or begotten a son».

89. You blasphemers have instituted a notion that is indeed monstrous, enormous

anal atrocious:

90. A notion indeed shocking. Its impact makes the heavens tremble and almost tear apart asunder and the earth quakes and almost parts asunder and the mountains quiver and almost crumble:

91.that they ascribe to **AL-Rahman** a son

92. when it is absolutely unbecoming nor is it consonant with His Supreme Majesty that He should take up, adopt or beget a son,

93. that is besides the fact that there is not one single creature in the heavens and on earth but shall come back to stand before **AL-Rahman** as a servant submitting to His Authority and surrendering himself or itself to Judgement.

94. He has counted them and ascertained their number;

95. All and each shall present himself or itself to **AL-Rahman** singly.

96. But not those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety. They shall be the recipients of **Allah**'s mercy. **AL-Rahman** shall overshadow them with His gracious wing and impart to them His loving care.

97. We have revealed it -the Quran- in a language conducive to ease, worded in your own tongue O Muhammad in order to use it when you announce joyful tidings to those who entertain the profound reverence dutiful to **Allah** and to warn the disdainful who are ready to contend to their life's end.

98. How many generations before them have We reduced to a useless form. Look around and see if you can find any one of them or hear their voice, be it uttered loudly or under their breath!

Chapter 20

«T.H» (Mystic Letters)

TAHA

« Meccan »

This Surah (Chapter) addresses man in general and the Prophet in particular. It relates the narrative of Mûssa (Moses) from birth to prophethood, how Allah saved him; spoke to him, commissioned him and made him overpower the Pharaoh of Egypt. A part of the story of Adam and AL-Shytan (Saten) is alluded to. The Surah tells us also how the Children of Israel were easily strayed in mind in the absence of Mūssa on the Mount. This is the Surah which, converted one of the greatest enemies and persecutors of the Faith (Umar) to Islam.

In The Name of Allah AL-Rahman, AL-Rahim (The Merciful)

1. Ţ. (Ta), H. (Ha) the Surah Opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. We have not revealed to you O Muhammad the Quran to cause you hardship nor to put you to trouble,

3. But to serve as a reminder to those who keep in awe of **Allah** and entertain the profound reverence dutiful to Him,

4. A disclosure of divine knowledge to man from Him, **AL-Rahman** Who Created the earth and the heavens of the imposing altitude,

5. **AL-Rahman** Who set Himself on the Throne of supremacy and dominion , of grace and mercy,

6. **AL-Rahman** to Whom belong all that is in the heavens and on earth and all that is between, all that lies in the depths below the face of the earth and of all other planets.

7. If you express your thoughts or declare your mind aloud, **Allah** does know what is suggested secretly to the mind and what man thinks but unwilling to avow.

8. He is **Allah**, there is no Ilah but He; to Him belong, the Unique and Commendable attributes.

9. And now, have you been informed O Muhammad of the narrative of Mūssa!

Mūssa has fulfilled his obligation to his father-in-law and now he and his wife are traveling from Madian* to Egypt to join his people, the Israelites, who have been persecuted by Pharaoh. * Close to Sinai

10. He saw a fire from far*, He said to his family: «You stay here; I have just seen a fire, perhaps I will be able to bring you a brand from the burning wood or be able to find someone who would show me the way or the direction to pursue.» **** In the desert, traveling by night***

He actually came by an instinctive call of Allah to serve Him here.

11. And when he reached the destined spot, he was called to: «O Mūssa», Allah said

12. «I am **Allah**, your Creator; you are in My Presence, therefore, take off your shoes, you are in The Sacred Valley, Tuwa* **** Close to Sinai***

13. «And I have chosen you to convey My divine message, therefore, listen carefully to all that shall be inspired to you».

14. «I am **Allah**, there is no Ilah but I, therefore, worship Me and adore Me with the appropriate acts and rites and observe the act of divine worship applying remembrance to Me.»

15. « The predetermined Eventful Hour shall inevitably come to pass, I almost keep it from the knowledge of others so that each soul be requited with what is commensurate with its deeds,»

16. « Therefore do not let those who reject the idea of Resurrection and lust after vanity influence your conduct, your belief or your trust in Me lest you suffer spiritual death and moral ruin».

17. «And», **Allah** asked: «What is that you hold in your right hand O Mūssa? »

18. «It is my staff», Mūssa said, «I lean on and with it I beat the smaller bushes, the shrubs and the trees to furnish my sheep with food in addition to using it for other purposes.»

19. «Drop it O Mūssa. » **Allah** Said.

20. And when Mūssa did, the staff was instantaneously transformed into a serpent in motion.

21. «Pick it up O Mūssa», **Allah** said « and do not be afraid; We will make it go back to its original state».

22. «Draw your hand* O Mūssa close to your side, it shall come out transfigured in a radiance of white divine light unharmed and all sound; another sign».

23. «This is just to make you witness personally Our Omnipotence as featured in what We show you of Our signs so that you satisfy your reason, have peace of mind and rest assured and be capable of carrying the great responsibility of fulfilling your obligation».

24. «Go to Pharaoh», **Allah** said, «he has transgressed all bounds».

25. Mūssa prayed: «Solace me O **Allah**, my Creator, and make my breast responsive to the joyful thought of performing my duty and make my spirit thirsty for knowledge, wisdom and spiritual light».

26. «And make my task go easily».

27. «And loosen my tongue and untie its impeding knot to allow me free expression».

28. «So that they understand my discourse and comprehend all that I say».

29. «And appoint for me a minister from my family»,

30. «Harūn (Aaron), my brother»,

31. «To exert influence, power and effect and to have security of position».

32. «To engage him in the conduct of my cause, Your cause, and interchange with him opinions, consultation and deliberation of action»,

33. «So that much we glorify You and extoll Your glorious attributes»,

34. «And much We think of You»,

35. «For, You have regarded us with an eye of favour».

Allah was entreated and Mūssa prevailed

36. «And there,» **Allah** said, «you are granted your humble request Q Mūssa».

37. «And We have been gracious to you O Mūssa», **Allah** said, «on another occasion»,

38. «When We inspired a course of action to your mother and actuated her with what she would do to save your life».

39. «Put the child in the chest», We said, «and throw the chest into the river, the waves will drive the chest to the bank and there shall he be picked up by a common enemy of Mine and of his». And I endowed you with the prerogative of amiability and I had an eye upon you so that you grow and develop under My observation.

Pharaoh and his wife adopted the child who just would not accept any woman's breast. Looking for a suitable wet nurse acceptable to the child, they

heard a young woman (Mūssa's sister), incited by her mother, proposing a woman - the mother incognita - who might be acceptable to the child.

40. «Your sister», **Allah** said, «marches – to the gate of the Palace– and says to the household: «shall I inform you of an acceptable woman who would nurse and rear the child! There, We returned you to your mother so that she would be delighted and her eyes speak content and she would take off the robe of grief». «Moreover, you killed a man -unintentionally when helping the Israelite against the Egyptian- (***Surah 28, V.19***), and We relieved you and freed you of the anguish and in various ways did We put you to straits» «And by consequence you stayed for a number of years among the Madianites, then you were impelled upon My will to come to serve Me here as I had planned O Mūssa».

41. «And I made you», **Allah** said, «what you are for My purpose, O Mūssa».

42. «Now, you go together with your brother Harūn equipped with My divine signs betokening My Omnipotence and Authority and slack not Me nor My words to remember».

43. «Go to Pharaoh», **Allah** added, « he has transgressed all bounds and played the tyrant».

44. «And speak gently to him, so that he might hopefully be brought to his senses and entertain a profound reverence for **Allah**».

45. They Mūssa and Harūn said: «O **Allah**, our Creator, we fear he might show a strong dislike to us and involve in some notion repugnant to the moral sense or he might play the blasphemer, the persecutor and the tyrant».

46. «Do not be afraid ever», **Allah** said, «I am with you all along, I am Omnipresent with unlimited audition and I see all that is being done».

47. «Go to him and say»: «We are Messengers of **Allah**, your Creator, We ask you to release the children of Israel from bondage and to send them with us and not to torture them. We have brought you an evident sign from **Allah**, your Creator, and peace be upon those who have the world all before them and Providence their guide.

48. «We have been inspired and prompted by **Allah**», they continued, « to indicate that punishment shall befall whoever suspects **Allah**'s Messengers of falsehood and turns his back upon **Allah**'s message».

49. There, said Pharaoh defiantly: « Who is your Ilah, O Mūssa!»

50. «Our **Allah**, The Creator», «They said,» «is He Who gave form, shape and features to every entity He created and vested each entity With its qualities and attributes guiding each creature to its inherent role in life».

51. «What about the earlier generations!» asked Pharaoh, «and what say you to that!»

52. «Only **Allah** knows what happened to them», they said « knowledge of the hidden is an attribute of Him, Our Creator, Who puts everything on record. and never goes wrong nor does He forget».

53. «He is it Who made the earth a liveable place* suitable for your livelihood and furnished it with paths, roads and channels, and He sent from the floor of the vault of heaven water, the means of producing pairs of diverse plants.

54. To eat therefrom and put cattle to pasture. Indeed, these are tokens

representing convincing divine evidence, tokens symbolic of **Allah**'s Omnipotence and Authority, giving insight to those who grasp with the mind.

55. From the earth We created you and back to it We will bring you -at death-, and out of it will We bring you again -in Day of Judgement-.

56. We presented Pharaoh with all Our evident and convincing signs but he simply denied them and counselled deaf and suspected Mūssa of falsehood.

57. He said to him: «Have you come back to us, to oust us out of our land by your magic, O Mūssa!»

58. «We will not bend to your magic art», «and We will meet your threats with defiance and your sorcery with a similar art having an over -mastering influence-». «Therefore,» added Pharaoh, make a tryst neither We nor you shall fail to keep and the place where we meet shall be equidistant and overt».

59. «The time», said Mūssa, «is your festive day and the place is where people are thronged for festive celebration in the forenoon».

60. There, Pharaoh drew himself away and concerted an insurrection of necromancers and came back.

61. «Woe betide you», said Mūssa to the magicians, «do not devise falsehood against **Allah** lest He should uproot you by a torment He lays upon the damned. The hopes of those who devise falsehood are doomed to disappointment».

62. There and then did the sorcerers dispute and debate their plan among themselves in a secret counsel.

63. They concluded, thus; «these two men Mūssa and Harūn are necromancers planning to drive you people out of your land by their magic and do away with your exemplar constitution».

64. «Therefore», they added, «gather up your thoughts and muster your wits to work out an over -mastering plan and come in imposing lines, for he who gains the upper hand shall be the winner».

65. Face to face with Mūssa, they said to him: «Would you like to cast down your staff first or shall we cast ours first!»

66. «But», Mūssa said, «you cast first», and there, their ropes and their rods seemed as though they were living serpents in motion.

67. A wave of terror swept over Mūssa in his innermost being.

68. **Allah** inspired to him: «Do not be alarmed O Mūssa», «nor be pervaded with fear. You have mastery over them and indeed you have the upper hand».

69. He added, «Cast down what you hold in your right hand. It shall swallow up all that they laid in fakes. Indeed, all they presented was simply an optical illusion made manifest by sorcerers, and no sorcerer can accomplish a useful purpose nor succeed in reaching a positive end no matter whence he came.

70. There and then fell the necromancers prostrate in adoration and they prostrated their reason to divine revelation and said: «We do recognize **Allah**, the Creator, of Mūssa and Harūn».

71. «Have you conformed your will» said Pharaoh, «to the will of the Ilah of Mūssa before I permit you to do so! Indeed it is your chief who taught you magic has

misled you». Therefore, you just wait. I will amputate your hands and feet on opposite sides and I will have you all crucified on the trunks of palm -trees, and you shall come to know which of us, can inflict punishment to a greater degree, agonizing, and more lasting to make you live in Hell on earth».

72. The magicians said to Pharaoh: «We will not look with favour on your system of faith in preference to the truth and the enlightenment we have received; nor in preference to Him Who created us. Therefore, decide what you will; you can only sit in judgement here below».

73. «We have recognized **Allah**», they said, «and conformed our will to His will; may He forgive us our sins and the sinful act of magic you forced us to do» «**Allah** is indeed the best purpose for which we are destined and He is Eternal».

74. Indeed, he who presents himself to **Allah**, his Creator, in Day of Judgement invested with crime, shall be destined to Hell wherein he neither dies nor lives.

75. Whereas he who presents himself then with a heart impressed with the image of religious and spiritual virtues and deeds with wisdom and piety shall he and such persons be rewarded with the highest and most dignified places in the social scale of life Hereafter.

76. They shall be rewarded with the abode in the Gardens of Eden beneath which rivers flow, wherein they will have passed through nature to Eternity. This is the reward of those who have cleansed themselves from moral and spiritual defilement and purposed to meet their Creator pure in heart.

77. Meanwhile, We inspired Mūssa to conduct My servants by night to the sea and to strike for them a dry path across and We assured him, thus: «You shall not be overtaken by Pharaoh and his people. They shall not catch up with you nor should you fear them».

78. Pharaoh in command of his troops went in pursuit of Mūssa and his people whom he considered as enemies to the community of nature, but they were overwhelmed with the sea water which overpowered them.

79. In effect what Pharaoh actually did was that he fooled his people, led them astray and never did he really guide them to a path of righteousness.

80. O Children of Israel: We delivered you from your enemy and We ordained for you the divine assignation -through Mūssa on the right side of Mount Sinai to receive the commandments- and We provisioned you with Al Manna, the continual dew of the blessed victuals, and with the Quails.

81. And We said to you: Eat of the worthy victuals We provisioned you, do not transgress nor carry anything to excess lest you should come within the measure of My wrath, for, he who suffers My wrath sways his destiny and incurs spiritual death and moral ruin.

82. However, I am indeed Forgiving; I extend forgiveness to him whose heart reflects the image of religious and spiritual virtues and his deeds wisdom and piety and Providence his guide.

83. «And», **Allah** asked, «what made you hasten on O Mūssa and outstrip your` people -the seventy elders who were to accompany him-»!

84. «They are tailing me on» Mūssa said «but I hastened on to You O **Allah** my

Creator, so that You might be pleased with me».

85. «We have tested your people O Mūssa» **Allah** said, after you left. They succumbed to Samiri who led them astray.

86. And there, Mūssa returned to his people provoked to wrath and grieved indeed. He said to them: «My people, did **Allah**, your Creator, not afford you ground of expectation and led you to expect a handsome promise!» «Did you believe it took too long or did you intend to come within the measure of His wrath and by consequence you failed to keep your promise to me -to remain faithful-!»

87. «We did not break our promise of our own accord,» they said, «but we were made to carry loads of ornaments -of Egyptian women- which we thought portend evil and We threw them in the fire to get rid of them and so did Samiri».

88. And he fashioned it -the melted gold- in the shape of a calf's body -like the bull of Osiris in the city of Memphis, Egypt- which mowed like cattle when down wind. No sooner did they see a golden Calf emitting a sound than they forgot **Allah** Who delivered them and gave themselves up to the calf as the object of worship saying to each other: «This is your Ilah, the Ilah of Mūssa whom he forgot, and by consequence he missed his way.

89. Did they not see that it was mute, unable to respond to their discourse nor could it cause them harm nor afford them help!

90. Harūn had said to them earlier: «O my people, be careful, you have, consented to this enticement while your **Allah** is the Creator, **AL-Rahman;** therefore, follow me and obey my command»

91. But they said to him: «We will not renounce our devotion to it -the calf- until Mūssa comes back to us».

92. And when Mūssa returned, he said to Harūn: «What kept you Harūn from acting when you saw them deviated in mind and wandering from the path of righteousness!»

93. «What hindered you» Mūssa added, «from following my instructions and fulfilling your obligation; have you disobeyed my command!»

94. «O son of my mother», Harūn said, «do not drag me by the beard nor by the head. I was afraid you would say I have set the children of Israel at variance and did not listen to your instructions».

95. Turning to the Samiri, Mūssa ask: «What is on your mind O Samiri!»

96. «I have seen», said Samiri, «what they failed to see -meaning the Spirit Jabril (Gabriel)- and so I took a handful of dust from the track of the Messenger of **Allah** and I tossed it toward the calf, for so did my soul prompt me -a made- up excuse for his unforgivable sinful act-.

97. «Go away», Mūssa said, you shall be punished in this life by isolation -like a terrible contagion, a way of punishing a grave sin in the Mosaic law- and you shall have a conviction of this fact that you shall say « I am a touch -me- not», that is besides the promised punishment which shall not fail nor shall you be able to escape it Hereafter» «And now», Mūssa added, «look at your god to which you appropriated yourself and applied it exclusively as if by a vow; We will burn it to the melting point -or to ashes- and scatter it and disseminate it in the sea».

98. «Indeed», Mūssa said, «your **Allah** is the One Who is the Creator; there is no Ilah but He; His knowledge is absolute, it embraces the whole and all in all».

99. Thus do We relate to you O Muhammad narratives of some of the proceeding generations, and We have given you by Our grace from Our realm in heaven a Book - Quran- helping you and the wide circle of the all to keep **Allah** in mind and to ponder His marvels,

100. A Quran, a spirit of truth guiding into all truth, and he who rejects it or turns his back upon it will have rejected **Allah**'s mercy and he shall suffer the heavy burden he carries in Day of Judgement.

101. There and then he and such persons will have passed through nature to eternal suffering and evil and indeed tormenting to them shall this burden be.

102. The Day shall come when the trumpet is sounded and We throng the sinful who shall look blue, being affected with terror, distress and anxiety.

103. They whisper to each other guessing their duration in life below and some think it was so short that it could not have been more than ten days.

104. We know best what they discourse, but those among them with veracious insight will say: «You sojourned no more than one day».

105. And they ask you O Muhammad about the mountains, say to them «**Allah**, my Creator, shall uproot them to extirpation»,

commentary:

Some people may wonder how would a huge mountain be moved! they probably do not realize that natural forces would move the biggest establishment on earth and make it shiver into atoms. all it takes is one swallow by the yawning earthly gulf created by quaking the earth beneath it. One instance of this nature was recorded at Cajeta in Italy where a mountain was split by an earth quake.

How about Allah's light or the Omnipotence emanating from His countenance! It shall annihilate no matter what *c.7 v143 and commentary

l06. So that He leaves them leveled with the ground smooth - faced surface»

107. «Wherefore you cannot see curves, elevations nor depressions».

108. There and then shall all resurrected beings faithfully follow the announcer - the angel Israfil- who marches straight on, and all voices and sounds are humbled and die away that you can only hear the soft and fair sound of their foot-steps treading the straight path.

109. This is the Day when no intercession shall be accepted from anyone on behalf of another except from him who is granted permission from **Allah AL-Rahman** on the basis of his virtuous attributes and his pleading is acceptable to Him.

110. He knows fully well what they have brought of doings or handiwork into His presence and He knows their past which they do not presently comprehend with their minds nor do they know what **Allah** has for them in store.

111. All countenances shall express humility before Him, the Eternal, the Omnipotent Who preserves existence. But defeated and miserably disappointed of their expectations shall be those who bear the burden of iniquity and wrongful actions.

112. And he who imprints his deeds with wisdom and piety and his heart with

religious and spiritual virtues shall not fear injustice nor abridgement or privileges.

113. Thus have We revealed it -the Quran- in the Arabic literary from and therein We expounded enough warnings that they may hopefully keep in awe of **Allah** or keep Him in mind and lift to Him their inward sight.

114. Exalted be **Allah** and extolled are His glorious attributes, the Supreme Sovereign, the Truth personified. Do not rush O Muhammad to recite the Quran before the inspired passage is completed -that is while the Angel Jebril is imparting the divine revelation- and invoke **Allah** to augment your knowledge, thus: «May I ask You O **Allah**, my Creator, to advance my knowledge».

115. We entered into a covenant with Adam but he forgot and We found him irresolute; he lacked firmness of purpose.

116. We said to the angles: «Prostrate yourselves to Adam in adoration», and the angels prostrated to Adam in comely order, praise and admiration except Iblis AL-Shaytan- to- be- who aspersed with calumny and declined with inordinate self-esteem.

117. And there, We said to Adam: «This - Iblis - is an avowed enemy to you and to your wife; let him not be the cause of ousting you from Paradise wherefore you suffer».

118. «You may rest assured He, **Allah** added, «that herein never shall you suffer hunger nor go naked».

119. «Nor shall you suffer thirst nor be exposed to the parching heat of the sun».

120. But AL-Shaytan sneakingly whispered to him, instigating evil. He said to Adam: «Shall I show you the tree of eternity and the kingdom which suffers no declension!»

121. Deceived by AL-Shaytan's allurement and consenting to his enticement, they both ate of the tree and there, their private parts were exposed wherefore they realized how shameful this was. They kept collecting leaves from the trees of Paradise -to cover their naked bodies which aroused their sense of shame- and there, has Adam disobeyed **Allah**, His Creator, and strayed from the path of righteousness.

122. But **Allah**, his Creator, reclaimed him and relented in mercy to him and guided him to the path of righteousness.

123. «Upon Our Command», **Allah** said «We down both of you upon, together with AL-Shaytan from hence with mutual enmity to each other» - «You shall receive from Me the spirit of truth guiding into all truth, and he who follows the path of righteousness and Providence his guide shall not err nor suffer spiritual death nor moral ruin».

124. And he who turns his back upon My spirit of truth that guides into all truth and does not keep Me in mind shall live a life of misery and hardness of fate and circumstances and We throng him in Day of Judgement as blind, lacking in intellectual, moral and spiritual perception as he was in life.

125. Then shall he say: «O **Allah**, my Creator, wherefore You thronged me blind when in life I was able to see and to argue and defend myself!»

126. «Like this», **Allah** says, «you blinded yourself and closed your heart's ears and mind's eyes to Our revelations and authoritative signs and you consigned them to oblivion and by consequence you are, this Day, forgotten, neglected and disregarded».

127. Thus do We requite him who has exceeded his limitations and carried things to excess and did not acknowledge **Allah**'s revelations and authoritative signs, and the punishment Hereafter is indeed more severe and more lasting.

128. Do they not perceive O Muhammad mentally and by sight the significance of **Allah**'s penalties! and have they failed to realize how many generations before them did We reduce to a useless form? They tread their dwellings they once occupied and they see with their own eyes the consequence of disobeying **Allah**. Indeed such outcome is emblematic of **Allah**'s signs recognized by people of insight.

129. Had it not been for **Allah**'s word proclaimed beforehand -to put punishment in respite- it would have been timely to plant their Hereafter in the now, but We grant them respite up to a predetermined point of time.

130. Therefore, be patient O Muhammad and put up with what they insolently and defiantly say, and praise **Allah**, your Creator, and extol His glorious attributes before sunrise and before sunset and some time during the night and at both ends of the day so that you may hopefully be pleased with **Allah**'s distinguished reward.

131. And do not direct your sight wistfully O Muhammad at the advantages We gave to some among the various sects; it is the flower of life below and it is a means of trial. It is the gist with which We test their response and their behaviour, whereas the blessed victual provisioned by **Allah** Hereafter is excellence personified and more lasting.

132. And enjoin your family to observe the act of worship and you persevere in observing it and in maintaining your piety. We do not expect you to provide sustenance. It is We Who provide for you and for all, and the happy ending is the conclusion of piety.

133. And they -the infidels- insolently and defiantly say; If only he -the Prophet- presents us with a sign -other than the Quran- from **Allah**, his Creator, -to evince both his wisdom and the truth of his mission-! Have they not been presented with enough Authoritative signs in former Scriptures which foretold also future events!

134. If We had reduced them to a useless form before this Book -the Quran- was revealed, they would have said: «O **Allah**, our Creator, if only You had sent to us a Messenger with the spirit of truth guiding into all truth we would have acknowledged Your revelations and authoritative signs and followed Your path of righteousness before We were humbled and put to shame!»

135. Say to them O Muhammad: «Each of us awaits his end and what lies for him in store; therefore, you wait -until The Eventful Day comes to pass- and then you shall come to know which of us had followed the path of righteousness and who had the world all before them and Providence their guide».

Chapter 21

« The Prophets »

AL ANBIYAA

\« Meccan »

The Surah (Chapter) warns mankind of The Day of Judgement and emphasizes that Allah's worldly messengers are all human beings Other than the

spiritual aspect beautifully described, the Surah presents some of Allah's immense signs, cosmic and biological: how the heavens and the earth came to being, Life and its dependence on water forming an integral part of all living creatures as well as other signs ***V.30 «…both were one mass and We them asunder...» water ,an integral part***

The story of Ibrahim (Abraham) and his Challenge of idolism and flow he was saved from the fire is elegantly and eloquently described Also described are the narratives of Yunus (Jonah), Dawūd (David) and Soliyman (Solomon) and the privileges bestowed on each. Other prophets are mentioned in short narratives alluding to their attributes. The Surah ends with an invocatory prayer centering on Allah's help for enduring with impunity the blasphemies uttered by the infidels against Allah the Omnipotent and Almighty.

The universe:

It is interesting to note that there existed two rival theories in the mid 20th century:

1. The steady state, claiming that the universe had no beginning and that it has always been the same.

2. The Big Bang theory claiming that there had been a beginning brought about by an immense explosion of a mass of gas or a fire ball and matter was then created. Rapid growth of observational astronomy tipped the balance in favour of the Explosion or The Big Bang. finally nailing the lid on the coffin of the Steady State theory.- Therefore, the explosion established the beginning of the universe which underwent several changes.* **** See introduction C.7 the uniuerse***

Reference: the encyclopedia of «space travel and astronomy». Books ltd.,59 grosvenor it London, w.1.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. Peoples' Day of Judgement is approaching, yet they pay no attention, unwilling to receive it with consenting minds nor agree to consider it the one fact that destroys fiction.

2. No fresh divine message or a warning comes to them from **Allah**, their Creator, but they listen to it mockingly and laugh it to scorn

3. Their hearts' ears are closed for revelation but open for mockery and amusement -the happiness of those who cannot think- Being wrongful of actions, they say in their secret counsel: «Is he Muhammad not human like yourselves, and so will you accede to the magic he is able to manifest in his discourse when you have insight of the mind and eyesight of the body»!

4. -Having known by inspiration the conclusion of their secret counsel- the Prophet said: «**Allah**, my Creator, knows all that is being said or discoursed in the heavens and on earth; He is **AL-Sami'** (the Omnipresent with unlimited audition and **AL-'Alim** (the Omniscient)».

5. They -the infidels- went further and fared worse -in their description of the Quran and of the Prophet They said: «confused dreams, no, but he forged it, no, but he is a poet; he must present us with a miraculous sign like those with which were

equipped the prophets of old».

6. -In response to their insolence and defiance-, **Allah** says: Miraculous signs were presented to generations before them whom We reduced to a useless form on account of their rejection and denial of divine truth, therefore, what chance is there that these infidels will recognize **Allah** and in Him they will believe!

7. We never sent and inspired before you O Muhammad but men chosen from among the town dwellers whose deeds were natural to man, therefore, you -infidels- may ask those who are well versed in the antecedent Scriptures -Jews and Christians- if indeed you do not know!

8. Nor did We make their material being -the body- able to survive without consuming food nor were they destined to escape death or last forever.

9. And We fulfilled Our promise to them and delivered them out of danger together with whom We willed and We reduced the transgressors to a useless from.

10. And We have sent down to you people a Book -the Quran- serving as a reminder to you in every respect and in due time will it praise your name to fame that you will be mentioned by others with admiration, adoration, and commendation; will you not understand.

11. And think but this: how many towns, whose inhabitants were wrongful of actions, did We destroy and replace by other people!

12. And when they sensed Our wrath approaching, in vain for their life, they fled to other places.

13. -In irony they were told-: do not flee but go back to your lustful life and to your dwellings; you may have much to answer for.

14. There and then they exclaimed, thus: Woe betide us, we were indeed wrongful of actions.

15. They kept bewailing their misfortune until We reduced them to a useless form like reaped field of corn.

16. We never created the heavens and the earth and all that is between just for fun.

17. Had We purposed to have fun or diversion We would have had recourse to what We have in Our heaven's realm if indeed We meant to do so.

18. But what befits Our Supremacy is to dash fiction and falsehood with truth so that it is erased and vanished wherefore woe betide you for what you insolently ascribe to **Allah**.

19. And to **Allah** alone belong all that is in the heavens and on earth, and those serving in His realm of heaven do not pride themselves nor show inordinate self-esteem for serving Him and prostrating to Him in adoration nor do they ever grow weary.

20. They .celebrate and glorify their Creator and extol His glorious attributes night and day and they never lose vigour, grow dull nor do they lose interest.

Reproach in a sarcastic way

21. Could it be that they- the idolaters-have taken earthly objects of worship who

can raise the dead and restore them to life!

22. Indeed, if there be Ilahs other than **Allah** or sharing His divine nature and attributes, the heavens and the earth would have become corrupt and been ruined. Therefore, praise be to **Allah** and extolled are His glorious attributes the sole Sovereign of the Supreme Throne. He is far above what they ascribe to Him.

23. He is never questioned or examined judicially for whatever He does, whereas they as a whole shall have much to answer for.

24. Or have they taken besides **Allah**, the Creator, other gods which were indicated to them in previous Scriptures? if so, say to them O Muhammad: «Give us convincing evidence to this effect. This Quran is the message followed by my fellows in faith and before it were the Scriptures followed by those of old. And no where do we final but monotheisms» But indeed most of them fail to comprehend the truth and so they do not receive it with consenting minds.

25. Nor did We send a Messenger before you O Muhammad but We inspired him with the truth clearly indicating that there is no Ilah but I the Creator, therefore worship Me and adore Me with appropriate acts and rites and regard Me with extreme devotion.

The Pagans blasphemously designated the Angels as females and related them to Allah as His daughters and so to round off His progeny He has taken up, adopted or begotten a son. In response ,Allah says to them:

26. And they blasphemously say: « **Allah** has taken up, adopted or begotten a son. Glory be to Him and extolled are His glorious attributes, They -the angels- are but honoured and distinguished worshippers»

27. Never do they speak before Him unless permitted or commanded to do so; similarly conditioned are their acts.

28. He knows all that is before them and all that is behind them and they never intercede on behalf of anyone except on behalf of those approved by Him, those to whom He intends to be gracious. The angels- keep in awe of Him on account of the deep veneration and the profound reverence dutiful to Him.

29. And should any of them -angels or- men- claim god-ship besides **Allah**, then he is bound to Hell, for thus do We requite the wrongful of actions.

Immense signs, cosmic and biologic- of imposing magnitude

30. Do the infidels who deny **Allah** not see into the creation of the universe -the heavens and the earth-! Both were one mass and We split them asunder* and We made every living being dependent upon water**. We made it an essential component or constituent of every living cell. Will they -the infidels- not be brought to their senses and realize that there is a Creator! **** see introduction and commentary C.7***

***** Commentary:***

1) Life as we know it is a complex series of chemical reactions occurring in small jelly –like bags called cells. It is a fact that life started as one single cell (Algae) remarkably complex system of interlinked chemical reaction that allow it to move, digest food, grow and reproduce.

2) Life and Dependence on water

The cells Which are the bricks from Which the bodies of the plant and animals are built are principally carbon and water. Water allows the carbon atoms to dissolve and the carbon compounds to move around and react. Every lining cell is three quarters water and so our solid bodies are in fact mainly composed of liquid.

Water constitutes 55% of body Weight in the obese person and 65% in the thin. This means that a thin person who Weighs 60 kgs, approximately 40 kgs of his Weight is water

3) Where is it found?

Two thirds of it is found inside the cells (or the bricks) and one third outside the cells, that is in the tissues and the plasma (fluid of the blood). Its balance is controlled by several factors and its depletion causes serious disorders ending in death.

31. And We furnished the earth with firm stays Mountains* placed in a certain setting, fixed as with an anchor, to stabilize it lest it should sway you from side to side or in all directions and We furnished it with paths, roads, channels, routes by land and water and between mountains so that they may be guided in their journeys between the different places.

**** see V.15, C.16 and Commentary***

32. And We made the heavens with their spheres and regions which resemble a vast vault or canopy overarching and protecting the earth*, being itself protected, maintained, safeguarded and well preserved. Yet they are oblivious of their marvels –stability, regularity, precision, immensity, and what it confers of protection- and fail to ascribe them to their maker Who is **Allah**,

**** Commentary:***

The protecting shield of ozone:

Starting in the cold atmosphere, a layer extending 10-15 miles higher and in the warmer (up to 50 f.) mesosphere which goes up the 50 mile level, there are crucial chemical changes in the air. In the first of these, ozone is added to the mixture. This is the same clean-smelling gas that is often noticeable around electrical generators and ultraviolet lights; it is "heavy oxygen", each of its molecules containing three atoms of oxygen and it is formed when an electrical discharge or strong ultraviolet rays pass through ordinary oxygen .In the upper atmosphere ozone soaks up much of the ultraviolet radiation streaming earthward from the sun» every second, a billion billion primary cosmic-ray particles travelers from far outside the solar system reach the neighborhood of the earth with a total power input of more than a billion watts. When they collide with the atmosphere's component atoms and molecules the collisions produce showers of secondary particles

It is these "Secondaries" that continue down to the earth's surface eight of them strike every human being every hour. These particles are very penetrating, there is no escaping the ceaseless bombardment. but thanks to the breakup in the atmosphere, The barrage is harmless and has no perceptible influence on life. If they were primary cosmic rays, the effect would be lethal .

Reference Life Nature Library P.58, The Earth, 1962.

The Creator of the whole and of all in all.

33. And He is it Who created the night and the day, the sun and the moon, each

describing its own orbit.

34. And never did We destine a human being before you O Muhammad to escape death or live forever -you are no exception-. Is it then that when you die they shall live forever!

35. Every Soul -no exception- shall taste death and We test you -people- by wedding you to calamities and by making Our grace abound in you to determine your true belief and inclination, your spiritual and moral attributes, your accomplishments, attainments and your way and course of acting, then in the end shall all of you be brought back to Us.

36. And when the infidels see you O Muhammad they receive you with nothing but disdain and scorn which ride sparkling in their eyes and they say: «Is this the one who blasphemes your gods! And when **Al Rahman** is mentioned, their countenances speak blasphemy against Him.

The infidels challenge the Prophet to hasten the punishment he has promised them, but Allah Who mercifully gives them respite that they may hopefully turn to Him, says to them:

37. Man has been created with the innate propensity to be unduly hasty of spirit; I will exhibit to you My acts and My marvels serving to demonstrate divine power and authority, therefore, do not ask Me to hasten them on.

38. And yet they -the infidels- ask the Muslims: «When shall that promised punishment come to pass if indeed you declare the truth!»

39. If only these infidels who deny **Allah** knew that there shall come a time when they shall not be able to avert the blazing fire from their faces nor from their backs nor shall they be afforded help!

40. It shall surprise them. Pale and dumb, they shall stand confused and confounded unable to avert it nor shall they be granted respite.

41. Messengers who were sent before you O Muhammad were also bombarded with foul epithets, the infidels mocked them and gave them a lick with the rough side of their tongues and called them everything they could lay their tongues to. In consequence were the mockers beset on all sides by the same material and immaterial things they had turned in to ridicule.

42. Say to them: «Who can defend you by night and/or by day from **AL-Rahman** if His wrath speaks thunder». But they are unwilling to listen to divine Revelation nor to **Allah**'s warning and they are habitually opposed to the mention of His attributes.

43. Or have they gods, besides Him, who can defend them! They -the gods- are themselves unable to hold their own nor can they defend themselves, let alone defending others should We decide that they perish.

44. We granted these people together with their fathers comfort and enjoyment and all that advantaged them of Our blessings in life as long as they lived. Do they not see that We reduce their territories and straiten their outlying borders -by rapid progress of Islam-. is it then they who are the winners or the conquerors!

45. Say to them O Muhammad: «I only warn you of the promised punishment of which I have been informed by the inspired revelation. But those who counsel deaf

are oblivious of **Allah's** warning). Their hearts' ears are closed to the cautionary advice.

46. And if afflicted with a slight touch of your Creator's retributive punishment they -the infidels- shall say: «Woe betide us, we were indeed wrongful of actions».

47. And We set the scales even in Day of Judgement admitting of no deviation and We judge with absolute justice and accordingly no soul shall ever be wronged in the least. Every deed, good or bad, will We present with precision even if it be as light or as little as a mustard seed. Enough are We in putting the law in execution.

48. And We gave Mūssa and Harūn the canon imparting the soundness of judgement in the choice of means and ends and in the choice of what is morally good, honest and straight-forward, serving as an illumination and enlightenment besides being a divine light and a constant reminder of **Allah** to those who entertain the profound reverence dutiful to Him,

49. Who stand in awe of **Allah** albeit they cannot apprehend Him by sight and think of the Day of Resurrection dreading the Final Hour of Judgement.

50. And this -Quran- is a blessed Book We have revealed to guide into all truth; will you -infidels- reject and deny what is good and advantageous to attain and possess!

51. Aforetime, We directed Ibrahim to reasoning and to employ the faculty of reason in forming conclusions and We were fully aware of his thoughts and of his innermost being.

52. He asked his father and his people: «what are these statues and images you regard with reverence and veneration»!

53. They said: «we found our fathers revering them and adoring them with appropriate acts and rites».

54. «But you and your fathers», said Ibrahim, «were erroneous indeed in your system of faith and worship».

55. «Have you brought us the truth,» they asked, «or are you one of those who make this the object of a joke»!

56. «But your **Allah**», said Ibrahim, is the Creator of the heavens and the earth Who generated them and brought them into existence and to this effect I sincerely bear witness».

57. «And, by **Allah**», said Ibrahim, «I will plot down your idols to dethrone them after you have gone and turned your backs».

58. And so he reduced them -the idols- into a useless form except their biggest, so that they might turn to it for information.

59. And when they returned, they exclaimed: «He who has done this to our gods is indeed wrongful of actions».

60. Some of them said: «we heard a young man by the name of Ibrahim cursing them and calling them names».

61. «Bring him here before the people», they said, «so that they may witness with their own eyes the consequence, for he -Ibrahim- has much to answer for».

62. And when he was brought over, they asked him: «Was it you Ibrahim who

did this to our gods»!

63. «But it was their chief who did it», Said Ibrahim; ask them if they are able to talk!»

64. And there, they blamed themselves saying: «You are indeed the wrongful of actions»

65. But, overturned by imprudence in their minds and by subversion of reason, they said to him: «You knew very well that these idols do not talk!»

66. «Do you worship besides **Allah**,» ask Ibrahim, «objects neither profit you nor can do you harm,»

67. «Fie on you and on those objects you worship besides **Allah**; can you not think in a sensible and logical manner and employ the faculty of reason in forming conclusions!»

68. «Nevertheless», they said, «burn him and uphold your gods if indeed you intend to maintain our system of faith and worship and sustain it against criticism».

The fire, extinguished

69. We said: «O fire! be cool and maintain your coolness and afford Ibrahim safety and security» and We graced him with peace of mind.

70. So conditioned, they thought of contriving against him, but We made them the losers who lost the most.

71. And We rescued him together with Lût (Lot). -his nephew- and delivered them to the land We had blessed -Aram or Syria and Can'an or Palestine- the land where many divine messages were revealed for all-.

72. And We bestowed on him Ishaq (Isaac) and in addition We graced him with Ya'cob (Jacob) -a grand son- each of whom We characterized by virtue and righteousness.

73. And We made them leaders of faith guiding people into all truth as We willed and We inspired to them the deeds of wisdom and piety and the act of worship and alms giving. They were exclusively devoted to serving Our purpose and they worshipped Us alone.

74. And to Lût, We imparted wisdom, sovereignty and divine knowledge and We rescued him and delivered him out of the town whose inhabitants established the most evil and abominable and abnormal sexual practice. They were perverse people given to shameful deeds and immorality.

75. And We admitted him to the domain of Our mercy. He was one of those characterized by justice and uprightness and he was morally right.

76. And Nûh (Noah) who invoked Us aforetime and We responded favourably to his invocation and rescued him and delivered him together with his family from the distressful and overwhelming inundation.

77. And We rescued him from the people who rejected Our divine signs and denied Our Omnipotence and Authority; they were people who bode ill and were given to evil, and in consequence We drowned them all

78. And Dawûd (David) and Sulayman (Solomon) who passed judgement -not

inspired- upon the owners of the sheep which escaped from their cote and strayed in people field, and We were witnesses of their Judgement*. **** David's decision centered on compensation-.***

79. But We inspired Sulayman with the insight of the matter** -therefore, his inspired decision, in addition to being compensatory, was constructive and promotive of work and advancement- and to each one of them We imparted wisdom and correct judgement, knowledge and intellectual acquaintance with the truth. And We subdued the mountains as well as the birds to join David in praising **Allah** and in extolling His glorious attributes, and We have always been Omnipotent enough to accomplish what we will.

*****The prosecutor makes use of the sheep until the defender makes the necessary repairs and restores the field to the original state, then each takes back his property.***

80. And We taught Dawūd the art of making coats of arms for people's protection to defend you from injury and to shield you from the violence exercised against each other. And now will you impel yourselves to the feeling of gratitude and gratefulness!

81. And to Sulayman We subdued the wind raging and blowing tempestuously to flow at his command to the blessed land We had marked with grace -his influence extended over a vast territory, Palestine, Syria, Arabia, Ethiopia,- and We were **'Alimin** (Omniscient)of all things and all affairs.

Sulayman was endowed with divine power to tame evil with wisdom

82. Those among the Jinn characterized with satanic attributes were also subdued to him to dive into the waters -after the treasures-pearls, corals,- in addition to other jobs and We were watching over them -not to slow down nor escape-.

83. And Aŷūb (Job) who invoked **Allah**, his Creator, for relief. He said: «O **Allah**, my Creator, I have suffered long lasting tribulation and You are the Most Merciful of all who show mercy.»

84. And We responded favourably to his invocation and relieved him and freed it him from all tribulation and We compensated to him a progeny to replace those he had lost .We doubled their number (grand children), a mercy extended to him from Us and a great event to be happily remembered by those who are constant.

85. Also Ismail, Idris -possibly Ozoris- and Zut-kifl -Dhoukefl-, possibly -Ezchiel each of whom faced hardship and tribulations with perseverance, patience and endurance.

86. We admitted them in the domain of Our mercy, for they were of those characterized by justice and uprightness and were morally right.

87. And Zun-nun -Yunus-, who met the opposition of the people to whom he was sent with impatience. Moved by anger he renounced them and left them thinking that We would not reprove him for such a behaviour. -He went on board ship and in the crossing it was decided by the crew that he was one too many and must be got rid of-. In the sea he was swallowed by the fish wherein he was constrained. In the depth of darkness he called on **Allah** and invoked His mercy, he said: «O **Allah**, there is no **Ilah** but You, glory be to You and extolled are Your glorious attributes. I have been

rongful of actions.»

88. And there, We responded favourably to him and delivered him from the sorrow and the distress, for thus do We save those whose hearts reflect the image of religious and spiritual virtues.

89. And Zakariya -Zacharias- when he invoked **Allah**, his Creator, and said: «O **Allah**, my Creator, leave me not childless, a quality imparting the feeling of loneliness -a child not to inherit me but to pursue the same line of action so that Your word may have a free course-. When it comes to inheritance You are indeed the Only and the best heir Who shall inherit the whole and all in all»

90. We responded to him favourably and bestowed on him Yahya (John), having rendered his wife fruitful. These were people who hastened to doing all that is good, useful, reliable for a purpose, efficient in function and in pursuit of faith, and they invoked Us expressing their due affectionate devotion keeping in awe of Us and hopeful of Our mercy, and they humbled themselves before Us and were indeed submissive to Us alone.

91. And Maryam (Mary) who guarded herself from being supposed and maintained the flower of faith and chastity, and so We sent to her Our Messenger -the Spirit Gabriel-, to breathe life into her and animate a soul in her womb, and We made her and her son Isa (Jesus) an emblem of Our Omnipotence and Authority to be pondered by all people.

92. This is the religion eminently professed by all the previous Prophets, the one and only system of faith and worship established by **Allah** and I am **Allah** your Creator, therefore, worship Me and adore Me with the appropriate acts and rites.

93. Yet people according to their desires and irreligious viewpoints set themselves at variance, but all shall inevitably return to Us.

94. Therefore, he who imprints his deeds with wisdom and piety while his heart reflects the image of religious and spiritual virtues shall be the recipient of Our mercy; his deeds and his endeavour shall not be undermined nor denied and We record his endeavour to his advantage.

95. It is not the end; the punishment We inflict on any town to reduce it to a useless form is certainly not the end nor does it mean that they will not rise again. They will rise, they have much to answer for and pay for their sinful deeds Hereafter.

96. (And when the gates of evil are widely open) and Gog and Magog overflow from everywhere overcoming all barriers and ramparts,

97. And the promised Event approaches, there and then shall the infidels' eyes be wide open gazing fixedly in horror and they express their thoughts in words, thus: «Woe betide us », they shall say, «we were not only oblivious of this event but We were also wrongful of actions».

98. And there, they are told: «You and those you worshipped besides **Allah** are the fuel of Hell to which you shall now proceed».

99. «Had these objects of worship you incorporated with **Allah** been gods who shared His divine nature they would not have companioned you therein. «And now all and each of you shall be imprisoned within its grim confines for that vast and endless forever».

100. There within, shall they pant, emitting with difficulty a deep breath and drawing with more difficulty a long breath heaving sighs and giving sobs, and the painful emotion compounded of loathing and fear and the feeling excited by fright shall deafen their ears that they cannot hear.

101. But those in whom **Allah**'s grace has abounded beforehand are those who shall be kept far away from hence.

102. They do not hear the sharp continual hissing sound its flames emit; to the contrary, they shall be swimming in the eternal ecstasy of joy of what their souls had always desired.

103. Nor shall they be disturbed, grieved nor shocked by the overwhelming terror -of The Day of Judgement- and they shall be received with a hearty welcome by the angels who put their minds at rest and say to them: «this is the happy day you were promised»

104. This is the Day when We fold the heavens the way the scribe rolls together the scrolls that are ready for the publishing of books, so that as We effected the first creation so will We effect recreation* a promise that We are Omnipotent enough to fulfill and bring to an end.

105. And We decreed and reduced to writing in the AL-Zabūr (Psalms) what is in harmony with the text in AL-Tawrah (Torah) that the earth shall be inherited by My devout worshippers who imprint their deeds with wisdom and piety and their hearts with the image of religious and spiritual virtues.

106. This proclamation is made evident in this Book -the Quran- and stands as a declaration to people who adore **Allah** with the appropriate acts and rites.

107. We did not send you O Muhammad for a reason other than to symbolize, and serve as an embodiment of mercy which **Allah** has extended to all His creatures,

108. Therefore, say to the people: «it is a fact that I am being divinely inspired that your **Allah** is absolutely One Ilah; will you then conform your will to His will in Islam! to Him alone»

109. And should they turn their backs, then say to them: «I have done my duty and I have proclaimed to you all alike the word of **Allah** and warned you of the consequences». «And I just do not know whether what you have been promised -good or bad- is close at hand or far and distant»!

110. «He **-Allah-** knows what is avowed openly and the open course of action, and He knows what the breasts forge and what they store of thoughts and feelings and all that is suggested secretly to the mind. He .knows all that you do out of sight».

111. «Nor do I know the reason for the respite granted to you people, it may be a trial to test your true belief and inclination or to give you enough rope to allow you free scope of action up to a predetermined point of time in order that you may commit yourselves -or relent and be brought to your senses-»

112. And invoke **Allah** O Muhammad to give judgement upon your matter, thus: «Your Judgement O **Allah**, my Creator, is truth personified; judge O **Allah**, my Creator between me and those who rejected Your word». And say to them: «**and Allah**, **AL-Rahman** is He Whose present help is sought to endure with impunity the blashemies you utter against Him».

Chapter 22

«Pilgrimage»

AL HAJJ

«Madinite»

This Surah (Chapter), in a few lines, beautifully and firmly describes the picture of The Final Hour in Day of Judgement so that man may hopefully envisage his destiny. It tells those who doubt Resurrection, in a most scientific manner, man's natural history and the comparable facts relating to plants and their life, their death and Resurrection which he witnesses with his own eyes in his daily life so that he may hopefully ponder. Otherwise, the Surah is concerned mainly with the spiritual implications of the Sacrosanct House, pilgrimage rites, striving in Allah's cause and fighting, when attacked, in defense of Truth. The Surah introduces parables relative to deafness and blindness of heart and mind as well as of plurality and idolism. It indicates that bowing to Allah's will in submission is an attribute that has been designated by Allah as « Islam» and those who conform to it as «Muslims»; an appellation that was instituted by Him in all Scriptures and in the Quran.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. O you people: Regard **Allah**, your Creator, with reverence and awe and entertain the profound reverence dutiful to Him. The quake of the universe at the Final flour in. Day of Judgement is indeed astounding. It excites intense horror.

2. The Day you see it shall every nursing mother forget her suckling and every pregnant female -human and animal- shall miscarry what is conceived in her womb, and you see the people stunned and thrown into confusion while not intoxicated. But it is actually the reflection of **Allah**'s wrath speaking thunder.

3. Yet among the people is he who argues about **Allah** in ignorance and by want of thought and follows every disobedient devil and follows those with characteristics befitting AL-Shaytan (Satan) who is evil personified.

4. He AL-Shaytan has been designated as evil itself and he who takes him as his tutelary friend or guardian shall be misled and be lost in the maze of error led by the nose to where he suffers the torment of the blazing fire laid upon the damned.

5. O You people: if you are in doubt of Resurrection; nonetheless We raised you from dust, then We made you evolve from a seed* -a constituent part of emitted fluid- then from a clinging organism then from a bolus-like mass of coherent body of matter partly shaped and partly not yet shaped, to realize **Allah**'s Omnipotence. And We embed in the wombs what we will for a determined period of time, We then disburden the wombs of you as a new born babe, then you grow to maturity. And among you is he who is caused to die and also he who is carried through the stealing steps of age to advanced life that he loses the wits which were once about him and he loses remembrance of knowledge he formerly mastered; he becomes the abject heir of an illustrious name. And you see the earth lifeless and barren and when We send rain down upon and it is stirred to activity, it thrives and it is stirred to activity, flourishes and vegetates variegated vegetal growths of like things.

**** see V.37, C.18 and***

6. This is by reason of **Allah**'s attributes. He is Truth personified and He is it Who raises the dead and restores them to life and He is indeed **Qadirūn** (Omnipotent) over all things and to accomplish what He will.

7. He authoritatively states that: The Final Hour (Day of Judgement) is an undoubted Event and an absolute certainty and that **Allah** shall resurrect those deposited in the graves.

8. Yet among the people is he who argues about **Allah** in ignorance and by want of thought and guidance and by want of a Book imparting divine knowledge, wisdom and spiritual light,

9. -You see him- bending his side in disdain, and slipping aside from righteousness and piety in order to mislead the people from the path of **Allah**. He shall suffer shame, dishonour and disgrace and We will make him taste the blazes Hereafter.

10. «This is in consequence», he is told, «of what your wrongful and unclean hands have committed, and **Allah** is not He Who does not observe the principles of justice when He judges His servants whether they are bad or angels».

11. And among people are some who serve **Allah** conditionally, standing on the brink or border, as it were, between faith without and infidelity within. If all goes well with any of them and he makes worldly gains he is gratified and he advances without and to his heart's content. And should he be tested for true belief and inclination and he is consequently befallen with a misfortune or wedded to a calamity he retracts and retreats within, he tumbles down on his face and turns renegade wherefore he loses both worlds, here and Hereafter, And this is indeed the utmost loss.

12. He erroneously invokes besides **Allah** objects unable to harm him nor profit him and this is perversion in the extreme.

13. He invokes an object which would sooner hurt him than profit him. How bad is the tutelary guardian and how bad is the society!

14. **Allah** does indeed welcome those whose hearts are imprinted with the image of religious and spiritual virtues and their deeds with wisdom and piety. He mercifully admits them to Gardens beneath which rivers flow and **Allah** does what He will.

15. He who feels that **Allah** shall not afford His Prophet help here nor Hereafter, may attach a rope to the ceiling or stretch a rope heavenward to hang himself and cuts off his own breath or tries to stop the Prophet's help from heaven and sees whether such a plan or a scheme shall annul his rage!

16. Thus did We reveal it -the Quran- embodying clear and plain revelations guiding out of darkness and superstition of later times and out of want of spiritual and intellectual sight into illumination and enlightenment; **Allah** does indeed guide whom He will.

17. Those who have acknowledged the Prophet Muhammad and those disposed to believe in the Prophets of the past and those who profess Judaism and the Christians and the various sects of the Sabeites or Mendaites and of the Sabians as well as the Majùs (Magians, lived in Persia, Median & Mesopotamia, worshipped fire as a fit emblem of **Allah)** and those who incorporated with **Allah** other deities, shall all have much to answer for. **Allah** shall judge between them in Day of Judgement;

He is the Omnipresent Who witnesses all actions and all things.

18. Do you not see O you who are oblivious of **Allah**'s Omnipotence that to **Allah** do all creatures in the heavens and on earth prostrate in adoration, praise and worship, and so do the sun and the moon, the stars and the mountains, the trees and the animals and a great many among mankind! Moreover, a great many have deserved punishment. And he whom **Allah** defames or treats with contempt shall no one be able to restore his honour. **Allah** does what He will.

19. There, you people have an intellectual acquirement to comprehend: two opponents who argued, one in favour and the other against **Allah**, their Creator. As for those invested with the ugly vesture of disbelief, their measures have been taken for fitting them with an exclusive attire; vesture made of fire, and on their heads, the seat of thought and imagination will be poured hot water bubbling over in agitation,

20. -Boiling water- diffusing itself throughout to melt what is in their bellies and liquefy their skins.

21. They will be restricted in solitary confinement within cells ribbed and vaulted with iron.

22. As often as they seek relief they try to get out from thence, only to be returned back therein and be told: «Taste the torture of burning in the fire».

23. **Allah** receives with hearty welcome those whose hearts have been touched with the divine hand and whose deeds reflected wisdom and piety. He admits them to Gardens beneath which rivers flow where they shall be adorned with golden and pearled-bracelets and vested in silken attire.

24. They were instinctively guided to use gracious words in their discourse and they were graced with **Allah**'s guidance to His path, the path of **AL-Aziz** (the Almighty) to whom are extolled the glorious attributes.

25. Indeed, those infidels who rejected **Allah** and stood in the way to prevent His spirit of truth from guiding people into all truth, malevolently obstructing the way to the Sacrosanct House shall have much to answer for We made it a refuge at the disposal of all men alike, retreating therein and exercising religious devotion as well as to the strangers. He among them whose intention is irreverence and profanity, blasphemy and wrong-doing will have come within the measure of **Allah**'s wrath. We will make him taste the torment laid upon the damned.

26. We had indicated to Ibrahim (Abraham) the site where he would build the Sacrosanct House and We instructed him thus: «Do not incorporate with Me other deities», «and cleanse My House from moral and spiritual defilements -idols and the like, placed by the Pagans- and impart to it real sacredness, and make it ceremonially clean for those who go round it in procession and for those who perform the act of worship standing and for those who kneel in supplication and prostrate to make an act of the mind and the will in acknowledgement of **Allah**'s Omnipotence, Perfection and Authority prostrating their reason to divine revelation».

27. «And proclaim pilgrimage to the people; they shall come to you on foot and mounted upon the back of every lean and exhausted beast of burden from every deep, distant and far away places».

28. «They shall be eager to respond to your call to observe facts and events considered a source of knowledge, and to participate in the intercourse of life and

envisage the spiritual and the deeply moving sacred events and associations dating back as the most ancient times.» «And they will extoll and proclaim the glorious attributes of **Allah** throughout the predetermined days in appreciation of **Allah**'s blessings, and be impelled to the feeling of gratitude and gratefulness for what He provided for them of cattle for sacrifice, and to fulfill what He has enjoined» Thus: «Eat therefrom if you may and feed the indigent and the needy who are in need of Zakat (alms), » for zakat is but the vehicle of prayer.

29. «Thereafter they shall be permitted to remove the unwanted biological accumulations on their bodies -hair, dirt, nails, and to fulfill their promises and pay their vows -if any- and again go round the ancient Sacrosanct House in procession».

30. So be it, and he who honours what **Allah** has ordained to be observed will have accomplished what is laudable and acceptable to Him And in that connection, the flesh of cattle has been rendered lawful to you -camels, cows, sheep and the like animals reared for food- except those designated to you as forbidden. And avoid sacrificing animals under the immolation to idols. They are an abomination, and avoid telling a falsehood as well as the intentional assertion of what is false,

31. Sincerely maintaining the precepts of **Allah**'s system of faith and worship authoritatively established by Him and not incorporating with Him other deities. And he who incorporates with Him other deities shall stand similitude exact of someone who has fallen from heaven and been snatched by the birds of prey -which make a rapid sweeping descent upon its prey- or been swept away by a storm in its fury to a distant and far off place.

32. So be it, and he who honours **Allah**'s sacred acts and rites and turns his thoughts upon the duties owed to Him will have won **Allah**'s affection; for honouring **Allah**'s rites is an endearment of the hearts reflective of piety.

The Animals offered in Sacrifice

33. You advantage yourselves of them up to a determined point of time then they are taken to where they belong, the Ancient Sacrosanct House, where they are sacrificed and pilgrimage will have had all its rites.

34. And to every people did We authoritatively determine certain rites -of sacrifice- that they may use the sacred event to commemorate **Allah**'s Name and perform the sacrifice under the immolation of His Name as a form of warm feeling of good will and gratitude for what He has provided for them of live stock reared for food. For indeed, your **Allah** is One and only. Therefore, conform your will to His will -in Islam-. Meanwhile, announce O Muhammad joyful tidings to those.

a) who humble themselves and entertain the profound reverence dutiful to **Allah**,

35. b) Who lift to **Allah** their inward sight while their innermost being is actuated with the feeling of dread mingled with veneration at the mention and the thought of Him.

c) Who exercise patience in the face of what has befallen them misfortunes or calamities -in peace and in war-,

d) Who observe the act of worship and spend in benevolence of what We have bestowed on them of advantages.

Camels and cows are accepted as an offering

36. And the camels and cows did We make lawful for you to use in the event of your oblation of thanks giving and in your offering. They serve as a store from which you obtain advantages in plenty. Therefore, pronounce **Allah**'s Name on them as they are lined up, slaughtered and laid on their sides. You may eat therefrom and feed him who is content and satisfied in mind despite poverty, as well as him who is needy and circumstances compel him to beg. Thus did We make them -these animals- subservient for you that you may hopefully impel yourselves to the feeling of gratitude and gratefulness.

37. It is not their flesh nor their blood that reaches **Allah**. It is only the piety on your part, the obedience and the faithfulness to the duties owed to Him. We made them subservient to you so that you may praise **Allah** and extoll His glorious attributes in return for His guidance to you into all truth. Meanwhile proclaim O Muhammad joyful tidings to those whose deeds are imprinted with wisdom and piety.

38. Indeed, **Allah** defends those whose hearts are imprinted with the image of religious and spiritual virtues whereas He simply detests the dishonest, the unfaithful and the treacherous given to infidelity and ingratitude.

39 Those who have been attacked by the infidels who waged war against them for their belief in **Allah** are permitted to fight in defense of the wrong inflicted on them; **Allah** is indeed **Qadirūn** (Omnipotent) enough to afford them help.

40. They -the Muslims- were unjustly ousted from their homes for no reason other than expressing their thoughts in words, thus: «Our **Allah** is the Creator of the whole and of all in all ». And were it not that **Allah** represses some people by others, monasteries, churches, synagogues oratories anal mosques, where He is much remembered and His glorious attributes extolled would have been demolished and reduced to a useless form. But **Allah** does indeed help those whose purpose is to serve Him and advance His cause; **Allah** is indeed **Qadirūn** and **Azizūn (**Almighty).

41. These are they who lift to **Allah** their inward sight and will not neglect religious observances (the act of worship, zakat (almsgiving) enjoining what is just and right and forbidding what is evil) when given power and authority in the land. The ultimate decision of all affairs rests in the hands of **Allah**, -here and Hereafter-.

42. Should they -the infidels- accuse you O Muhammad of falsehood, so did those before them, the people of Noah, of 'Ad -the 'Adites- and of Thamûd -the Thamùdites-; they charged their Prophets with imposturous pretence.

43. So did the people of Ibrahim and those of Lût (Lot).

44. And those of Madyan and those of as Mûssa (Moses). In consequence I granted them respite up to a predetermined point of time, then I cast them down from a position of prosperity and power and brought them to ruin, and how unbearable was the change of disposition and how intolerable was the fitting retribution!

45. Wherefore many were the towns We destroyed with their wrongful inhabitants that they stood desolate and empty but of dilapidated trellises over hills of ruin, and the wells and the spacious and the highly decorated buildings neglected, empty and abandoned!

46. Have they -these infidels- not journeyed through the land and employed the faculty of reason in forming conclusions and looked with their minds' eyes to realize

as much as their hearts may comprehend and their ears may hear! Indeed, it is not the eyes of the body that go blind but it is the eyes of the hearts in the breasts and those of the mind.

47. And they -the infidels- ask you O Muhammad to hasten on the promised retributive punishment. But never shall **Allah** break His promise nor go back on His word. And a day in your Creator's calendar is as a thousand years of your earthly calendar.

48. And how many towns of wrongful inhabitants did I grant respite then I cast them down from a position of prosperity and power and brought them to ruin and to Me shall in the end be the destination.

49. Say to the people: «O you people, I have been sent to you all as a spectacle and an evident warning».

50. Consequently, those who acknowledge **Allah** with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety shall be mercifully forgiven and be graced with blessed provision.

51. Whereas those who strive to oppose and invalidate Our authoritative and divine signs shall be the inmates of Hell.

52. Nor did We send before you O Muhammad a Messenger or a Prophet but was opposed by those with characteristics befitting AL-Shaytan. They were determined to suppress their volition and intervene between them and their divine cause and to influence the peoples' minds with their satanic wickedness. But there and then does **Allah** annul the satanic desire and render it void and He confirms His spirit of truth guiding into all truth and strengthening His cause. **Allah** is **'Alimūn** and **Hakimūn**. (the Source of wisdom and wise mysterious dispensations).

53 **Allah** plans it in this manner in order to use the incitement instigated by the satanic as a trial for those whose hearts reflect the morbidity inherent in their inmost being and in whose hearts reigns cruelty. And the wrongful of actions are in disagreement producing extreme contention and discord.

54. And those whose hearts are a storehouse of information and imparted knowledge rest assured that this Quran is the truth from **Allah**, your Creator, and in consequence accept it believe in it and humbly open their hearts' ears thereto. And **Allah** guides those who acknowledge Him to the path of righteousness.

55. Nevertheless, the infidels continue to be in doubt of the divine nature of it -the Quran- and will remain undecided until the sudden encounter with death taking them by surprise planting their great Hereafter in the now or until they face the disastrous Day of Judgement which is barren of their expectations and their hopes are doomed to disappointment.

56. There and then shall the Sovereign Authority and the right of controlling be exclusively that of **Allah** Who sits in judgement to confer the beatitude and the gardens of bliss on those whose hearts were imprinted with the image of religious and spiritual virtues and their deeds with wisdom and piety.

57. And to requite the infidels who defiantly rejected **Allah**'s divine and authoritative signs with the torment that is laid upon the damned.

58. And those who quit their homes and their towns to settle where they could best serve **Allah**'s purpose and strive in His cause whether killed in action or died of

natural causes shall be honoured. **Allah** shall make His grace abound in them, for **He** is indeed the best Purveyor of all the material necessities and of all the spiritual attributes;

59. He shall admit them into favour and grant them an honourable entry actuating them with the feeling of pleasure and satisfaction; **Allah** is indeed **'Alimūn** and **Halimūn** (Forbearing) toward His creatures.

60. And he who makes requital or retaliation on a person for an injury he has received shall -if he must- repay only in kind and in extent. Should he -the plaintiff- be offended further by the offender, then shall **Allah** help him -the former- against the aggressor -the latter- and give him victory over him; **Allah** is indeed ever **'Afuwūn** (Indulgent), and **Ghafurūn** (Forgiving).

61. This is it, for **Allah** Who causes the night to lose its character and identity by absorption into the day and causes the day to lose its character and identity by absorption into the night is indeed able to keep His promise and His support to whom He will. And **Allah** is indeed **Sami'ūn** (Ominipresent) with unlimited audition and **Bassirūn** (He clearly sees all things)

62. Wherefore **Allah** is truth personified and any other object of worship they invoke besides Him is simply falsehood itself. **Allah** is indeed the Unique Whose attributes belong to the highest regions of thought and reality, the Unique Who is eminently entitled to the designation: «The Supreme».

63. Do you not see that **Allah** sends down from the floor of the vault of heaven rain water and makes it instrumental in springing up vegetation and rendering the land verdant! **Allah** is indeed **Latifūn** (Gracious). He gives His servants an understanding heart. He is **Khabirūn (**Omniscient)

64. To Him belong all that is in the heavens arid all that is on earth and **Allah** is indeed **Ghaniyūn** (Independent), (Absolute) and **Hamidūn** (His grace abounds in the universe, and he is worthy of all praise)

65 . Do you not see that **Allah** reduced for you al! that is on earth to a state of subservienacy, and the ships move on the surface of the sea by His invisible acting force producing their buoyance and their motion ! And tIe sustains and support the heavens -their contents- and keeps them from falling on the earth unless it be permitted by Him -meteorites, shooting stars, fire balls-. Indeed, **Allah** displays kindness to all people, -those who serve Him and those who do not-. His mercy is extended to all

66. And He is it Who brought you into existence and gave you life. Then He occasions your death and at the predetermined point of time your Resurrection. Man is indeed ungrateful

67. To every people did We prescribe certain rites and articles of faith and the order of performing religious and other devotional services, and it was incumbent on them to follow (until the system was modified or replaced by a new system suitable for the time at the hands of another Messenger) Therefore, do not let them O Muhammad dispute with you upon the question, and keep proclaiming **Allah**'s acceptable system of faith and worship. You are indeed on the right path, the path of righteousness, the path of **Allah**.

68. And should they -the infidels- be tossed in their unballasted wits in fathomless and unquiet deeps of controversy, then say to them: «**Allah** knows best

what you do».

69. «**Allah** shall judge between you in Day of Judgement in all matters for which you are ready to contend to your life's end».

70. Do you not know that **Allah** is **'Alimūn** of all that is in heaven and on earth. It is all on record and this is quite easy for **Him** to do.

71. Yet they worship besides **Allah** objects **He** has never authorized and of which they have empty knowledge. And the wrongful of actions shall have no one to afford them help at the moment when they need it most.

72. And -to their misfortune- when Our revelations are recited to them and Our divine signs are presented, you instantly notice that their countenance speak a different language reflecting hatred, denial and disdain. They are almost ready to set upon with hostile action and words to injure and overthrow those who recite to them Our revelations, Say to them O Muhammad: -If these divine revelations are distasteful to you- shall I tell you of what shall be far worse and more distasteful to you ! it is Hell which **Allah** has promised to those infidels who denied Him, and how evil is the end for which they are destined ».

73. O you people: An allegorical representation is introduced to describe a subject under the guise of some other subject of aptly suggestive resemblance intended to convey a useful lesson by which moral and spiritual relations are typically set forth. Thus: those whom you invoke besides **Allah**, idols or human, shall not be able to create a fly even if they get together and combine their efforts. And if a fly should ravish anything out of their hands or out of their environ never shall they be able to reclaim it. How helpless is the suppliant -who is defeated by a fly- and the creature entreated -the fly-.

74. They -the Meccan infidels- did not credit **Allah** with the attributes asserted as His own. Indeed, **Allah** is **Qawiyūn** (Omnipotent) and **Azizūn**, The Almighty Who prevails against the whole and all in all.

75. **Allah** chooses from the angels Messengers as He chooses from mankind **He** is indeed **Sami'ūn** and **Bassirūn**.

76. He knows His creatures' current events and the course of their coming events bridging their span, and to **Him**, the Ultimate Authority, are committed and submitted all matters and all affairs for consideration, decision and execution -here and Hereafter-.

77. O you people whose hearts have been touched with the divine hand, go down on your knees and bow to the ground in reverence and submission to **Allah** and prostrate your reason to divine revelation and worship **Allah**, your Creator, and lift to Him your inward sight and imprint your deeds with wisdom and piety so that heaven may prosper you.

78. And strive in the cause of **Allah** and make His purpose the heart of your purpose. He did not intend to put you in difficulty nor to create for you difficultness in the system of faith and worship He has chosen for you, the same system followed by your father Ibrahim . It is He -**Allah**- Who gave you people the descriptive and distinctive appellation «Muslims » in previous Scriptures as well as in this Book - the Quran - so that the Messenger Muhammad would be a witness of your actions and you come to be witnesses of peoples' actions which interpret their thoughts and characterize their rival systems. Therefore, engage in the act of worship, give alms

and turn your minds to **Allah** and see that you be under His tutelage. He is your Tutelary Guardian ,and how ultimate in excellence is the Protector and the Ultimate of Ultimates to afford help!

Chapter 23

«Those in Whose Hearts Reings Piety»

AL MŪ-MINŪN

« Meccan »

This Surah (Chapter) ascribes certain specific attributes identifying those who acknowledge Allah with hearts impressed with the image of religious and spiritual virtues and indicating the blissful reward asserted as their own. It shows in a precise and a most scientific description the special creation of mankind and the embryologic stages from fertilization to birth emphasizing the encounter with death and The Day of Judgement following Resurrection.

Some of the features indicative of Allah's Omnipotence 7.14:

The embryologic stages:

Before the Fifty sixth day:

Before the eighth week (pregnancy, forty weeks) the external appearance of the embryo is that of an animal-like creature: gills of fishes and limb buds like fins, hand plates paddle shaped, webbed like fingers and toes these of ducks, very large head and a prominent tail and other external features suggestive of an animal- like creature

After the Fifty sixth day:

The head is more round and erect, the neck region is established, the eyelids are now obvious, the abdomen less prominent, the auricles of the external ears begin to assume the final shape, sex differences exist in the appearance of the external genital organs or genitalia, the fingers have lengthened and the toes become distinct, the. gills have disappeared and the tail has completely disappeared and the eyes, ears and nose are those of a human. Now, the embryo is a different creature, A HUMAN.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. Successful has been the outcome achieved by those in whose hearts reign piety,

2. who habitually exercise humility and low estimate of themselves when standing before **Allah** in spiritual union and devotion.

3. Who refrain from small or idle talk, gossip and slander.

4. Who perform the religious duty of giving Zakat (alms) with the sympathetic feeling toward the poor and their due.

5. Who guard their sexual morality and refrain from unlawful sexual congress sex perversion and sex abuse.

6. But absolved are they to satisfy their instinctive sexual desire with those to whom they are matrimonially united or with those whom they choose to marry from those on hand -and there they incur no blame.

7. And those who do not confine their sexual activity within these limitations will have violated and disregarded the set limits instituted by **Allah**.

To go back to the attributes of those in whose hearts reigns piety.

8. Who are trustworthy, an attribute including:

- fulfillment of the confidence reposed in them when entrusted with anything.
- meeting the obligation or responsibility
- honouring the legal ownership of property vested in them to hold or use for the benefit of others,
- keeping the promise when they make one by word or by writing to undertake or engage in doing or in refraining from some specified thing or action to the advantage of those concerned,
- binding themselves by a vow to **Allah**
- dedicating, consecrating or devoting anything to some person or service,

9. And those who faithfully observe their act of worship and all it entails.

10. Such persons are the inheritors of **Allah**'s mercy and blessings here and Hereafter.

11. They shall inherit Paradise -the garden of Eden- where they enjoy the surpassing beauty and supreme bliss and Wherein they will have passed through nature to Eternity.

Stages of the special creation: The inorganic to the organic:

12. In point of fact We brought man to being by special creation from a line of wet and soft earth matter

13. Then We made him evolve from a Notfa Amshag (union of male & female seeds) the Zygot which We embedded in the depth of a safe and secure position, the womb

14. Then We made the Notfa develop into a clinging organism*, Then We made the clinging organism develop into a bolus** -like mass of coherent body of matter. Then We made the bolus- like mass develop into bones and We clothed the bones with flesh. Out of this We raised a different being. Glorified be **Allah** and extolled be His glorious attributes; He is the Unique Creator. * ***Alaqah*** ** ***Modghah*** *** ***see introduction***

Commentary:

To those who ask how is the bone created and clothed with flesh?

Very briefly and in lays terms, One large cell –AL-Amshag- divides and redivides into billions of cells to produce man. Cells differentiate into kinds each of which is programmed to produce a certain organ or organs, system or systems. If we look at a section of a limb under the microscope at the fifth week (pregnancy 40 weeks) We see a sheet of cells; those in the core of this sheet modify their nature to cartilage and a week or two later to bone. The surrounding cells modify their nature to that of muscle or flesh and all develop to reach maturity and the destined shape and form, some before birth, others at a later date.

15. Thereafter, shall all of you come upon the encounter with death -and be deposited in the graves-.

16. And at the predetermined point of time set for the Day of Judgement shall all of you be resurrected and restored to life.

17. And We created seven heavens that hang high above your heads and We are not oblivious of Our creation -it is We Who maintain them in existence and in order, not to mention precision-

**** see V.37, C.18 and V.2, C.76 and commentary***

18. And We sent down from the floor of the vault of heaven rain water in due measure and We settled it on the planet earth partly without and partly within -enough to effect the necessary equilibrium, between the opposing forces of land and water, between cloud formation and fresh water in rivers and lakes maintaining life, between the clouds and the water deposited underground- and We are certainly able to make it vanish.

19. We made it instrumental in springing up for you gardens and orchards of date-palms and vines supplying you with abundance of fruits affording you delight,

20 in addition to the tree (olive tree) springing out of Mount Sinai producing oil and nutrition -best unsaturated fats, protein, calcium salts, iron, Phosphorus, vitamin A and B - for those who eat therefrom.

21. And you have in cattle a divine sign emblematic of **Allah**'s Omnipotence and Authority, a sign for you to ponder. From their bellies We supply you with a pure drink -milk- and other great benefits you advantage yourselves thereof.

22. And on their backs and on board ships you are carried -from one place to another-.

23. - Yet people have always been averse to **Allah**'s divine message, past and present and this is exampled in Noah's people and in those who followed - We sent Nūh (Noah) with Our divine message to his people. He said to there « My people, I advise you to acknowledge **Allah** and to worship Him with appropriate acts and rites. You have no Ilah but Him. Will you entertain the profound reverence dutiful to Him!»

24. But the leaders of infidelity among his people exclaimed: «He is only a human like yourselves» They added «he simply wishes to take precedence of you and to claim supereminence for holiness and high virtues». «And had **Allah** willed», they added, «He would have sent down angels to serve as His Messengers.» «We never heard of such a notion voiced by our ancestors»

25. «Indeed», they continued, «he is but a man ruinously imprudent, possessed or insane. Watch him for sometime with patience, his madness may subside or else he would deserve destruction».

26. There, did Nūh invoke **Allah** for His aid: «O **Allah**, my Creator», he prayed, «give me victory over them, they have accused me of falsehood».

27. There and then, We inspired him. « Construct the Ark, » We said, «under Our supervision and according to Our inspired divine instructions. «And when Our command comes to pass and you see the water bubbling up and rising in billows and erupting through the earth's surface inundating the land, you just carry with you on board ship a pair-a male and a female- of every kind (or possibly two pairs of every

species of the living creatures) together with your family except those against whom **Allah** has already pledged His word.» «And do not talk to Me O Nūh about those wrongful of actions nor plead on their behalf They shall most certainly be drowned.»

28. «And when you and those in your company have embarked, you express your gratitude to **Allah** in words, thus:» «Our bosoms surge forth and answer thanks to **Allah** Who has saved us and delivered us from those wrongful of actions.»

29. And pray: «O **Allah**, my Creator, help me disembark compassed about by Your blessing and let the place where I make abode be a place of security, consolation and solace. You are the Ultimate Who can accommodate whom You will to the best.

30. These are tokens signalizing **Allah**'s Omnipotence and Authority and We have always been testing people for their true belief and inclination.

31. Thereafter, We brought about another generation, the Adites

32. And We sent to them a Messenger whom We chose from among them to convey to them Our divine message. He said to them: «Worship **Allah** with appropriate acts and rites, you have no Ilah other than Him. Will you not then entertain the profound reverence dutiful to Him!»

33. The leaders among his people who denied **Allah** and rejected the idea of having audience of Him in Day of Judgement said: « But he is only a human like yourselves. He eats the same food you eat and drinks of what you drink.» thereby denying what We bestowed on them of what ministered to their enjoyment and content in life.

34. «And», they added, «should you follow a man like yourselves your hopes shall be doomed to disappointment and you will he great losers.»

35. «Does he promise you», they said, «that after you have died and been reduced to dust and degenerate bones, you will be resurrected and restored to life!»

36. «How inconceivable and how far from the truth is that you are promised!»

37. «In fact», they said, «there is only this present life. We die and as the grass upon the earth shall our posterity be, they shall also die and their posterity shall live until time does away with life and reduces this world to a useless form, and all time shall appear but short time but indeed as no time and never shall we be resurrected.»

38. «He is simply a man,» they continued, «who cheaply and viciously relates to **Allah** falsehood, and never shall we acknowledge him nor recognize his mission.»

39. And there, he prayed: «O **Allah**, my Creator, give me victory over them; they have accused me of falsehood.»

40. «Rest assured,» said **Allah** to His Messenger, « their defiance and their pride are short-lived and soon enough shall they be really sorry and shall weep a rain of sorrows.»

41. And there, in due time were they justly overtaken by a direful cry from heaven's realm stirring up a merciless blast reducing them to an assemblage of scum, and so away with the wrongful of actions.

42. And We raised after them other generations.

43. No people or nation can predate their set period of time nor can they postdate it either -includes: span of prosperity, of misery, of other conditions as well as that of

life -

44. Thereafter, We sent Messengers, one succeeding another, and as often as a Messenger presented himself to his people he was accused of falsehood. In consequence, We punished them successively following One upon another and We made them the talk of all towns; Away with people who just refuse to acknowledge **Allah**.

45. Then We sent Mûssa and his brother Harûn (Aaron) well equipped with divine signs serving to demonstrate delegated divine power and Authority.

46. We sent them to Pharaoh and the chief peers of his realm, but they did not answer their hopes and they prided themselves on their arrogance and non -courteous refusal, and displayed inordinate self- esteem and undue assumption of dignity.

47. And they said to them: «Shall we submit to two men like ourselves while their people are reduced by us to a servile state?»

48. And they accused them of falsehood, and in consequence were they added to the list of those who perished.

49. And We gave Mûssa the Book of truth AL-Tawrah -the Torah- so that his people -the Israelites- may hopefully be guided into all truth.

50. And We made the son of Maryam (Mary) – Isa (Jesus)- and his mother an emblem of Our Omnipotence and Authority and We provided them with a shelter on a high land affording them security and peace of mind, and beneath which flowed a spring.

51. -We said to each and all Our Messengers- «O you Messengers:» exhort your people to: eat of all that has been rendered lawful and all that is worthy, good and wholesome and imprint your deeds with wisdom and piety, for I am **'Alimūn** (Omniscient) of all that you do.

52. «All of you are but one people and you constitute one nation. **Allah**'s message is one. His system of faith and worship is one and I am **Allah**, your Creator, therefore, I exact from you obedience and that you entertain the profound reverence dutiful to Me.»

53. Yet they -the people- were divided among themselves and set at variance and the ties among them were severed. Instead of unity in feeling, action and purpose, they set their actual sectarian practice, each rejoicing with his own views.

54. Therefore, leave them O Muhammad for the time swimming in the depth of error and ignorance which have reached up unto heaven, there is a fitting point of time for every event.

55. Do they -the infidels- think that because We bestow on them wealth and progeny,

56. We are pleased with their perverted adoration and by consequence hasten on to make all Our grace deservedly abound in them! To the contrary We give them enough rope to allow them free scope of action to commit themselves, but they do not have enough insight to look beneath the surface nor do they apprehend such matters with their senses.

57. Conversely, those a) Who are inspired with dread mingled with veneration and with wonder tinged with latent fear of **Allah**, their Creator, being careful for the

profound reverence dutiful to Him,

58. b) Who sincerely acknowledge their Creator's revelations and His authoritative divine signs,

59. c) Who do not incorporate with **Allah**, their Creator, other deities,

60. d) Who give in benevolence, no matter what, lifting to **Allah** their inward sight and laying to their hearts their fate in Day of Judgement, an event they realize however unseen and approximate however remote,

61. These are they who do strive to imprint their deeds with wisdom and piety and hasten to do more and hasten to gain more of **Allah**'s mercy and blessings.

62. And on no soul do We impose what is beyond its capability nor more than it can bear, and We have a volume in which all records of deeds and actions are kept and it simply speaks like a book and no one shall ever be wronged.

63. But they -the infidels- are oblivious of all this and their hearts are sunk under the vexations of their minds, and besides that they engage themselves in work of irreverence and of evil that is wrought by want of thought.

64. And when We lay hold upon the affluent among them who live in lust and wed them to calamities they groan out their souls and invoke **Allah** for relief.

65. «Do not ask for help now -here- or relief -Hereafter- for no help nor relief, shall you expect from Us ever.»

66. «My revelations were recited to you throughout and My evident signs were presented to you, but you always shunned the truth and turned the other way,»

67. «Ostentatiously exhibiting pride and inordinate self-esteem, making jokes and making it -the Quran- the object of your jokes rendering it as something ridiculous that should be disregarded and neglected.»

68. Do they -these infidels- not pause to think and employ the faculty of reason and reflect upon the discourse reaching their ears to realize that it is the truth personified! or have they received a message unheard of nor was it conveyed to their forefathers!

69. Or do they not` recognize their Messenger Muhammad who is one of them and therefore do not avow him as one of their own.

70. Or do they accuse him of being possessed, ruinously imprudent or insane! Indeed, he is a person steadfast in adherence to His Creator and His cause and he brought them -these Pagans- the very truth guiding into all truth, but how hateful to most of them is the truth!

71. Indeed, if the truth were to accord with their desires, the heavens and the earth and all created beings, the animate and the inanimate therein would have gone to the bad and broken into corruption and fallen into disorder. But We have sent them the spirit of truth guiding into all truth and refers them directly to **Allah**. Yet they evade the troth. They are averse to admitting the truth and they shy off all that puts them in mind of the duties owed to **Allah**.

72. Or do you ask them O Muhammad to pay you for the divine service you render! Never! and they do know that. And they had better realize that the reward granted by **Allah**, your Creator, far excels what is given by all others, for He is the best Purveyor Who makes provision for the needs of all.

73. Besides, you are indeed the best guide who does lead them to righteousness, the path of **Allah**.

74. But those who deny Resurrection and Judgement Hereafter never deviate into sense. On the contrary, they deviate themselves from the path of righteousness.

75. And if We had extended to them Our mercy and blessings and delivered them from what was burdensome and exhaustive to their minds they would have sunk under the vexations of their minds, plunged into the abyss of wickedness and carried their transgression to excess.

76. In fact, We formerly inflicted them with punishment and penalized them for disobedience and transgression that they may hopefully repent. But they never submitted nor humbled themselves to **Allah**, their Creator, nor did they entreat Him for mercy nor did they entreat of Him what He would have mercifully given.

77. They persisted in wrong -doing until We closed the gate of mercy in their faces and opened the gate of torture and put them to torment (that they may be brought back to their senses) But to the contrary. they only nursed despair which led to recklessness and to heedlessness arising from despair.

78. But **Allah** is He Who blessed you, people with the faculties of hearing and sight -faculties divine- and He implanted in you the seat of feeling, understanding and thought. Yet how little you render thanks or express gratitude in acknowledgement of His favours!

79. And He is it Who established you on earth and made you increase in number by natural generation and in the end shall all of you be thronged before Him.

80. And it is He who gives life and causes animate existence and it is He Who occasions the moment of death and deprives of animate existence. And to Him is related the natural phenomenon of the variations in duration and the constant alternation and succession symbolic of the night and the day and their contingent physical phenomena. Will you not therefore think in a sensible manner and employ the faculty of reason in forming conclusions!

81. No. they express their thoughts in words identical with those uttered by their ancestors.

82. They say: «is it at all conceivable that when we die and be reduced to dust and bones we could be resurrected and restored to life!»

83. «We had been promised that before,» they add, «and so had been our fathers. We think this is nothing but fables of old.»

commentary:

The frequent allusion to the day and the night in the Quran resolves itself in two important points: the variation in duration and the phenomena contingent on each. Both the day and the night, together, make a whole, namely a complete revolution of the earth or the globe around the sun. Between the day and the night there exist intervals of intermediate Character; they are the eastern and the western twilights. The period of day light varies according to the latitude of the place and to the season of the year. And the duration of the night is influenced accordingly. This has a bearing on the timing of the scheduled acts of worship as well as of fasting which are set according to the position of the sun relative to the horizon

As to the various phenomena they are many and vary in colour according to the interaction between the sun rays, the positive visible and invisible rays and the electrically charged particles on the one hand and the atmospheric layer and the surface of waters and deserts, etc on the other hand.

There are also many astronomical observations like the eclipse of the moon and that of the sun and the eclipse of the stars and other Celestial bodies by the sun's illumination during day light. The colour of the floor of the vault of heaven varies inversely with the amount and the size of the dust particles when the sun is above the horizon, the less the amount the clearer the bluish colour of the sky, this is besides the display of colours in the horizon. The bands of the spectrum, the visible and the invisible vary in wavelength and their reflection, refraction and double refraction and reaction with the atmosphere display to us the various phenomena of the rainbow, the mirage etc, all of which are emblematic of Omnipotence. As the sun begins to sink below the horizon and the degree of 18.5 is reached, the night act of worship is due. Conversely when.; the sun is at that same degree before sunrise the dawn prayer is due.

Such phenomena among others are of great help in the weather- forecast, cloudy, windy, storm formation. When charged with water drops the-rainbow may be seen as a reaction with the sun rays. When the Clouds are in the form of a cumulus nimbus the reaction between the icy prisms and the sun rays may form a halo around the sun and glittering of the stars during the night. Clouds are charged with electricity and so is the atmosphere. The visible discharge of electricity between groups of clouds and between the clouds and the ground appear to us as the lightning; all these phenomena and many times as much are beyond our influence or command and shall remain so until Day of Judgement.

84. Ask them O Muhammad: «To whom belong the earth and all the animate and the inanimate created beings thereon! Tell me if you know!»

85. Ironically, they will say: «To **Allah**», then say to them: «Can you then not reflect!»

86. Ask them: «Who is the Ilah and Creator of the seven heavens and the Sovereign Who occupies the Supreme Throne!»

87. Again they will say: «**Allah**», then say to them; «Will you not then entertain the profound reverence dutiful to Him!»

88. Ask them: «Who is He Who has the griping hands of the law of nature and the controlling power over the universe and protects the whole and all in all but needs no protection!» Tell me if you know

89. Again they will say: «**Allah**,» then say to them: « then how can you be befooled so as to cause what is false to be accepted as true!»

90. But We have constantly presented to them the truth at the hands of all the Messengers but they persistently counterchange the truth with falsehood and lie in their teeth.

91. Never did **Allah** take, adopt or beget a son nor did He share His sovereignty with any god; for, if He did, then each **Allah** would have had a kingdom of his own independent of the others and each would have established his own laws and made sure to exalt himself above the others. Glory be to Him and extolled are His glorious attributes. He is infinitely far beyond all that they falsely attribute to Him.

92. The Omniscient of all the unseen, the hidden and the unknown and the

Omniscient of all that is perceived by sight and all that is evidently known, Praise be to Him and extolled are His glorious attributes. He is infinitely far beyond all those whom they incorporate with Him.

93. And pray: «O **Allah**, my Creator, if You have destined me to see in my life time the scene of the devastating retributive punishment which they have been promised,»

94. «Then, I pray and beseech You O **Allah**, my Creator, not to make me a constituent part of the whole who are wrongful of actions.»

95. However, We are certainly able to let you see with your own eyes O Muhammad the scene of the promised devastating retributive punishment

96. Repress your offended and wounded feelings and repel evil with what is gracious in words or in action.

97. And pray: «To You O **Allah**, my Creator, do I commit myself counter to the satanic instigations suggested to the mind».

98. «And to You O **Allah**, nay Creator, do I commit myself counter to their presence near me.»

99. And when any of them -these infidels- who have been promoting falsehood comes upon the encounter with death, he prays and beseeches **Allah**, his Creator to have him sent back to life,

100. He says: «If given the chance» I may be able to do all I have neglected and left undone and imprint my deeds with wisdom and piety. Never. But this is a wish he expresses in words! Once the souls have been disembodied and crossed to the other world, it is then a one - way journey with no return. Behind them there is an impassable barrier barricading the passage back until the Day of Resurrection when people are then restored to life.

101. And when the trumpet is sounded in Day of Judgement no ties of kinship of any kind or degree shall be of avail in accomplishing a purpose. Ties are simply dissolved and each one is tried upon no other recommendation than the quality of his own deeds nor shall they be able to discourse on any point.

102. There and then, he whose deeds of wisdom and piety surpass in weight shall he and such persons be the fortunate who shall rejoice beyond a common joy.

103. And he whose inequities surpass in weight on one scale of the balance shall he and such persons be losers. Their iniquities and unjust treatment of Our revelations and signs have lost them their souls.

104. Their faces shall be scorched with the Fire and their countenances shall be expressive of pain and torture and their souls shall be bewailing their misfortune, their suffering and their ill - fate and bewailing at the day that they were born.

105. And there, they will be told: «Were not My revelations recited to you throughout and My evident signs presented to you! and did you not always treat them as false statements made with the intent to deceive!»

106. And there, shall they say: «O **Allah**, our Creator, our pride and misgivings got the better of our prudence and we were certainly lost in the maze of error.»

107. «O **Allah**, our Creator», they shall add, «deliver us out of it- of Hell. We will conform to Your system of faith and worship and if we should turn renegades

then We will be wrongful of actions.»

108. «Sink to the bottom of it» they will be told, «with hardship and torture and be buried into oblivion and do not talk to Me.»

109. When some of My servants prayed for mercy and forgiveness and prayed: «O **Allah**, our Creator, we have acknowledged Your divine nature and conformed to Your system of faith and worship, forgive us and have mercy on us. you are the Most Merciful of all who can extend mercy ».

110. You just made them the object of a joke and turned their prayer into ridicule that you forgot all about My message and you laughed them to scorn.»

111. «But as you can see I have rewarded them this Day for their patience and forbearance under provocation of any kind, for bearing with others their faults and limitations and for their constancy in labour, exertion and effort. They are the winners of victory.»

112. «How long», says **Allah**, «do you think you sojourned on earth year in and year out!»

113. «A day or a part of a day», they say «but You may ask those -the angels- who keep count.»

114. «You only sojourned for a short while if you had only known!»

115. «Did you honesty think that We created you and brought you in the world below purposelessly or just for fun and that you would not be brought back to Us when there is much to answer for!»

116. Exalted be **Allah** and extolled are His glorious attributes, the Supreme Sovereign, the Truth personified; there is no Ilah but He, The Sovereign Who occupies the Most Honourable and Supreme Throne.

117. And he who invokes, or incorporates with **Allah**, another llah without presenting evidence convincing the mind shall have much to answer for. This is in reply to the charges put against him by **Allah**, his Creator, in Day of Judgement. Never shall the infidels who deny **Allah** and His statutes find an instance of physical or spiritual prosperity Hereafter.

118. And so, pray to **Allah** invoking Him for mercy, expressing your thoughts in words, thus: «O **Allah**, my Creator, You ascribed mercy and forgiveness, forbearance and indulgence unto Yourself. Forgive me and have mercy on me and on those whom You will; You are indeed the Most Merciful Whose mercy is extended to the wide circle of the all.»

Chapter 24

«Physical and Spiritual»

AL NUR

«Madinite»

This is the Surah (Chapter) in which Allah enjoins the purification of the Muslim community from adultery (in conduct). (Punishment enjoined is not different from that enjoyed in AL-Tawarah (The Torah) and AL-injil (the

Bible). It warns against giving a speaking tongue to scandals indicating the deterring punishment. The proof of the act of adultery requires four witnesses except in the case of husband and wife where it admits of certain relaxation (see text). False accusation without proof is severely punishable. The Surah also indicates the rules of behavior, conditions of society, the moral code which must be embodied in general custom and the manners which must prevail in the Muslim community: entering strange houses, position of children and servants, those entitled to see women's embellishment. This is the Surah in which Allah describes His light (the physical aspect) in a way perceived by the human mind (and the spiritual aspect) in the invisible influence irresistibly attracting whom He will. Here, Allah deletes from the minds of the Muslims the pagan superstitions custom of rejecting people with bodily disorders. Finally the Surah alludes to certain cosmic signs of great significance: the mirage, the mountainous clouds, the frozen rain drops, physical(and spiritual) darkness and lack of perception, the alternation of day and night, the creation of all animate beings from water and their mode of motion.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. This is a Surah We have revealed enjoining certain specific precepts in which **Allah** authoritatively binds people by a moral tie and a religious rite, A Surah in which divine representations of enlightenment, wisdom and spiritual light are intended to influence peoples' minds and actions that they may hopefully keep **Allah** in mind and lift to Him their inward sight.

2. The woman and the man stained by adultery -in conduct- must be flogged. You flog them with repeated blows one hundred times and do not be moved with compassion on them, expressed in mercy, or else you will have failed to fulfill the duty ordained by **Allah** if indeed you believe in **Allah** and acknowledge His system of faith and worship and confess the Hereafter. And it is mandatory that their punishment be witnessed by an assemblage of those in whose hearts reigns piety.

Verse two in this surah specified the punishment indicated for both the man and the woman who commit adultery. Crimes in Islamic law pertain to the forbidden and to the Neglected. The reasons for the prohibition are:

1- Protection of the self.

2- Protection of religion.

3- Protection of the mind.

4- Protection of Wealth.

5- Protection of honour.

Thus, murder is an aggression against the self or the soul. Intoxicants lead to aggression against the mind. Stealing in an aggression against people's personal property and so on.

Jurists divided crimes into three categories:

a. Transgression against restrictive ordinances of Allah,

b- Retaliation or ransom where peoples' rights are infringed upon

c- Lesser offenses

As to the Restrictive Ordinances, the Quran has clearly indicated the punishmest for the violation of each and at times this has been supplemented by what the Sunnah has added. Retaliation and ransom have been legislated partly by the Quran and partly by the judgement of those in authority as has been sanctioned by the Quran. As to offenses of lesser degrees Islam ordained a punishment which ranges between a minimum and a maximums judged by those in authority.

Crimes which come under Restrictive Ordinances are:

Fornication

Slander to virtuous women

Iniquity Stealing

Brigandage

Intoxicants

Turning renegade

The punishment for each of these has been specified by the Qùran with the exception of:

a - Adultery - pelting with stones.

b - Drinking- flogging

c- Turning renegade- killing

which legislations was ordained by al Sunnah

State laws-ordained confinement which snefver served as a check or a deterrent. However just as Islam was harsh in the punishment of adultry it was also fair. the punishment is carried out only when the act has been proved byfour witnesses who actually saw it committed. Punishment which is effected in public ins no doubt more effective in serving its end.

3. The man stained by adultery -in conduct- does not approach or cohabit but with a woman similarly stained or an idolatress. And the woman stained by adultery - in conduct- does not approach or cohabit but with a man similarly stained or an idolater, This defiled union is absolutely forbidden unto the believers in whose hearts reigns piety.

4. And those who bring ill-fame upon virtuous women and do not support their accusation by four witnesses are offenders who must suffer for their offense. You flog them with the lash eighty strokes and deny them attestation in support of any matter whatsoever and forever, for such persons are indeed immoral and truly wicked.

5. Exempt from this condemnation are those who in lowliest plight repentant stood and imprinted their deeds with wisdom and piety. They shall find **Allah Ghafurūn** (Forgiving), **Rahimūn** (Merciful) indeed.

6. And when those who accuse their wives of adultery have no witnesses but themselves, then the evidence given by any of them alone shall be accepted if he binds himself by an oath solemnly declared four times in attestation of the truth of his statement.

7. Then the fifth object to which he is sworn is that of an invocatory prayer inviting **Allah**'s curse upon himself if he were lying.

8. And the expedient which would avert her -the wife's- punishment is that she binds herself by an oath solemnly declared four times in attestation of the falsity of his - her husband's - statement.

9. And the fifth object to which she is sworn is that of an invocatory prayer inviting the wrath of **Allah** upon herself if he were telling the truth.

10. And had it not been for **Allah**'s efficacious grace and mercy abounding in you he would not have granted people respite... But **Allah** is **Tawabûn** (accepts repentance and the atonement made by the people). And **Hakimūn** (the Source of wisdom and wise mysterious dispensations).

The following Verses 11-18 refer to an incident in which AL-Sayedah 'Aisha, The Prophet's wife was unjustly involved, and the immaterial or spiritual ramifications. Rumour of improper intimacy was propagated by the enemies of Islam, a rumour which caused real pain to the Prophet and to those related until Allah revealed her innocence and exposed the hypocrites and enemies of the faith

11. Indeed, those who have invented the lie -to defame the virtuous woman- are a group of people among you. Do not consider the incident a misfortune that has befallen you, on the contrary, it is to your advantage that it came out to light instead of being whispered about with bated breath. Every one of those involved in discrediting the faith shall be requited with what is commensurate with his share in the falsified incident. As to him whose spirit has moved him to lead the imprudent move* he shall suffer the torment laid upon the damned. **** Abdullah Ibn Obai***

12. If only the Muslims -men and women- as they heard the rumour realized, as they should have, that they are people of mind and reasoned high of Providence and of those who conformed to His will and thought of themselves as the model of chastity, and rejected the charge as falsehood personified!

13. If only they -who laid the charge- supported their claim by four witnesses! And should they fail to accord with **Allah**'s precepts and bind themselves by **Allah**'s religious rite, then these are they whom **Allah** condemns in as much as they are worth and pronounces them wicked liars.

14. And had it not been for **Allah**'s efficacious grace and mercy abounding in you here and Hereafter, you would have been afflicted with the torment laid upon the damned for plunging into this affair.

The mouth is also an orifice that should be guarded

15. You simply give it a speaking tongue and you give utterance to words describing your thoughts of a subject you have but empty knowledge of and you treat it as a trivial or a light matter of no consequence when in fact it is considered by **Allah** of a grievous consequence.

16. If only when you Muslims heard the news you exclaimed: «**Allah** forbid, we must not give this subject a speaking tongue. Glory be to You O **Allah** and extolled are Your glorious attributes; this is indeed falsehood personified».

17. **Allah** exhorts you not to reiterate such vile conduct ever if indeed you believe in Him with hearts imprinted with the image of religious and spiritual virtues.

18. **Allah** renders His revelations explicit that they impart to you divine

knowledge, wisdom and spiritual light, and **He** is **'Alimūn** (Omniscient), and **Hakimūn** (The Source of wisdom and wise mysterious dispensations).

19. Indeed, those ill-tongued who just love to circulate and spread an injurious report to throw scandal on people-guilty or not guilty in the wide circle of the all as well as among those who conformed to Islam shall suffer heavily for it here and Hereafter. **Allah** is **'Alimūn** whereas you are not.

20. And had it not been for **Allah**'s efficacious grace and mercy abounding in you and that He displays a kind disposition and mercy to those who serve Him and to those who do not, He would have punished you, but His mercy is extended to all.

21. O you who conformed to **Allah**'s system of faith and worship: Do not follow the footsteps of AL-Shaytan (Satan) nor walk in the footsteps of those with characteristics befitting him. And he who follows the footsteps of AL-Shaytan must realize that he incites people and commands their sympathy to commit themselves to immorality and to all that is wrongful and obscene. And had it not been for **Allah**'s efficacious grace and mercy abounding in you, He would never have vindicated any of you, but **He** does vindicate whom He will and **Allah is Sami'ūn** (Omnipresent with unlimited audition) and **'Alimūn**

The following refers to the decision of the Prophet's fatherin-law (Abu bakr) who resolved to stop his financial aid to his cousin who was involved in spreading the evil news referred to above. Allah ordered him and those of ' wealth and means to forget and forgive, thus:

22. And those of you in whom **Allah**'s grace abounds must not resolve against helping the needy among their kindred and those in want as well as those who emigrated to where they could best serve **Allah**'s cause. It is to their advantage to accord them forgiveness and not to entertain them with thoughts of ill-will. Would you not like that **Allah** forgives your iniquities, and **Allah** is **Ghafurūn** and **Rahimūn**.

23. Cursed indeed here and Hereafter are those who seek to defame the virtuous women who are unaware of what is traduced in propagation, who are attentive to all the duties owed to **Allah**. They -these traducers- have come within the measure of **Allah**'s wrath here and Hereafter and they must expect the torment that shall be laid upon the damned.

24. The Day shall come when their tongues, their hands and their feet shall have much to answer for against them and bear witness to their actions.

25. There and then shall **Allah** requite them with what is commensurate with their deeds and what is owed to Him of acts and rites, wherefore they shall realize that **Allah** is indeed the truth personified.

Like draws to like

26. Wicked women accord with wicked men and similarly, wicked men accord with wicked women. They both accord in one and their principles and practice accord well together, whereas women in whose hearts reigns piety accord well with men of piety, and men who are careful of the duties owed to **Allah** accord well with women of piety, their principles and practice accord well together. These are innocent of all that the wicked traduce in propagation and these are the blessed with the grace of **Allah** and with blessed provisions.

Manners

27. O you who have conformed to Islam: Do not enter houses not your own until you have asked permission and greeted those who dwell therein. This is best for you and mannerly, it is hoped that you shall bear this in mind.

28. And if you find no one therein -or they may be in but not in a condition to receive you- then you must not enter until you are permitted. And if you are asked to go back then you simply go back. This imparts to you sanctity of manners. **Allah** is **'Alimūn** of all that you do.

29. However, you are free to enter houses not inhabited but where you gain your end or attain your object or desire (Hotels, guest house, sanctuary and the like); **Allah** is **'Alimūn** of all that you reveal as well as of all that you conceal.

30. Say O Muhammad to those of the men who have conformed to Islam to restrain their eyes which includes

a) Obliquity of the eyes,

b) Staring a person out of countenance

c) Staring a person up and down

d) To guard their sexual morality and to refrain from unlawful sexual congress, sex perversion and sex abuse.

e) And to guard the chastity of their speech.

This imparts to them sanctity of manners and chastity. **Allah** is **Khabirūn** (Omniscient) of all that they do.

31. And say to those of the women who have conformed to Islam to restrain their eyes which includes

a) Obliquity of the eyes,

b) Staring a person out of countenance,

c) Staring a person up and down

d) To guard their sexual morality and to refrain from unlawful sexual congress, sex perversion and sex abuse

e) And to guard the chastity of their speech.

f) Not to display their embellishment -adventitious ornaments and fictitious additions- but not what is naturally exposed -face and hands-, To drape their shoulders and their bosoms separately or with the head-dress.

g) Not to reveal or display their beautification or embellishment except to their husbands, their fathers or fathers -in- law, their sons or step-sons, their brothers, their nephews to their brothers or to their sisters, their women associates, be they friends or reduced to servile state or those on hand or the male servants who are rendered harmless through age or physical defect or the children who are still at the stage of being mindless of sex.

h) Nor should they trample their feet to attract attention to what is hidden of their embellishment.

Allah exhorts you people who have conformed to Islam to keep in awe of Him

and to entertain the profound reverence dutiful to Him so that Heaven may prosper you.

32. And you may unite in matrimony with those who are single man or woman unmarried, legally divorced or widowed and those in whose hearts reigns piety among the men and the women who have been reduced to a servile state; If they are poor **Allah** will make His grace abound in them. **Allah** is **Wasi'ūn** (Omnipresent) His grace abounds in the Universe, and **'Alimūn**.

33. And those who cannot marry because they lack the means may conform their life and conduct with the principles of morality until **Allah** makes His grace abound in them. And those on hand who wish to buy their freedom by performing certain paid-services deserve attention. You reduce a mutually binding agreement to writing if you believe that they qualify -stamped with virtues and sound minds- and give them -in benevolence and/or alms- something of the grace of **Allah** abounding in you. And do not force your female slaves -or any of your females- into prostitution for a worldly gain -a Pagan custom- nor make them recover their liberty by prostituting their honour if they seek chastity and purity. And he who forces them into sin shall suffer for it, whereas they -the women- shall, under the circumstances be recipients of **Allah**'s Mercy and Forgiveness, for **Allah** is **Ghafurūn** and **Rahimūn**

34. We have sent down to you revelations featuring the spirit of truth guiding into all truth and conducting you from want of spiritual and intellectual sight into enlightenment and illumination. We quoted to you instances of punishment and We discoursed parables by which moral and spiritual relations are typically set fourth and We referred to the fate of some of those who existed before you, all serving as a deterrent and a warning for those who entertain the profound reverence dutiful to **Allah**.

35. **Allah** is the Fountain-Head of physical and spiritual light illuminating the heavens and the earth. His light is beyond all comparison, (***to be perceived by the human mind***), it may be likened to the radiance emitting from a lustrous recess where a lamp stands enclosed in a glass tube or encased in glass featuring extraordinary brilliance as if it were an extra ordinary bright star lit by spiritual invisible combustion from a blessed tree, an olive tree (***an ancient emblem of peace***) standing in the open, never lost to view. It is not confined to the east nor to the west. Its oil almost emits light although not touched by a flame. Majestic light superimposed upon splendorous light attendant upon a manifestation of **Allah** Who attracts to His spiritual light whom He will, and **Allah** discourses to people parables by which moral and spiritual relations are typically set forth, and He is **'Alimūn** of all things.

Allah's spiritual light floods the universe and attracts those whose minds' eyes are not blind. Its power of attraction is especially found in places where He is worshipped and His attributes are glorified. These are Allah's sanctuaries crowned by those in Ka'ba Medina and Jerusalem.

36. In these sacred houses of prayer which **Allah** had ordained be erected, remembrance applies to **Him** whose praises are celebrated and whose attributes are extolled morning and evening,

37. By people whose feet are irresistibly drawn to these sacred places by the invisible and spiritual magnetic influence, people who are not distracted by trade or traffic from applying their remembrance to **Allah.** Nor are they distracted from religious observances, namely the act of worship alms giving, and holding in awe the

Day of Judgement when the hearts sink -connoting extreme fear- and the eyes roll toward all and weep at what they are glad of or afraid of.

38. By consequence shall **Allah** requite them for every deed at the gauge of the best of what they had accomplished and shall make all grace abound in them, **Allah** provides livelihood and fits out meritoriously and/ or gratuitously whom He will with what He will and with what is necessary for a certain purpose.

A moist mirage in desert eyes

39. As for those who deny **Allah** and do not acknowledge His Messengers' missions, their hopes shall be doomed to disappointment. Their deeds shall avail them nothing but the frustration or non-fulfillment of expectation, a situation standing similitude exact of a mirage* falsely viewed by the parched and thirsty traveler as water, and when he reaches the spot in question his hopes are doomed to disappointment. He finds what is known to be at variance with fact, an optical illusion. But he finds **Allah**, the Omnipresent, the truth personified, Who requites him with what is commensurate with his deeds, and **Allah** is swift indeed in putting the law in execution.

Commentary:

When a thirst tracked traveler is ready to sell his soul for water ,the desert may tantalize him with intangible rains and imaginary lakes. His heart may leap when he sees spread before him a sudden shimmering sea of water -but as he advances toward it, the bright expanse melts into nothingness. This illusion is created by the difference between the densities of warm and cool air. In the desert, light rays slanting down through the cooler upper air are bent upward when they strike the hot air close to the ground. It is as if a mirror were placed on the desert reflecting the light from the sky. This is similar to poking a stick into a pond, it appears bent at the point where it enters the water. As a result a man looking at the horizon may see a piece of misplaced sky gleaming like a lake on the sand.

40 Or a world of darkness similar to that found in the depth of an ocean where billowy waves are superimposed upon billowy waves topped by dark clouds creating a coat of darkness superimposed upon coats of darkness where he sits or moves misted with darkness that if he stretches his hand he can hardly see it*. And he whom **Allah** blinds his mind's eyes and darkens his eyes shall he devoid of spiritual light and his hopes shall he doomed to disappointment. **** A situation experienced in places where fog prevails***

Allah controls the fate of all and governs the vital functions of all in all and in the heavens and on earth. This comprises animal and plant physiology as well as human physiology. Created beings -plants, animals and inanimate beings, therefore, submit in their entirety -body and soul- to Allah and extol in their mode of prayer, His glorious attributes. Man, however, is different, whereas his bodily structures and vital functions extoll the glorious attributes of Allah, he himself, pitifully, may not. Some do, others do not. With this in mind, it is then true to say that all creatures -animate and inanimate- in the heavens and on earth extoll Allah's glorious attributes.

41. Do you not see that all created beings animate and inanimate, in the heavens and on earth submit to **Allah** and celebrate His praises and extoll His glorious attributes (whether through the bodily structures. or through thoughts expressed in words), and so do the birds upon the wing extending their wings. Each group knows its mode of prayer and its mode of expressing admiration to **Allah** and extolling his glorious attributes, and **Allah** is **'Alimūn** of all that they do.

42. And to **Allah** alone belong the sovereignty, the supreme dominion and supreme controlling power of the heavens and the earth; and to Him is the end and the purpose for which all are destined.

43. Do you not see that **Allah** directs the course of the clouds as they form and by the air in motion make them join together in one body, then He condenses them into a dense mass wherefore you see rain drops issue from their midst. And He causes the clouds to heap upon each other like towers of mountains* -as clearly seen from an airoplane- Charged with hail or frozen raindrops, He makes them fall in showers to assail whom He will and drives them away from whom He will. The brightness of lightning emitted between the groups of clouds or between the clouds and the ground almost snatches away or blinds the sight. **** see C.21, V.30***

Commentary:

When a cold front arrives, the sequence of events is fast and dramatic. The cold oncoming air is too heavy to override the warm air in its path and instead burrows underneath. Forced upwards by the intruding cold air mass, the warm, moisture-laden air condenses forming a great vertical bank of dense cumulonimbus cloud, which at times appear as a squall line of dark ominous clouds sweeping in from the west or northwest. When it strikes, the wind shifts abruptly from southwest to northwest, the temperature falls and torrent of rain begins, driven by strong and irregular gusts,

For snow to form, a cloud must be chilled to a few degrees above or below zero. The cloud droplets are super cooled and freeze together into crystals. Because the crystals carry a thin film of unfrozen water they mat into snowflakes when they collide. In extreme cold, the crystals are drier and fall as granular snow. Rain that starts in warm air and falls through a cold layer does not turn into snow, but to translucent ice pellets called sleet. Frozen raindrops from high clouds moving through a thunderstorm and hurled about in violent updrafts pick up concentric layers of snow and ice. Finally they plummet to earth as hailstones, pea-sized or golf-ball sized depending on their rough and rumble experiences aloft.

The day and the night are made to alternate

44. **Allah** is He Who causes the day and the night to succeed one another or occur in alternation. This is indeed an instructive example, a great incitement and a lesson to those of intellect who open their minds' eyes and lift to **Allah** their inward sight. **** See commentary V.5, C,39***

45. And Allah created every animate being from water***. Some walk, moving or crawling with their bellies touching the ground -worms, reptiles- others are biped who walk on two feet -man and some animals- and others are quadruped which walk on four feet –mammals- **Allah** creates what He will, **Allah** is indeed Qadirûn (Omnipotent) over all things. ****** see V.30, C.21***

46. We have sent down revelations featuring the spirit of truth guiding into all truth and conducts from want of spiritual and intellectual sight into enlightenment and illumination, and **Allah** guides whom He will to a path of righteousness.

47. And they say: We have conformed to **Allah**'s system of faith and worship and acknowledged His Messenger, recognized his mission and obeyed his principles and commands. Then some of them have second thoughts and their behaviour proves that their words together with their actions do not accord. They refrained from joining the faithful in serving **Allah**'s cause They are not really faithful.

48. When asked to submit their reason to revelation and accept **Allah** and His Messenger as the arbiters who would judge between them, some of them object and express disapproval when they know they are losers.

49. But when they know they are in the right and they shall justly win the case they do willingly submit.

50. Do they reflect the morbidity inherent in their innermost being or do they doubt the Messenger's integrity or do they fear that **Allah** and His Messenger may deviate from the path of justice and from the principle of just dealing! No, but they are indeed the wrongful of actions.

51. Contrast by contrary motives, the response of those in whose hearts reigns piety to the invitation by the Messenger to decide between them according to **Allah**'s statutes and to the Messenger's final judgement is a response of obedience. They always say: «we have heard and we do obey» These are they whom Heaven will prosper.

52. And he who obeys **Allah** and His Messenger and keeps in awe of **Allah** and entertains the profound reverence dutiful to Him shall he and such persons be the winners of **Allah**'s mercy and blessings.

53. And they -the hypocrites- make a solemn declaration with an appeal to **Allah** that should you O Muhammad command them to join forces even though it be at the cost of quitting their homes and forsaking their families, they shall obey. Say to them: «You may spare your oaths, the nature of your obedience declares itself in your actions which together with your words do not accord;» «**Allah** is **'Alimūn** indeed of all that you do.»

54. Say to them O Muhammad: «Obey **Allah** and obey His Messenger and comply with their commands.» And should you people turn your backs and close your heart's ears then you must realize that the Messenger's responsibility is simply the fulfillment of his duties and you –people- are responsible for the burden of wrongs you bear. Therefore, if you obey him, he is the spirit of truth that shall guide you into all truth, and he is only responsible for relating the divine message and the elucidation of its text

55. **Allah** has promised those who have conformed to His system of faith and worship and imprinted their deeds with wisdom and piety a reward, «I shall depute them on earth», He declares «and delegate them to keep the scale and commission them with power to maintain the right», I shall set them in the appropriate social scale just as I deputed those before them in whose hearts reigned piety». «And I will confirm for them the religion I have chosen for them as the appropriate system of faith and worship». «I will also exchange the fear and the dread which fell upon them for peace of mind and soul provided they adore Me with appropriate acts and rites and

do not incorporate with Me other deities» And he who henceforth denies, the divine origin of faith -Islam- or this system of faith and worship shall he and such persons be the faithless perverse who are morally depraved.

56. And perform the act of worship and give alms and obey the Messenger of **Allah** so that you may hopefully invite His mercy and blessings.

57. Do not entertain O Muhammad the idea nor think ever that the infidels are in a position to overpower **Allah** or upset His plan for those domiciled on earth. They are destined to the abode in Hell and how evil indeed is the destination!

58. O you who have conformed to Islam: Those on hand serving, you and the children who have not reached the age of discretion must ask your permission before entering your rooms when you are improperly dressed: before dawn prayer, when undressed for the afternoon rest -siesta-, and following your last night prayer (when you are reedy to go to sleep); three prescribed periods of privacy. Other than these particular periods you are absolved and so are they to move freely and to come round -in an informal way- attending to each other. Thus does **Allah** distinctly express to you people His revelations guiding you to the proper way of life relative to moral conduct. **Allah** is **'Alimūn** and **Hakimūn**

59. And when your children come of age or reach the age of discretion they must ask permission before they enter homes that are not their own and before they enter rooms where you are sitting and admitting of relaxation in discipline or sleeping, just as those who preceded them behaved. Thus does **Allah** distinctly express to you His revelations guiding you to the proper way of life relative to moral conduct. **Allah** is **'Alimūn** and **Hakimūn**.

60. And those of the women who are past reproductive life (post menopausal) who have lost hope of matrimonial union are absolved to take oft their outer vestment provided they do not show or display any fictitious additions or adventitious ornaments which draw forth men's interest or cause them to come to them by influencing their appetites. However, if they conform their life and conduct to the principles of morality and use their outer garment, it is much better for them and may guard them against temptation and from being supposed. And **Allah** is **Sami'ūn** and **'Alimūn**

Disease was thought of as a divine curse and those afflicted as objects of divine displeasure and rejection, a pagan practice founded on fear and ignorance. This is rejected by Allah Who says:

61. Absolved from blame are the blind and the lame, the sick and yourselves to eat at the homes of your fathers or your mothers, your brothers or your sisters, at the homes of your paternal uncles or your paternal aunts, your maternal uncles or your maternal aunts or at the homes you possess their keys or at the homes of your friends. Nor do you run into consequence should you eat together or separately. And when you enter houses greet one another with words expressive of good wishes and of **Allah**'s blessings and expressive of courteous recognition. thus does **Allah** distinctly express to you His revelations guiding you to the proper way of life relative to moral conduct so that you may open your heart's ears and hopefully comprehend.

62. Indeed, the faithful are those who have conformed to Islam and recognized **Allah**'s Omnipotence and Authority and acknowledged His Messenger. And when they are in council with him on a matter of common interest they do not break off

individually or in toto until they have been excused. Those of them who ask your permission O Muhammad under the circumstances are indeed true and sincere in their recognition of **Allah** and His Messenger. Therefore, should they ask your permission to leave for a valid reason, then you may excuse whom you will and invoke on their behalf **Allah**'s forgiveness; **Allah** is indeed is **Ghafurūn** and **Rahimūn**..

63. O you who have conformed to Islam: Do not address the Messenger in the same manner you address one another nor mention his name without annexing to it an attribute irrespective of whether he is present or absent. **Allah** is fully aware of those of you who slip away quietly from the assemblies screening themselves behind others. Those who transgress the Messenger's command or willfully neglect it had better know that he who disobeys the Messenger disobeys **Allah** and by consequence may **Allah** close their hearts' ears and their minds' eyes or He may wed them to a calamity here and punish them severely Hereafter.

64. Indeed, to **Allah** belong all that is in the heavens and all that is on earth. He is **'Alimūn** of your innermost being and of your disposition and your condition, and in Day of Judgement when all are sent back to assemble before Him for Judgement shall He inform them of all that they had done as recorded in their books and attested by their limbs and their senses; **Allah** is **'Alimūn** of the whole and of all in all.

Chapter 25

«The Criterion»

AL FURQAN

« Meccan »

This Surah (Chapter) presents the Quran as the Canon serving as the standard of judgement and a criterion by which anything is judged or set. The Surah presents the infidels' allegation of what they assume to he the attributes or qualities of the Messenger and Allah's refutation of every aspect of their allegations. Allah advances the facts influencing those of sound intellect and sane mind. He alludes to a few of His marvels of cosmic and biological nature: the phenomenon of the shadow, succession of day and night, darkness and light, the wind and its advantages relative to rain and fertilization, fresh and salt water and the invisible partition keeping them apart, the creation of man from water and the evolvement of his lineal descent and the act of joining affinity. Equally impressive are the qualities and attributes of those whose hearts reflect the image of religious and spiritual virtues and the supreme reward promised. The Surah ends by an axiom commending itself to general acceptance.

One assumes that the universe must have been created and completed in six thousand years of our earthly calendar* The word « create» means to bring into being and cause to exist especially to form out of nothing. It is conceivable, therefore, that the universe in its primordial stage was created at the command of « Be» and it was.

The primordial universe (heavens and earth) was left to develop in the Womb of space to reach completion, just as by (Be and it is) an animate being is being created and it is left in the womb to develop and reach completion in the predetermined period of time.

**** see introduction C.7 * see C.22, V.4 7***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. Praise be to **Allah** and blessed be He Who has revealed to His servant -the Messenger Muhammad- the Quran which He sent down serving as the canon illuminating the intellect and imparting the soundness of judgement in the choice of means and ends and in the choice of what is normally good, honest and Straightforward. it conducts the Messenger to act as a spectacle and a warning to all intellectual created beings.

2. (blessed be He) Who has the sovereignty, the supreme dominion and the supreme controlling power of the heavens and the earth. The Creator Who never allowed anyone to share His Sovereignty or His divine nature. He created the whole and all in all, and each and all He has computed in due proportion to satisfy individual needs and to attain a certain object and a precise purpose.

Commentary:

1. The primordial fireball contained the reaction leading to the present distribution of hydrogen and helium 75% and 25% respectively, a balance explaining the evolution of stars, "now," says astronomer Sir Bernard Lovell, "Very small changes in the nature of the primordial fireball would have had an immense effect on the universe: If certain atomic forces had been only slightly greater, then, all the hydrogen would have become an isotope of helium and no long lived stars could exist as they do at the present, they would have been explosive; stars would have formed but they would have used up all their energy in a very short time.

There would have been no stars like the sun which give an output of energy for thousands of millions of years. It is only with stability on the time-scale that life can evolve. If things had been just a little bit different at the beginning, therefore, there would have been no life and the universe would be unknowable.

There is another extraordinary feature pointed out by Stephen Hawking of Cambridge in 1973 if in the primordial fireball the expansion of the universe. -C.51, V.47- had differed by only one part in a million millionth from what it actually was, there would have been no possibility of the universe evolving as we know it now. if the universe had expanded one million millionth part faster, then all the material in the universe would have dispersed by now. there would have been no possibility of the gas being drawn together by gravity into stars. and if it had been a million millionth part slower, then gravitational forces would have caused the universe to collapse within the first thousand million years or so of its existence. again there would have been no long-lived stars and no life.

Reference: Sir Bernard Lovell, Space Travel and Astronomy, Dawn of New Era. 8

2. The earth was made to lie in the sun's green belt, its temperature not so hot that water boils as has happened on Venus, nor so cold that water freezes as on Mars. Had the earth been created as a vast expanse of flat land (as was thought by some) some creatures may have developed wheels rather than legs. And unless the universe contained some inhibiting factor during the first minuet of its life nuclear reactions would have proceeded so rapidly that many

heavy elements would have been produced right away leaving very little hydrogen for stars as we know them ever to get started. The inhibiting factor was intense electromagnetic radiation. Also, oxygen which is vital to all forms of animal life was not part of the primitive atmosphere, it was totally locked up. in other compounds. the primitive organic molecules necessary for the origin of life would have been destroyed by oxygen and the compounds in the rocks would have been oxidized. It was about: 1,800 million years ago that oxygen became a part of the atmosphere how* by photosynthesis in green plants (effect of light starting chemical reaction). plants can split. up carbon dioxide or water and release oxygen some of the plant material has been converted into limestone, coal, oil. and other minerals leaving the oxygen in the atmosphere when earth was suitable for life. Yet without carbon dioxide plants could not produce carbohydrates, the primary link in the food chain that supports all animal life. last but not least without the high altitude umbrella of ozone to absorb the lethal ultraviolet rays of the sun, human existence if any would be quite different.

See also commentary *see Vs.6&7, C.78 and V.49, C.54

3. Yet they -the infidels- never deviated into sense and they went further and fared worse by taking false gods besides **Allah**, objects of worship who and/or which can create nothing -animate or inanimate-; in fact they themselves were created. Furthermore, they have no power to control their own destiny nor can they defend themselves against what is destined to do them harm nor stop what is meant to profit them nor do they have the power to give life nor to cause death -in the divine manner- nor can they effect Resurrection.

4. And the infidels go on to stay: «This -the Quran- is a pack of lies and a pious fraud which he -Muhammad- has devised with the help of others -Ahl AL-Kitab- (people of the book) and he deceitfully uses it for the advancement of his religion. How wrongful can they get and how unjust and impudent can they be to cause what is true to be rejected as false.

**** see V.49, C.54***

5. And they designate the divine discourse a fictitious narrative and say: «Tales of those of old which he -the Messenger- reduced to writing as they are dictated to him morning and evening.

6. Say to them: «This Quran is a divine discourse revealed to man from the realm of heaven; it is sent down by Him Who is Omniscient of the mysteries of the heavens and the earth. He has always been **Ghafûrûn** (Forgiving), and **Rahimûn** (Merciful).»

7. And they foolishly say: «What kind of a Messenger is this who eats food and moves about and comes and goes from place to place on foot!» «if only an angel be sent down to accompany him and share his duty and help him accomplish his purpose of warning people against infidelity.»

8. «Or a treasure were sent down to him from heaven or an orchard put in his possession to use as a source of food. This is besides the allegation of the wrongful who say to those who think alike: «You simply follow a man who has witchcraft on his lips and you foolishly hang on to them.»

9. Look how they describe you O Muhammad in -irrelevant- similies reflecting

deviation of mind and thought that they are unable to strike on the path of truth guiding into all truth.

10. Blessed be He and exalted are His glorious attributes Who is Omnipotent enough to provide you if He will with what is far better than that they describe - gardens beneath which-rivers flow- and to confer on you gratuitously ownership of palaces.

11. But they went further and fared worse. They denied the predetermined Final Hour. However, We have prepared for those who deny the Day of Judgement the fierce blazes of Hell.

12. No sooner do they come within the range of its sight than they hear its roaring under the influence of rage, heaving sighs of woe for the evil that shall befall them

13. And when they are cast in its grim confines bound to their kind, and their feet chained to their necks they shall invoke extinction and wish they could perish.

14. But they are told: «Do not invoke extinction once but invoke it repeatedly».

15. Say to them: «Is this troublesome and distressing situation better or the garden of Eternity –Paradise- promised to those in whose hearts reigns piety! the garden which **Allah** has set apart for the requital of those faithful to Him, and He has determined that it shall be their destination.

16. The garden wherein they shall have whatever object of desire affording pleasure and satisfaction. Any wish they express in words or in thought will be instantly fulfilled, For they will have passed through nature to Eternity; a promise **Allah** binds Himself to, and treats as an obligation.

17. And in Day of Judgement when He throngs them together with those objects -animate or inanimate- they worshipped, He shall question those gods: «Did you mislead these servants of Mine, or did they stray from the prescribed path of their own accord»!

18. « Glory be to you. «O **Allah**», they shall say, and extolled are Your glorious attributes. How could we! when it is not at all befitting to take tutelary guardians besides You! The truth is that you O **Allah** granted these people together with their fathers comfort and enjoyment and all that advantaged them of Your blessings in life until they forgot to apply remembrance to You and became oblivious of divine revelation. And by consequence they had sealed their own fate and deserved destruction.

19. Then the infidels shall be told: «You see, your gods have accused you of falsehood and want of conformity to fact and by consequence you shall not escape the torment nor can you be afforded help. And now a warning is issued to all, Thus, you people at large must know that he who is wrongful of actions shall taste the torment laid upon the damned.

20. We never sent Messengers before you O Muhammad but were human who ate food and could not survive without alimentation and they moved about from place to place on foot. We also tested the people by exposing opposites -contrary in nature, character, tendency, status, wealth- to each other and those with thoughts of sedition in one toward another. Therefore, will you people -who have conformed to Islam- be persistent, constant and unwearied in the face of difficulties and hindrances and

exercise patience! Your Creator is **Bassirūn** (Omnipresent Whose constant vigilance has always been extended to all His creatures.)

21. And those who do not entertain the thought and belief of meeting with Us in Day of Judgement insolently and defiantly say: «If only the angels would be sent down to us or we could distinctly perceive **Allah**, our Creator, by sight!» They are extravagant in their accounts of themselves. They display inordinate self-esteem and insolently persist in disobedience and in false pride and bury exhortation in oblivion.

22. But the day they see the angels, no joyful tidings shall there be to the wicked who had been given to sin. «You infidels, say the angels, created an impassable barrier between yourselves and **Allah**'s mercy, a barrier which shuts you up in this vast dungeon emitting the torment laid upon the damned».

23. And We apply Ourselves to all that they did and accomplished in life and reduce it together with their infidelity based hope springing eternal in their breasts to a worthless waste as if it were dust dissipated in the wind or mist dispelled by dispersion.

24. Whereas the occasion for those destined to win Paradise shall be a great occasion. A deep joy settles on their spirits for the splendid and stately abode where they repose and live in splendour.

25. The Day shall come when the heavens break into fissures and so do the cumulative clouds -which have gathered from the immense explosions and disruption emblematic of the Final Hour- and the angels are sent down in rows and ranks.

26. There and then shall the true Sovereign Authority and the true meaningful and supreme control be exclusively that of **Allah**, **AL-Rahman**. What a day it shall be for those who professed infidelity! a day of extreme difficulties, miseries and hardships.

27. This is the day the wrongful of actions shall bite his hands to intimate regret for all that he had done and for what he had left undone; he will wish he had taken the same path taken by the Messenger.

28. And he adds: «Woe betide me, I wish I did not take such a man for a friend»

29. «He misled me and caused my loss in the maze of error and made me reject and neglect the divine and noble discourse which came to my door. Indeed, AL-Shaytan (Satan) seduces man and betrays him to his fall».

30. And there shall the Messenger express to **Allah**, his Creator his discontent at his people; he says now as he said earlier in life below «O **Allah** my Creator, I presented to my people Your divine message but my people took a dislike to Your divine discourse -the Quran- and they rejected it as a groundless fiction, and what they formed in their minds they exhibited in action».

31. Thus We applied to every prophet some enemies from the transgressors against the divine law who are characterized by satanic attributes. But enough is **Allah**, your Creator to be the guide -to whom He will- and to afford help -to whom He will-.

32. Again the infidels say: «If only the Quran were revealed to him all at once!» But We reveal it in this manner -gradual growth- to lay it to your heart and establish it firmly so that it prevails upon you O Muhammad and you be confirmed in opinion, action and purpose and We peruse it slowly and We take Our time.

33. Nor do they present you with challenging questions and unreasonable objections but We present you with the truth and the best explanation meeting their objections and their arguments.

34. These are they who shall be thronged in Day of Judgement dragged on their faces in chains to take their abode in Hell. These are they who have assumed the worst position in society here and Hereafter and have chosen the worst path which has sealed their fate.

35. They are not different from those to whom We sent Mûssa (Moses). We gave Mûssa the Book -AL-Tawrah (The Torah)- and We supported him with his brother Harûn (Aaron) whom We appointed a minister to be helpful and conducive to his brother to accomplish his mission.

36. And We said to them: Go both of you to the people who have denied Our revelations and treated Our divine authoritative signs as falsehood. We reduced them to a useless form

37. And the people of Nûh (Noah) who treated the Messengers as imposters, We drowned them and made of them an example and a deterrent to the people, wherefore We have prepared for the wrongful of actions -and refuse to repent- the torment laid upon the damned.

38. Born to it, and met with a similar destiny were the people of 'Aad -the 'Adites-, the people of Thamûd -the Thamûdites- and the people of the Rass (possibly the people of Sh'aib of Madyan) and many generations in between who sealed their fate.

39. And to each and all of them did We discourse parables by which moral and spiritual relations are typically set forth. We set examples of typical instances forming a particular case of a principle. We set examples some relative to action and conduct that induce imitation and others to serve as a warning and each and all We reduced in the end to a useless from.

40. In fact they* in their commercial travels have come repeatedly by the town -of Lût (Lot)- which was showered with the direful rain, but they simply passed by with their minds' eyes closed. It makes you wonder did they not see it!, No, but they do not entertain the fact of Resurrection nor do they regard it with fear should it be true. **** The Qûrashite Pagans***

41. And as usual their pride gets the better of their prudence. and when they see you, O Muhammad they insolently receive you with nothing but disdain and scorn riding sparkling in their eyes and they express their thoughts in words: «Is this the one», they say « whom **Allah** has chosen to convey His message!»

42. «He almost succeeded», they add, «in influencing our thoughts against our gods and he nearly made us err and our sober wishes almost learned to stray, had it not been for our firmness and constancy ». But on the day they are confronted with the torment laid upon the damned they shall then realize who had been lost in the blind mazes of entangled wood.

43. Do you see O Muhammad the one whose ruling passion conquers reason and he refers his Ilah to the region of emotions! Do you think you will be responsible for his behaviour or for his inclination! You are only a spectacle and a warning.

44. Or do you think that most of them open their hearts' ears or their minds' eyes!

they are like cattle, in fact even worse, for the only path they see is that leading to the loss in the maze of errors

The Shadow caused by a body intercepting the sun or other luminary is short lived because it moves and accompanies or follows the source of light and by consequence becomes prolonged. Had the earth been still, not moving round its axis with a slight tilt nor round the sun, the shadow would have remained still. This holds good also if the earth's motion round its axis equaled the time it takes to revolve round the sun. Who could have made such a phenomenon or mechanism so precise but a Creator, Allah.

45. Do you not see how **Allah**, your Creator, prolonged and lengthened the shadow of any object intercepting the sun or other luminary! Had He willed He would have made it still, and We made the sun the indication asserting the phenomenon, its presence and its dimensions

46. And then We reduce it to a smaller compass and make it gradually disappear -having been made to contract and vanish by the same invisible hand that made it and creaked it-.

Rest and recuperation by sleep*, the unconscious state naturally assumed by man -and other living creatures- during which the activity of the nervous system is almost suspended and recuperation of its power takes place **** see V.23, C.30 and Commentary***

47. And He is it Who made the night a vestment, and black was the colour chosen to absorb all light and sleep -the medicine to weariness and the repairer of decay- a repose -which if profound suggests death- and We made the day a phase of revival and resurrection of activity.

Rain water as it forms is indeed pure. As it comes down it inevitably becomes somewhat polluted by the impurities in the air specially in areas where man-made impurities prevail. Polluted rain is man-made.

48. And it is He Who sends forth the winds as a forerunner of His mercy heralding a joyful event, -rain, vegetation, fertilization- and We send down from the floor of the vault of heaven pure fresh water,

49 -Fresh water- with which We revive the dead land of a given town and supply drinking-water to the living among Our creation including cattle and a great many human beings.

50. And We dispersed it among the whole so that they apply their hearts to wisdom and their remembrance to **Allah**. But most people decline to choose but ungratefulness, disobedience and infidelity.

51. And had We willed We would have sent to the people of every town a spectacle and a warning.

52. Therefore, do not yield O Muhammad to the infidels and wage against them spiritual warfare by the divine means -the Quran- But should they wage war against you, then fight back by physical means.

53. And He is it Who sent the waters of the two seas flowing together, one fresh and sweet and the other salty and bitter and between both He installed an invisible

partition which serves as an impassable barrier (the fresh water floats above the salty and there are laws that govern the separation and the depth). ***see commentary V.20, C.55***

54. And He is it Who brought into being, out of a watery liquid*, a human and made him evolve lineal descent and join affinity with others, and **Allah**, your Creator, has always been **Qadirûn** (Omnipotent)

**** see V.2, C.76 and commentary***

55. And yet they -some people- adore besides **Allah** with appropriate acts and rites those who do not profit them nor harm them. But the infidel has always been a physical and spiritual help corroborating and substantiating disobedience to **Allah** and advocating the evil practiced by AL-Shaytan and by those with characteristics befitting him.

56. Nonetheless, We only sent you O Muhammad to the people as a spectacle and a warning.

57. Say to them -the infidels-: «I do not charge you a price for imparting to you **Allah**'s disclosures of divine knowledge, wisdom and practical divinity, my only reward is to see the one who has decided to open his heart's ears and his mind's eyes and sets himself on the path of righteousness, the path that leads directly to **Allah**.»

58. And rely O Muhammad on the Eternal Who does not die and praise Him and extol His glorious attributes, and enough is He to be fully acquainted with His servants' faults and wrongful actions.

59. Praise be to Him Who created the heavens and the earth and all that lies between them and brought them into existence in six days* determined by His own unit of time and proclaimed in His calendar, then He set Himself on the throne of supremacy and dominion and of grace and mercy, **AL-Rahman**, as He is, Whose attributes you may learn when seeking information from Him, the One who knows, Who is **Khabirūn** (Omniscient) of the whole and of all in all. **** see introduction C.7***

60. And when they -the infidels- are asked to prostrate their reason to divine revelation and to Him **AL-Rahman,** they insolently and defiantly ask: «Who is **AL-Rahman!** Shall we prostrate in reverence and submission to an object of worship just because you enjoin us to do so». Their statement accords with their actions They withdraw further and their mental attitude is an incitement to their aversion.

61. Praise be to Him and extolled are His glorious attributes Who installed in the heavens a belt of the celestial sphere divided into twelve equal Parts -signs of the Zodiac*- through one of which the sun passes each month (the belt extends 8 or 9 degrees on both sides of the ecliptic within which the apparent motions of the sun, moon and principle planets take place). He installed therein a lamp, the sun glowing for illumination and a moon earth's satellite dispersing light to dispel the darkness of the night

**** see V.16, C.15 and commentary, see V.61, C.25 and see V.1, C.85.***

62. And He is it who caused the night and the day to follow one upon another and occur in succession**, a phenomenon inciting him who wishes to ponder the marvels of **Allah** and keep Him in mind lifting to Him his inward sight, wishing to actuate himself with gratitude and gratefulness. ***** see V.5, C.,39 and commentary***

63. And how richly rewarded shall be:

a) The worshippers of **Allah** who observe religious acts of worship enjoined by **AL-Rahman**; they walk on earth softly, gently and in humility. When addressed by the insolent and impudent whose imprudence gets the better of them, they answer them with the expression of good will «Peace».

64. b) Who spend a good part of the night prostrating their reason to divine revelation and in adoration of **Allah**, their Creator, lifting to Him their inward sight. They stand in awe of Him and entertain the profound reverence dutiful to Him.

65. c) Who express their thoughts in their invocatory prayer, thus: «Save us and protect us O **Allah**, our Creator, from the torment of Hell, for its torment is indeed painfully distressing and moves to horror».

66. How evil it is for an abode and-how evil it is for a habitation.

67. d) The worshippers who are neither extravagant nor niggardly; when they spend they do not play the prodigal nor do they act parsimoniously, but they use a mean.

68. e) The worshippers who do not invoke besides **Allah** another ilah nor do they deprive anyone of life **Allah** has made sacred, unless it be justified for a proved crime, nor do they commit adultery -in conduct-. He who commits himself to such an evil line of conduct shall pay heavily for these sinful acts.

69. His punishment shall be doubled in Day of Judgement when he will have passed through nature to eternal suffering incensed by multiplied wrongs and humiliations,

70. Unless he has repented -earlier- and imprinted his heart with the image of religious and spiritual virtues and his deeds with wisdom and piety. Such persons shall **Allah** exchange their evil deeds for pious and virtuous deeds, and **Allah** has always been **Ghafurūn** and **Rahimūn**

71. For, he who repents and views his past actions with dissatisfaction and regret and imprints his deeds with wisdom and piety will have in lowliest plight repentant stood and will have turned faithfully to **Allah**.

72 f) The worshippers who do not give false evidence nor listen to it, and should they come upon someone whose mouth is full of loud futilities or upon people indulging in personal vanities or in a discourse as futile in effect as it is feeble in principle, they pass by withdrawing nicely and with self-sustained dignity.

73. g) The worshippers who have hearts and minds submissive to **Allah**. When they are reminded of **Allah**'s revelations, marvels and authoritative signs they do not fall upon them with closed ears and eyes but they open their hearts' ears and their minds' eyes.

74. h) The worshippers Who invoke **Allah** to give them wives and progeny who make their eyes speak content and to this effect they pray thus: «we pray and beseech You O **Allah**, our Creator, to grace us with wives and progeny whom we view with concord and content, and make of us models or exemplars of righteousness inducing imitation by those who lift to You their inward sight.

75. These -with all the above-mentioned attributes combined- are they who are destined to receive the richest reward. They shall occupy the high and mighty region

in Paradise -Garden of Eden- the epithet of dignity and great honour. This is in token of their patience, forbearance and endurance. Therein they shall be received with hearty welcome and greeted with the best expressions of good will and shall rest eternally assured of peace and security.

76. Wherein they will have passed through nature to Eternity. How excellent it is for an abode and how excellent it is for a place to settle in.

77. Say O Muhammad -to the infidels- **Allah**, my Creator, would not in fact care for you nor attach importance or weight to you had it not been for the few among you who pray and beseech Him for mercy and forgiveness. You have denied the truth and your transgression shall be laid to your charge and you shall have much to answer for.

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Chapter 26

«The Poets»

AL SHU'ARAA

« Meccan »

The principal subject matter of the Surah (Chapter) is the same as in all The Meccan Surahs, namely, Faith, symbolized in the belief in Allah alone and the dread of the Day of Judgement. The Prophet is being composed by the narratives off certain aspects of the missions of other prophets like Mūssa (Moses), Ibrahim (Abraham), Nūh (Noah), Hùd, Saleh, Lūt (Lot) and Shùaib, narratives discoursed in the usual impressive Quranic style accomplishing the intended end. The Surah emphasizes the fact that the Quran is a Revelation from Allah conveyed to man by the honourable Spirit Gabriel and not by Evil spirits nor is it poetry as was alleged by the Pagans of Arabia.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **Ṭ**. (Ṭuh), **S**. (Seen), **M**. (Meem) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, Cannot be emulated.

2. These are divine verses flowing with the precision and grace symbolic of the Book -the Quran- which is the spirit of truth that guides into all truth.

3. Seemingly, O Muhammad you are betaking yourself in pursuit of their -the infidels- train of thought with distress, constant regret and discontent and torturing yourself lest they should refuse credit to this divine message.

The Quran is in itself an outward and visible sign of an inward and spiritual grace

4. If We will, We could easily send down to them from heaven a physical sign revealing to them Our Omnipotence and Authority, a sign to which they will have to bend their necks in subjugation and submission,

5. The truth is that no new divine discourse comes to them from their Creator, **AL-Rahman** but they habitually oppose it, turn away from it in mind and feeling and become actuated by repugnance for it.

6. They labelled the truth -the Quran- as falsehood and counseled deaf to it. But soon shall they realize the truth of all that has been discoursed in this Book which they hold- up to ridicule.

7. Do they not see how We made the earth a source of vegetation and made vegetal growth of like things emerge from it in varying colours with good qualities and of great advantages!

8. This is indeed emblematic of **Allah**'s Omnipotence and Authority, but most of them -the infidels- counsel deaf to **Allah**'s message and close their minds' eyes to all that appeals to the intellect and engages the intelligence.

9. **Allah**, your Creator, is indeed **AL-Aziz** (the Almighty) and **AL-Rahim**, (the Merciful) Who sends spectacles and warnings and puts punishment in respite.

Acting in this respect from merciful motives, Allah, your Creator, sent His Messenger -Mūssa- to the people of Pharaoh to serve as a spectacle and a warning and gave them some respite, thus:

10. **Allah** called to Mūssa and commanded him Thus: «Go to the people, of Pharaoh» He said, «who are wrongful of actions».

11. «Who seem to be unwilling to deviate into sense and for their own sake fear **Allah** and stop persecuting the Children of Israel»!

12. «O **Allah**, my Creator,» Mūssa said, «I have an easy sense of the probability of being treated as someone who passes himself off as someone other than he is».

13. «And my chest becomes drawn tight and my mind and my feeling become strained and my tongue becomes restrained from free expression, therefore I pray and beseech You O **Allah**, my Creator, to send -The Angel Gabriel- to my brother Harûn».

14. «And the guilt of blood is at my door and I have ground for alarm for they might kill me».

15. «Not at all», **Allah** said, «Both of you just go with Our signs evincing both Omnipotence and Authority. We will be there with you listening».

16. «And so, both of you go to Pharaoh and say to him:» «We are bearers of the divine message sent by **Allah**, Creator of the worlds, the visible and the invisible, past, present and those to come»,

17. Who commands you to release the children of Israel from bondage and to let them go with us».

18. « Did we not nurture you O Mūssa, «said Pharaoh, from infancy as one of us and set you on your feet and you spent of your life among us a good number of years!»

19. And you did what you did, -the terrible crime you committed-, and you have impelled yourself to ingratitude and ungratefulness to our grace which abounds in you.

20. «I did what I did then», Mūssa said, when my action was not circumspect because of the web of circumstances you shaped after your own manner.

21. In consequence I withdrew hastily and took flight when I feared you might avenge your right. But **Allah**, my Creator, -knowing that the guilt did not reside in my intention- vested me with the capacity of judging rightly in matters relating to life and conduct and with the soundness of judgement in the choice of means and ends, and conferred on me the prerogative of being one of the Messengers.

22. «And do you Pharaoh», Mūssa added, «oblige me and make me feel indebted to you for reducing the children of Israel to slavery and subjecting them to bondage»!

23. Pharaoh asked: «and who is **Allah**, the Creator of the world»!

24. «The **Ilah** and Creator of the heavens and the earth» Mūssa said, «and of all that is in between if you and your people care to know the truth».

25. «Do you hear that!» pharaoh said to those around him.

26. «He is **Allah**», said Mūssa, «your Creator and the Creator of your ancestry and of all those included in your genealogical tree».

27. «Your Messenger», Pharaoh said to his people, «who has been sent to you is indeed out of his mind and he is carried away by enthusiasm or desire».

28. «Not only that» Mūssa Added, «but He is **Allah**, the Creator of the East and the West and of all that lies between them if you really care to deviate into sense.»

29. «Let me warn you», Pharaoh said to Mūssa, «should you take an Ilah besides me, I will shut you up with those shut up in the grim confines of the dungeon».

30. «Even if I present you», Mūssa said, «with a divine sign convincing the mind and manifests forth the truth».

31. «Then exhibit it to view», Pharaoh said, «if indeed you are telling the truth».

32. And there did Mūssa cast his staff on the ground and instantaneously it was transformed into a serpent personified.

33. And he drew his hand from the folds of his garment and there it was instantaneously transfigured in a radiance of white divine light.

34. There and then Pharaoh said to the nobility around him: «Indeed, this man is a necromancer skilled in magic, and the works of the devil are clearly manifest in him».

35. «He means», Pharaoh added, «To oust you people of your land and drive you away». «Therefore, what course of action do you suggest we should take in the face of this problem!»

36. They -the people- suggested to Pharaoh that they should adapt themselves and conform to the time and circumstances and avoid dispute so as to gain time, and they said: «the time to degrade and defeat him has not come yet. Meanwhile, send O Pharaoh some of your recruits to the cities to gather to themselves the multitude of men who practice magic».

37. And ask them to bring back those who are skilled in the art of necromancy.

38. And the magicians were assembled on their known Festive Day.

39 And the people were urged by one another to attend the event so that all of them would come into conformity with the wish that all be present. Expressing their thoughts in words, they added:

40. «We accept the authority of the magicians should they win and espouse their opinions and their cause.»

41. And when the sorcerers congregated to action they said to Pharaoh: «Assuredly, we will be rewarded should we be the winners»!

42. «Yes indeed,» Pharaoh said, «and you shall be in a position that entitles you to be among my retinue».

The Scene of Magic

43. Mūssa said to the magicians, «Cast upon the ground all that you wish to cast».

44. And as they were casting their ropes and rods, they invoked -their god- Pharaoh in supplication for aid and success. They prayed: By Pharaoh's might we will be the winners!

45. And when Mûssa cast his staff, it counter-worked their ingenious expedience and swallowed all that they cast upon the ground of fraudulent devices of a mean and deceptive kind.

46. Overwhelmed with wonder, the sorcerers bowed to the ground in comely order, praise and admiration.

47. And they declared submission: «We conform our will», they said, « to **Allah**'s will and we surrender ourselves to Him, the Creator of the worlds,»

48. «The **Ilah** of Mûssa and Harûn».

49. And here said Pharaoh to them: «Have you yielded to his claims and surrendered yourselves to his **Ilah** without my permission!» «This is indeed,» he added, a deceitful plan designed by your master who taught you magic and you shall bear the consequences and soon come to know how heavily you shall pay for this!» «I will amputate your hands and your feet on opposite sides and I will have you all crucified.»

50. «We are not afraid of this,» they said, «We have enough sense to know what we are doing, we welcome your decision which shall haste us unto **Allah** Who might confer on us the glorious privilege of martyrdom.

51. «In fact», they added, «our only hope is that **Allah**, our Creator extends His mercy

to us and forgives us our sins and our sinful acts of fraudulent magic for being foremost in deviating into sense and acknowledging His supreme Sovereignty, Omnipotence and Authority.»

52. Meanwhile We inspired Mūssa to conduct My servants -the Israelites- by night to the sea and We said to him: «Be sure you shall be followed.»

Public and private distress recruited the army and the strong among the people of the State.

53. Pharaoh sent Messengers to all his cities to call up the people to organize themselves for the hindrance and the defeat of Mūssa and his people by contrary measures»

54 He said to them: «Mūssa and his people -the Israelites- are only some few contemptible body».

55. «And they provoked Our anger and came within the measure of Our wrath which is conducive to annihilation».

56. «And We are all cautious and on our guard».

Allah's revenge

57. Wherefore We compelled them to the natural result of tyranny, disobedience and transgression. We expelled them from the earthly paradise they once possessed and from the land of orchards and springs,

58. the land of treasures and homes and accommodations so splendid.

59. And so it was, and We made the land inheritable by the Children of Israel to whom We conveyed the right of the property after We drowned Pharaoh and his people.

The Scene d drowning

60. They followed Mūssa and his people at sunrise,

61. And when the two bodies of men came within each other's range of sight, the compatriots of Mûssa exclaimed: « We are evidently overtaken».

62. «Not at all», Mūssa said, «**Allah**, my Creator overshadows me with His gracious wing; He is by my side to guide me as He will.»

63. We inspired Mūssa to strike the sea with his staff and there did the sea split into two enormous divisions, each partition as immense as a huge mountain.

64 And We induced the others -Pharaoh and his people- to tail Mûssa and his people who were then in the footpath.

65. And We delivered Mūssa and all those with him.

66. And We drowned all the others -Pharaoh and all those with him.

67. This is indeed emblematic of **Allah**'s Omnipotence and Authority but most of them denied **Allah**, the Creator.(to Pharaoh' people **Allah** was the Pharaoh himself).

68. And **Allah**, your creator, is **AL-Aziz** and **AL-Rahim**, indeed

Ibrahim and his People

69. And relate to the people O Muhammad the narrative of Ibrahim with his father.

70. He asked his father and his people: «What do you people worship?»

71 «We worship idols» they said, and adore them with appropriate acts and rites and we are attached to them and unmoved in mind.

72. «Do they hear you», Ibrahim asked, «when you praise them or supplicate!»

73. «Or do they profit you or hurt!»

74. «But», they said, «this is exactly the system of faith and worship our fathers adopted.»

75. «Do you see», Ibrahim said, «all those you adored and revered as objects of worship!»

76. «And you and your fathers and your ancestors treated with respect and devotion!»

77. They are adversaries who might obtain their end and therefore enemies to me but not **Allah**, the Creator of the worlds, the visible and the invisible, past, present and those to come.»

78. «-The Creator- Who brought me into existence and it is He Who guides me to the truth and to the path of righteousness.»

79. It is He Who provides me with victuals to eat and drinkables (to drink).

80. «And when I fall sick, it is He Who restores me to health».

81. «And it is He Who determines the moment and the cause of my death and occasions my resurrection and restoration to life».

82. -The Creator- Whom I hope will relent and quit me all His debt and will forgive me my wrongful actions when I have audience of Him in Day of Judgement».

83. And to Him I express my thoughts in my invocatory prayer, thus: «Confer on me O **Allah**, my Creator, wisdom to help me judge rightly in matters relating to physical and spiritual life and to impart to me soundness of judgement in the choice of means and ends, and unite me, O **Allah**, with the society of those in whose hearts reigns piety».

84. «And furnish me O **Allah**, my Creator, with a civil tongue uttering the truth that guides into all truth and is believed among posterity».

85. «And if you destine me I will be one of those inheriting the Garden of the supreme bliss and blessedness».

86. «And extend O **Allah** my Creator, Your mercy and forgiveness lo my father who was lost in the maze of error». (A prayer invoked by Ibrahim before he realized that his father was an enemy to **Allah)**.

87. «And do not confound me nor occasion me to fall from grace in Day of Judgement,»

88. «The Day when neither wealth nor progeny shall be of advantage.»

89. «Except him who comes to the audience of **Allah** with his heart in its right place, heartened or filled with devotion».

90. This is the Day when Paradise shall be brought quite near to these in whose hearts

reigned piety.

91. And Hell is projected for those who were led by the nose to the maze of error and spent their days in vanity.

92. They shall be asked: «Where now are those you revered and adored with appropriate acts and rites»!

93. « The gods you revered and venerated besides **Allah**!» Do they afford you help or can they even help themselves!»

94. There and then shall they -the infidels- be cast in Hell headlong one batch after another along with those who wasted their days in vanity.

95. And added to them shall be those who served Iblis AL-Shaytan (Satan) all into one gathering and in one place.

96. And when all have been thronged -in Hell- and have exchanged angry altercation, they -the infidels- shall express their thoughts in words:

97. «By **Allah**», they say, «we wandered indeed from the path of rectitude and were lost in the maze of error».

98. «We have equalized you -false gods- with **Allah**, Creator of the worlds»

99. «And they add:» no one led us by the nose to the maze of error but the wicked who were given to sin and steeped in crime»

100. «And now», they will exclaim, «no one can defend us nor shall we find intercessors who would interpose on our behalf».

101. «Nor do we find one who is joined to us in mutual benevolence and intimacy».

102. «If only», they say, «we could be given another chance of life below we would be among those who exercise low submissive obeisance to **Allah** and entertain the profound reverence dutiful to Him».

103. This is indeed emblematic of **Allah**'s Omnipotence and Authority but most of them deny **Allah** Who brought them into existence.

104. **Allah**, your Creator, is indeed **AL-Aziz** and **AL-Rahim**.

And now another chapter in the history of mankind, namely that of Nūh

105. Just as averse were the people of Nūh, they declined to accept **Allah**'s message basically the same message conveyed by all the Messengers of **Allah** before and after Nūh, therefore he who rejects Nūh's message has in fact rejected all **Allah**'s messengers and they suspected the Messengers of falsehood.

106. Their brother Nūh said to them: «Will you not keep in awe of **Allah**, your Creator, and entertain the profound reverence dutiful to Him.

107. «I come to you», he added, «with a message **Allah** has entrusted to me and here do I relate it to you in honour and sincerity»,

108. «A message exacting your reverence for **Allah** and obedience to me».

109. «I do not», he said, charge you a price for imparting to you **Allah**'s disclosures of divine knowledge, wisdom and practical divinity. My reward rests in the hands of **Allah**, the Creator of the worlds, the visible and the invisible, past, present and those to come».

110. «And so revere **Him** and entertain the profound reverence dutiful to Him and obey me».

111. They said to Nūh: «Shall we submit to you or believe in you and conform to your desire when it is only the contemptible who espoused your cause»!

112. «But how would I know», said Nūh, «what they were doing earlier or whether or not they had a purpose moving them and inviting their minds to the volition of conforming to Islam».

113. «Their case», he added, «shall only be judged by **Allah**, my Creator, in Whose hands rests the authoritative decision, if only you could apprehend matters with your senses».

114. «Nor would I dismiss those who conformed their will to **Allah's** will».

115. «I am only», he added, «a spectacle and a warning».

116. They said; «We warn you Nûh», «unless you stop your course of action you shall be stoned to death».

117. And there Nūh prayed: «My people, O **Allah**, my Creator, disbelieved me and refused credence to Your message».

118. «Judge O **Allah**», he prayed, «and defend my cause which is the heart of your purpose and decide between me and them in Your way, (for You take the matters of fact as they come and circumstance them after Your own manner) and save me and those with me who conformed to Islam».

119. And there, We saved him along with all those in his society on board the loaded Ark.

120. And We drowned all the others who remained behind.

121. This is indeed emblematic of **Allah**'s Omnipotence and Authority, but most of them denied **Allah** Who brought them into existence.

122. And **Allah**, your Creator, is indeed the **AL-Aziz** and **AL-Rahim**,

Another aspect of Aads narrative

123. Just as averse were the people of 'Aad -the 'Aadites- who declined to accept **Allah**'s message and those who conveyed the message.

124. Their brother Hūd urged them to what is good and laudable. He said to them: «Will you not keep in awe of **Allah**, your Creator, and entertain the profound reverence dutiful to Him!»

125. «I am,» he added, «A Messenger entrusted with a divine message and here do I relate it to you in honour and sincerity»,

126. «A message exacting your reverence for **Allah** and obedience to me».

127. «I do not charge you a price», he said, «for imparting to you **Allah**'s disclosures of divine knowledge, wisdom and practical divinity. My reward rests at the hands of **Allah**, The Creator of the worlds».

128. «Do you erect buildings», he added, «on the top of every mount and every height, mansions and stately buildings standing in the landscape, conspicuous to view as though they are landmarks (yet not as a guide nor a mark of an event) serving no

useful purpose and of no avail!»

129. «And you take for yourselves palatial structures as though they will protect you and exempt you from paying nature's debt and help you live forever».

130. «And when you strike, justly or unjustly, you strike at the root».

131. «And so fear **Allah** Whose divine nature exacts your reverence and obey me».

132. «And entertain the profound reverence dutiful to Him Who made all His grace, as you very well know, abound in you».

133. «He graced you with cattle and progeny»,

134. «And with orchards and flowing springs».

135. «In fact», he said, «I fear for you an immense punishment on a momentous Day».

136. But they insolently and defiantly said to him: «Whether you exhort Us O Hūd or you do not, it is to us one and the same».

137. «This is nothing», they said, «other than the customary manner of thinking of those of old used often enough that it bred the same habit in you».

138. «Nor, as you think, shall We be subjected to a retributive punishment».

139. And they disbelieved him and refused credence to Our message wherefore We reduced them to a useless form. This is indeed emblematic of **Allah**'s Omnipotence and Authority, but most of them denied **Allah** Who brought them into existence.

140. And **Allah**, your Creator, is indeed **AL-Aziz** and **AL-Rahim**.

Another aspect in the narrative of Thamùd.

141. And just as averse were the people of Thamùd (the Thamùdites) who refused to accept **Allah**'s message and Messengers.

142. Their brother Saleh said to them: «Will you not listen to exhortation and keep in awe of **Allah**, your Creator, and entertain the profound reverence dutiful to Him»!

143. «I am», he added, a Messenger entrusted with a divine message and here do I relate it to you in honour and sincerity»,

144. «A message exacting your reverence for **Allah** and obedience to me».

145. «I do not charge you a price for imparting to you **Allah**'s disclosures of divine knowledge, wisdom and practical divinity. My reward rests in His hands, Creator of the worlds».

146. «Do you think», he said, «you will be left to form imaginary visions of unrealities expecting to enjoy the grace of **Allah** which abounds in you without being tried»!

147. «You live in splendour, you hold in possession orchards and flowing springs»

148. «And vegetal growth and-date palms whose enclosed spadix carries tender delicious and easily digestible fruits»,

149. «And you skillfully carve the mountains into homes wherein you make abode»,

150. «A divine grace which exacting your reverence for **Allah** and obedience to me».

151. «And I advise you not to comply with the command of those who are extravagant in their accounts of themselves nor yield to their irreverent principles and authority».

152. They create discord on earth and mischief is natural to them and never do they attempt reform or change for the better.

153. Yet the response of his people was pitifully unfavourable. They said to him: «You are one of those influenced by witchcraft and therefore bewitched».

154. «You are only a mortal like us,» they said, «wherefore you could not be singled out for the prerogative of prophethood, and if you are indeed declaring the truth then present us with a divine sign convincing our minds and proving the conclusion».

155. «This», he said, «is a she-camel which is entitled to a share of the drinking water just as you are entitled to a share. She is to have her share on a certain day and you have yours on an alternate day».

156. «And», he added, «you are warned not to harm her lest you suffer the torment laid upon the damned on a momentous Day».

157. Nevertheless they defiantly disabled her by cutting her hamstring muscles. (Their outrage on consecrated objects invited their ruin) which led to pining regrets and vain repentances.

158. They were overtaken by **Allah**'s wrath which spoke thunder. This is indeed emblematic of His Omnipotence and Authority but most of them denied Him Who brought them into existence.

159. **Allah**, your Creator, is indeed **AL-Aziz** and **AL-Rahim**.

Another aspect in the narrative of Lût

160. Just as averse were the people of Lūt. They declined to accept Allah's message and those who conveyed the message.

161. Their brother Lût tried hard to induce them to open their hearts' ears and their minds' eyes and listen to exhortation. Entertaining expectation of something desired, he -Lūt- said to them: «Will you not keep in awe of **Allah** and entertain the profound reverence dutiful to Him!»

162. «I am», he added, «a Messenger entrusted with a divine message and here do I relate it to you in honour and sincerity»,

163. «A message which exacts your reverence for **Allah** and obedience to me».

164. «I» he said, «do not charge you a price for imparting to you Allah's disclosures of divine knowledge, wisdom and practical divinity, my reward rests at His hands Creator of the worlds».

165. «Do you realize what you are doing»! he added «of all intellectual created beings, you gratify your sexual appetite by copulating the males».

166. «And you forsake your natural mates who are created by Him , for the purpose based upon the innate moral feeling of mankind». In fact you are a people who have defiantly transgressed the divine as well as the moral laws».

167. «We warn you Lūt», they said, «unless you change your way of thinking and stop -this course of action- you shall be among those ousted from this town and

ejected from our society».

168. «I am one of those», he said, «who simply detest and abhor your behaviour and your doings which make me shrink with horror».

169. And he prayed «I pray and beseech You O **Allah**, my Creator, to rescue me and my family from these people who have no horror of immorality, and save us from their social evil».

170. We delivered him along with his family from the people who were wrongful of actions,

171. except a woman who had been carried through the stealing steps of age to advanced life, who remained with those behind. (Lūt.'s wife who approved this evil practice).

172. And We reduced the rest to a useless form.

173. We poured down upon them a direful rain (of fire and brimstone) and how evil and devastating was the rain on the heads of those who defiantly ignored **Allah**'s warning.

174. This is indeed emblematic of **Allah**'s Omnipotence and Authority but most of them denied **Allah** Who brought them into existence

175. **Allah**, your Creator, is indeed **AL-Aziz** and **AL-Rahim**,

Another aspect in the narrative of the Madyanites and their Messenger Shu'aib Who is not Jethero, as proclaimed,

176. Just as averse were the woodlanders -Madyanites- who declined to accept **Allah**'s message and those who conveyed the message.

177. Their brother Shu'aib tried hard to induce them to open their hearts' ears and their minds' eyes and listen to his exhortation. Entertaining expectation of something desired, he- Shu'aib - said to them: «Will you not keep in awe of **Allah** and entertain the profound reverence dutiful to Him»

178. «I am», he added, a Messenger entrusted with a divine message and here do I relate it to you in honour and sincerity,

179. «A message which exacts your reverence for **Allah** and obedience to me».

180. «I do not charge you a price,» he said, «for imparting to you **Allah**'s disclosures of divine knowledge, wisdom and practical divinity. My reward rests in the hands of **Allah**, Creator of the worlds».

181. «Dispense to the full», he said, «the quantity ascertained by measuring if you happen to give or sell by a standard measure and be not of those who serve their purpose and accomplish it by means of fraud, dishonesty and deception».

182. «And if you are using the method of weighing then you are enjoined to use an accurate and precise balance conforming to a standard and an exemplar of truth and equity»

183. «And crown yourselves with equity», he said, «and do not scant peoples' goods and chattels, chattels personal and chattels real and <chattels interest nor devalue what is valuable be it goods or possessions or an article of worth, nor create discord spreading mischief on earth».

184. «And keep in awe of **Allah** and entertain the profound reverence dutiful to Him Who brought you and brought all those who came to this world into existence before you».

185. But their response was pitifully unfavourable. They said to him: « You are one of those influenced by witchcraft and therefore bewitched»,

186. They added: «you are only a mortal like us wherefore you could not be singled out for Prophethood. In fact we do think you are a pathological liar».

187. «And if you are not, and you are indeed declaring the truth, then let us see if you can cause a piece of heaven to fall upon us in the form of discs of cumuli».

188. «**Allah**, my Creator», Shu'aib said «is Omnipresent and He is fully cognizant of all that you do».

The retributive punishment on the day of the overshadowing mournful gloom

189. They disbelieved him and refused credence to Our message wherefore were they seized with a wave of suffocating heat followed by a cumulus which overshadowed them and gave them a rainbow of hope of relief. But it was a joy in which they could not rejoice. It spoke thunder and reduced them to a useless form. It was indeed a torment that befell them on a momentous day.

190. This is indeed emblematic of **Allah**'s Omnipotence and Authority but most of them denied Him Who brought them into existence.

191. **Allah**, your Creator, is indeed **AL-Aziz** and **AL-Rahim**,

192. And this Quran is indeed a disclosure of divine knowledge, wisdom and practical divinity sent down to man from **Allah**, the Creator of the worlds, the visible and the invisible, past, present and those to come.

193. It is brought down by **Allah**'s errand, the faithful and honourable Holy Spirit Jibril (Gabriel)

194. Who imparted it O Muhammad to your innermost thoughts and to the repository of your consciousness so that you serve as a spectacle and a warning.

195. It -the Quran- is revealed in plain Arabic literary form.

196. And it was indeed referred to and proclaimed in the Scriptures of earlier generations.

197. Is it not an attestation to its credit and a ground for belief that the learned among the Children of Israel do know it is the truth?

198. Had We revealed it to a people -characterized with dullness of comprehension or a people slow of perception or foreign to the Arabic tongue,

199. And had the prophet read it to them, they would not have understood it nor welcomed it or given credence to it.

200. Thus do We picture it in the minds and hearts of the sinful who grow daily more and more wicked,

201. Who shall not acknowledge it as the truth personified until they have had the wind in their faces and they are face to face with the promised punishment here, at the hands of the Muslims or with the torment laid upon the damned Hereafter,

202. A punishment that surprises them and catches them unawares and reduces them to ruin.

203. There and then they shall change their minds with regard to past action and conduct and express their hope which springs eternal in their breasts and say: «can we be given respite so that we corrects all the wrongs»

Refusing to accept the idea of retributive punishment while the grace of Allah abounds in them, they challenge the Prophet to hasten it. Allah says to the Prophet:

204. Do they mockingly and defiantly wish to hasten Our retributive punishment!

205. Do you see O Muhammad into what would happen if We make all grace abound in them and they enjoy it for years!

206. Then they are suddenly seized with what they were promised of retributive punishment!

207. There and then never shall their possessions and the use af all that afforded them pleasure and advantages avail them or defend them against **Allah**'s decreed punishment!

208. In fact We never reduced a town with its inhabitants to ruin before they have had their spectacles and warnings -and they did not listen-.

209. We mercifully sent warnings to make them deviate into sense and wake up to the fact that there is Ilah, the Creator, of the worlds, Who exacts reverence and veneration and obedience from all created beings. And never did We fail lo observe the principles of justice and fair dealing.

210. And such divine discourse as sacred as the Quran just cannot be the work of evil Spirits nor are they permitted to touch it, not to mention being responsible for bringing it down.

211. Nor is it befitting that they be employed by **Allah** in conveying His sacred message nor can they apply themselves to this purpose.

212. They are altogether excluded from audition. In fact it is quite beyond their limit of audition.

A warning to the Prophet to convey to his followers

213. Therefore, do not invoke another god besides **Allah** lest you should join those who shall suffer the torment to be laid upon the damned.

214. And warn O Muhammad your next and near kin.

215. And be well and kindly disposed to those whose hearts reflect the image of religious and spiritual virtues who fell into line with you and take them under your wing.

216. But should they disobey you then they will have disobeyed **Allah** and disregarded His laws. Then say to them O Muhammad: «I am innocent of your ills and of all that you do».

217. And put your trust in the **AL-Aziz** and **AL-Rahim**,

218. Who sees you when you stand alone in the act of praying,

219. And sees your change of position and variation of posture among the assemblage as they prostrate their reason to divine revelation and bow to the ground in reverence, in worship and adoration.

220. He is indeed **AL-Sami'** (with unlimited audition) and **AL-'Alim**

Counter to the allegation that the devils descend on the Prophet the Quran says:

221. Shall I tell you whom do evil spirits pursue and on whom do devils descend!

222. They descend -not on the prophets of **Allah-** but on every sinful liar who intentionally asserts what is false and relates it to **Allah** and clothes himself with the vesture of wickedness.

223. who open their hearts' ears to misrepresentations and vanities and to what the Devils impart to them of falsities and most of them (those who relate and those who receive) are liars.

The pagans labelled the Quran as poetry and the Prophet as a poet while the difference is obviously vast.

A. The Quran invites to a straight course aiming at a specific Purpose and a useful end. The Prophet's words together with his deeds accord, he does not say something today and cancels it tomorrow nor does he yield to emotions and desires but insists on a divine course of action and does not change nor deviate. On the other hand poets are captives of their emotions, their imagination and of the changing atmospheres and temperaments. When pleased they say one thing and when displeased they say another thing, whereas the Quran adheres eternally to the same thing.

B. Poets may be good poets (poets of literary merit), poetic antiquarian (poet with another quality), poeticule (insignificant), poetaster (a writer of trashy verse) a rhymester. Some of them engage in feigning and devising fables and others aim to please.

C. Therefore those whose ruling passion conquers reason who refer their way of life and course of action to the region of poetry or emotions are wasting their days in vanity.

224. And the poets are followed as the exemplar or the model by those whose ruling passion conquers reason and they refer their course of action and way of life to the region of poetry or emotions and waste their days in vanity.

225. Do you not see that they rove the trackless realms of every valley of emotion, imagination and discourse!

226. And their words together with their deeds do not accord, they say what they do not do.

227. Excepting those of them who acknowledge **Allah** with hearts impressed with the image of religious and spiritual virtues and with deeds of wisdom and piety. They often apply their remembrance to **Allah** and they are able to reclaim themselves and triumph over the enemies of Islam who have wronged them, and who shall come to know what kind of destiny awaits them!

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Chapter 27

«Ants»

AL NAML

« Meccan »

This is the Surah (Chapter) which narrates Soloman's story and the Saba (sheba) extra-ordinary privileges conferred on him by Allah as well as his story with the queen of Sheba. The Surah gives short but impressive accounts of the Messengers Mūssa (Moses), Saleh and Lūt (Lot) in answer to the notion of the Pagans who considered the Prophet's mission a novelty. Allah says to those who closed their hearts' ears and their minds' eyes to pause and think and think but this: The creation of the heavens and the earth, the rain water, the earth and all it contains, the process of plant growth, the wind and what it brings of important events, creation and recreation, guidance in the darkness on land and at sea, the night and recuperation and the day and activity, the motion of mountains, the relief of the distressed, knowledge of the unknown, the hidden and the unseen in the universe, Lastly, Allah consoles His Messenger and tells him to be thankful to Him Who shall exhibit to people His marvels which they shall inevitably recognize.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **Ṭ**. (Ṭa) **S**. (Seen) the Surah opens with these, introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated. These are the divinely discoursed verses flowing with the precision and grace symbolic of the Quran, which is the spirit of truth guiding into all truth.

2. It is a guide leading and directing mankind in their course of action, way of life and in the manner of conducting themselves and their affairs besides being joyful tidings to those whose hearts have been impressed with the image of religious and spiritual virtues,

3. Who engage in the act of worship and give alms -for alms are but the vehicles of prayer- and look at the Hereafter as the most undoubted event.

4. As to those who deny the Hereafter and refuse to admit the truth of Resurrection, they have lost the intuitive recognition and perception of the truth. Acting upon their struggle in defiance of the truth, We have allured them to a brighter present and a happier destiny so that their minds be thrown into confusion and lose sight of the truth until they commit themselves to loss in the maze of error.

5. These are they who are destined to the torment laid upon the damned. They are the biggest losers-whose crime has lost them all hope of forgiveness.

6. And you -Muhammad, the chosen recipient- do receive the Quran, sent down

to you, from its prime Source, The Originator of all knowledge, Who is **Hakimūn** (the Source of wisdom and wise mysterious dispensation,) and **'Alimūn** (the Omniscient).

Muhammad is not a novelty of Apostleship hitherto unknown to the infidels. Before the Quran We sent down the Book AL-Tawrah (he Torah) to Mūssa whose intuitive vision led him to respond to an instinctive divine call while traveling with his family in the desert at night.

7. Mūssa said to his family: I have just seen a fire, you stay here, I might be able to fetch you some information relative to the direction we pursue or fetch you a brand from the burning wood to kindle a fire to warm you up.

8. And when he reached the destined spot, he was called to and was told: «Blessed be those who are in the fire and those around, and extolled are the glorious attributes of **Allah**, The Creator of the worlds, the visible and the invisible, past, present and those to come.»

9. «O Mūssa,» the voice continued, «I am **Allah** and it is only I, **AL-Aziz** (the Almighty), **AL-Hakim** (the Source of wisdom and wise mysterious dispensations).»

10. «Drop your staff». He said to Mūssa. And when Mūssa saw it moving as though it were a serpent personified, he withdrew in the face of danger and did not return. But he was told: «O Mūssa do not be afraid and cast out of your mind the emotion of fear, for My Messengers fear naught in My immediate presence.»

11. Except him who has deviated from equity, justice and goodness. but, he exchanged; thereafter the evil for what is good shall he and such persons find that I am indeed **AL-Gafūr** (the forgiving) and **AL-Rahim**.

(this may refer to the unintentional act of the killing committed by Mūssa see, v. 40, Chap. 20)

12. And, **Allah** added, «put your hand into your bosom it shall come out transfigured in a radiance of white divine light unharmed and all sound, one of nine divine signs you shall present to Pharaoh and his people who have confirmed themselves in the horrid purpose and the ill intention».

13. And when Our divine convincing signs were presented to them they blinded their minds' eyes and labeled them as magic with over-mastering influence.

14. Unjustly and with inordinate self-esteem, they refused to accept these signs- as emblematic of **Allah**'s Omnipotence and Authority, notwithstanding that they had a sense perception of the truth in their innermost beings And you can see how fatal was the consequence which united all those characterized with playful malice.

15. And We bestowed on Dawūd (David) and Sulayman (Solomon) divine knowledge for which they were grateful and they expressed their gratitude in words, thus: «Our bosoms», they said, «surge forth answering thanks to **Allah** Who has privileged us with what is beyond the common advantages of others of His votaries whose hearts reflect the image of religious and spiritual virtues.

16. And then did Sulayman inherit Dawûd's kingdom, spiritual insight and the prophetic office -attributes do not usually go from father to son- and there did he address his people, thus: «O you people» he said, «we have been gracefully taught the language of the birds and we have been granted -by **Allah-** something of everything,

and this is indeed His efficacious grace effecting the end for which it is given.

17. And to Sulayman were thronged his forces embodying arrays of the Jinn, the men and the birds marshaled in proper order.

18. And when they reached the valley of the ants -where ants formed a great number of communities or colonies- one ant said to the rest: O you ants go back to your dwellings so that Sulayman and his hosts do not crush you unawares».

19. And there did Sulayman's countenance turn expressive of pleasure and amusement and he laughed at what he thought was indeed incredible and at once he prayed: «O **Allah**, my Creator», I pray and beseech You to actuate me with the feeling of gratitude and gratefulness for Your grace and blessing and Your beneficent gift you bestowed on me and my parents Help me impress my deeds with wisdom and piety to Your satisfaction, and in mercy to me, admit me O **Allah**, my Creator, into the realm of those of Your votaries in whose hearts reigns piety.

20. And he inspected the birds and took a muster of them, only to find one missing, he said: «Why do I not see the hoopoe or has he been among the absentees!» (A bird of the family upupidae especially the typical upupa epops, conspicuous by its variegated plumage and large erectile crest).

21. «I will punish him severely», he said, «or I will slaughter him unless he gives me a convincing excuse!»

22. And there and not far came forth -the hoopoe- into view and said : «I have learned something you have no knowledge of and I have brought you some objectively certain news from the kingdom of Saba.»

23. «I have found, «the hoopoe continued, «that a woman reigns over them and all grace abounds in her and she has a great throne»

24. «I found,» he said, «that she and her subjects pay reverence and veneration to the sun in lieu of **Allah** and they display that by appropriate acts and rites. And AL-Shaytan (Satan) has allured them to a brighter present and a happier destiny as a logical result or sequence to their doings and He blinded their eyes to the path of righteousness and led them by the nose to their loss in the maze of error»,

25. «They do not worship **Allah** Who brings to light what is hidden in the heavens and the earth and knows all that people conceal and all that they reveal».

26. «**Allah**, there is no Ilah but He the Absolute Sovereign of the Supreme Throne of dominion and authority, of grace and mercy».

27. And there Sulayman said: «We will see whether you have stated the truth or you are one of those speaking falsely or conveying a false impression!»

28. «Take this message of mine», Sulayman said, «and drop it in the palace then wait to see what kind of response they shall give».

29. She -the Queen- said to her counselors: «O you counselors, I have just received an honourable letter which has been dropped into my quarters

30. «It is from Sulayman,» she said, «and it reads, quote: «In the Name of **Allah**, **AL-Rahman**, and **AL-Rahim**.»

31. «Do not let your pride get the better of your prudence and I expect you to come to me with low submissive reverence for **Allah** Who exacts reverence and obedience from every Created being».

32. Her anxiety prompted her to consult with her counselors. She said: «O you counselors, I seek counsel from you in this matter. I never decided upon a course of action before presenting it to you for an opinion».

33. They said: «we are people who face danger with boldness, firmness and courage and we exercise powerful and vehement opposition, but it rests in you to decide this matter»

34. «The problem is» she said, «that when kings make –hostile- entry into a country to take possession of the land they plunder it and they humble its superiors and render them inferior, and this is what they usually do!»

35. «I have resolved» she said, «to send them a present and wait to see what kind of response will the envoys bring back».

36. And when the envoys presented Sulayman with the present he said: «Do you provide me with wealth!» «What **Allah** has conferred on me of His grace that abounds in me far excels all that He has bestowed on you. In fact, it is you -people- who would rejoice with such a gift beyond a common joy».

It is evident, said Sulayman, that they rejoice at worldly gains whereas We rejoice at inviting to the path of Allah, for which cause we are ready to fight

37. «Go back to them. We will confront them with such forces as they can never withstand and oust them from thence and drive them away humbled and humiliated»

38. Then he said to the leaders of his assemblage -of the men and the Jinn-: «Who among you can fetch me her throne before they come to me with low submissive reverence for **Allah**!»

39. «I can fetch it right here» said a very strong Jinn, «before you assume the standing position and I am powerful enough to be trusted for such an undertaking»

40. But said he who was imbued with spiritual Knowledge of the Scriptures and with some limitless spiritual power conferred on him by **Allah**. «I will fetch it to you before the time taken in twinkling your eye*» And when he -Sulayman- found -the throne- set right there he prayed: «This is indeed an instance of the grace of **Allah** conferred on me to test my inclination whether I will propound gratitude or ingratitude. And he who is actuated with the feeling of gratitude and gratefulness, he but serves his own interest and he who sets himself in defiance of **Allah** must realize that **Allah** is **Ghaniyūn** (Independent, Absolute, Self-sufficient) and **Karimūn** (Beneficent)»

one can twinkle his eyes 2-3 times in one second, and so one twinkle is accomplished in less than a second, and in less than a second does the sun ray circle the globe 7-8 times.

**** This creature must have been endowed with the Prerogative of assuming the speed of light***

41. Sulayman then said to his assemblage: «Disguise her throne to see whether she will be able to recognize it or she will be one of those who lack insight and do not discern the truth.

42. And when she arrived -and was welcomed by Sulayman- she was asked: «Does your throne look like this!» «It certainly looks,» she said, «as if it were it» «And with **Allah**'s mercy and grace», said Sulayman to his retinue, «we were given

the divine knowledge which is the spirit of truth guiding us into all truth long before her and by consequence we conformed to **Allah**'s system of faith and worship, we conformed to Islam»

43. What dissuaded her against paying reverence and veneration for **Allah** and induced her to revere other objects -such as the sun- instead, was intimately connected with her birthright; she was born and reared in an atmosphere of paganism.

44. As the honoured guest of Sulayman she was invited to enter the palace and as she did she thought the brilliant floor was a lake and she drew up the hem of her clothes, but there she was told that that was not water but a floor paved with slabs of glass. There and then she paused and declared: O **Allah** my Creator, she said, «I have wronged my own soul and here and as of now I exercise with Sulayman low submissive reverence in Islam for **Allah** the Creator, of the worlds.

The infidels' pride gets the better of their prudence; they think that conforming to Allah's system of faith and worship is simply submission to a man whose standing in society is below their standing.

45. And We sent to Thamud -the Thamüdites- their brother Saleh to exhort them to pay low submissive reverence for Allah but they were divided among themselves into two parties occasioning disputes against each other leading to hostile feeling and action.

46. He -Saleh- said to them -to those who disbelieved him and challenged his warnings-: «O my people, Why do you defiantly wish evil be hastened on rather than good! If only you invoke **Allah's** forgiveness He might hopefully extend His mercy to you ».

47. But they wickedly said: «We esteem you and those with you as birds of evil omen presaging some direful events.» «Indeed,» he said, «events portending good or evil and all that is destined to happen rest at the hands of **Allah**; the fact is that you are people put to the test».

48. Among the leaders in Saleh's town were nine men whose wickedness exceeded all limits and reached an irreversible degree, they flourished at spreading mischief in the land and at creating discord.

49. They mutually agreed and resolved under oath (their kind of oath) to launch an attack upon him -Saleh- and his people by night to finish them off and rid the town of them and then declare their innocence to his next of kin and insist on their statement, thus: «We», they would say, «were never present at the scene of the massacre of his people and this is the truth».

50. And with cleverness in circumventing, they had recourse to stratagem and in Our plan We also had recourse to stratagem which they failed to perceive.

51. And now look at the fatal consequences of their cunning. We simply reduced them together with their people to a useless form.

52. And you can see how their dwellings stand dilapidated over hills of ruin as a sequel to their iniquities. This is emblematic indeed of **Allah**'s Omnipotence and Authority and a significant sign appreciated by people who comprehend.

53. And We saved those of his people whose hearts reflected the image of religious and spiritual virtues and entertained the profound reverence dutiful to **Allah**.

54. And in a similar manner did We deal with the people of Lūt who said to them: «O my people, do you commit such an immorality as is contrary to the general inherent character and moral constitution when you discern what is moral from that which is morally evil!»

55. «Certainly» he continued, «you have sensuous desire for men in lieu of women; you are a people who are indeed ignorant and indeed impudent, a people who have no shame of their sins»

56. And what was the response of his people other than to say: «Oust them -Lūt and his family and those who fell in line- of your town and drive them away. They are averse to our disposition and wish to cleanse themselves of what they imagine to be moral defilement»

57. And We saved him and his family but not his wife whom We decided was among those destined to be left behind.

58. We poured down upon them a direful rain –of fire and brimstone- how evil and devastating was the rain on the heads of those who defiantly ignored **Allah's** warning.

59. Declare O Muhammad, the praise of **Allah** and make a return to Him in evidence of obligation, thus: «To You O **Allah** do I express my gratitude and gratefulness». And pray and beseech Him for peace that it be extended to those of His worshippers whom He chose to convey His message. Ask -the infidels- «Who is better, **Allah** (the Unique, the Omnipotent and the Omnipresent) or those -who are helpless- whom they incorporate with Him!»

60. Ask them: «Who was He Who created the heavens and the earth and caused rain water to fall from the floor of the vault of heaven to serve as the means of causing beautiful orchards to grow, an action proper to **Allah** alone! If you people had tried hard to cause the trees* thereof to grow you would have utterly failed. Is this not an action distinctly and exclusively peculiar to **Allah**! Or is it to a god incorporated with Him! Yet they are a people who ignorantly and impudently place the objects they worship -false gods- on an equality with **Allah**!

61. Who was He Who set the earth at Creation in the order of a settled habitation** where you established your abode and He permeated into it rivers and placed in it stays –mountains*- in a certain setting, fixed as with an anchor, and installed a natural barrier*** between the two waters -the fresh and the salt-! Was it another Ilah with the Almighty **Allah**! The truth is that most of them are ignorant of the facts.

Commentary:

Impassable barrier

The barrier is the difference in the density or weight of the fresh and the salty waters. each is made to have a specific gravity of its own.

The degree of relative heaviness causes the fresh water to float above the salty water. For the same reason oil floats above water. this is also similar to a galvanic battery in which the liquids are kept apart by the effect of gravity alone

62. Who is He who responds to the invocation of the distressed when he invokes His help and sets him free from what caused him misery and exhausted his mind, and Who makes you inherit those who came to this world before you! Is it an Ilah incorporated with **Allah**! How little indeed you bear **Allah** in mind!

63. Who is He who guides you in the darkness on land and at sea and Who sends the wind as a forerunner of His mercy heralding a joyful event! Is it an Ilah sharing the Omnipotence and Authority of **Allah**! Glory be to Him and extolled are His glorious attributes. He is infinitely far beyond all those they incorporate with Him.

64. And Who is he Who starts creation and repeats it and creates and recreates who provides you with your livelihood from heaven above you and from the earth below you! Is it another god with **Allah**! If so then produce your evidence if indeed you're declaring the truth!

***** see V.6, C.78 and commentary *see C.2, V.164 and commentary***

******see V.20, C.55***

65. Say to them O Muhammad: «No one ever knows the hidden, the unknown and the unseen nor what the future holds in the heavens and on earth but **Allah** alone and never do they know when they shall be resurrected to face judgement!

66. No, but their knowledge of the Hereafter has reached a dead-lock giving occasion to uncertainty. No, but their doubt stands as the beacon of the unwise, in fact, their notion of the Hereafter has fallen on the blind spot.

67. And yet the infidels still say: «Do you mean that after we and our fathers have been reduced to dust, we; can be resurrected!»

68. «We» they add, «have been promised that before and so have our fathers; this is indeed nothing but fables of old».

69. Say to them O Muhammad: «Journey the land and open your minds' eyes to see for yourselves the fatal consequence which united all those who persisted in crime».

70. And do not be grieved at heart for their denial of the divine message nor for their hearts which dare rise defiant against **Allah**, nor should you be sorely distressed on account of their cunning which they take for a sinister and crooked wisdom.

71. And in their challenge to the occurrence of punishment they say: « When will that promised punishment come to pass if indeed you are declaring the truth!»

72. Say to them O Muhammad: «It is hoped that some of what you have been promised and wish it be hastened on may overtake you now».

73. Indeed, the grace of **Allah**, your Creator, abounds in people but most of them show indisposition to acknowledge **His** bounty and display want of gratitude.

74. **Allah**, your Creator is Omniscient indeed of all that is reposited in their breasts of private thoughts and feelings and of all that they conceal and He is **Alimūn** of all that they reveal.

75. And nothing of the unknown, the unseen or the hidden in the heavens or on earth but is recorded in the archetypal book.

76. Indeed this Quran tells the Children of Israel plenty, and informs them of the

truth of most of the subject matter which set them at variance.

77. It is the spirit of truth guiding them into all truth and a mercy to those whose hearts reflect the image of religious and spiritual virtues.

78. **Allah**, your Creator, shall judge between them in Day of Judgement with justice and equity; He is **AL-Aziz** and **AL-'Alim**.

79. And so, put O Muhammad your trust in **Allah**. You are in the right and you act in accordance with what is just and good, equitable and morally fitting.

80. But you shall not be able to make your voice reach the spiritually dead nor shall you be able to make it reach the worthless who counsel deaf nor do they open their hearts' ears when they turn their backs.

81. Nor shall you be able to guide those who lack intellectual or spiritual perception and their minds' eyes are blind nor can you extricate them or disengage out of the entangled wood of error. You can only influence those who listen to you and give credence to Our revelations and to Our authoritative divine signs with hearts impressed with the image of religious and spiritual virtues, for such persons have indeed conformed to Islam.

82. And when time is propitious for **Allah**'s predetermined special occasion to come to pass and they-the infidels - come to meet with their destiny, We introduce to them a beast from the earth to discourse with them and say to them: «The infidels had always denied **Allah**'s revelations and authoritative signs. What do you think of the signs now!»

83 The Day shall come when We throng from every nation a group of those Who rejected Our message and denied Our authoritative divine signs. They shall be driven ahead like herds one flock behind the other,

84. Until they have all assembled before Him for judgement. Then shall He question them «Did you not deny My revelations and authoritative divine signs when you did know their significance! What was it you were doing and what was it you had in mind?»

85. And now that what was predicted and destined to happen as a reaction to their iniquities has come to pass, they are stricken dumb unable to put forward a plea neither in abatement nor in bar of an action or prosecution.

86. Did they not see that We designated for them a period of darkness - the night- to take their natural repose and recuperate*, and a period filled with light -the day- to have clear perception of things and acquire experience of the activities of human existence! phenomena emblematic indeed of **Allah**'s Omnipotence and Authority that are appreciated and faithfully recognized by people who bow down their ears to the truth.

87. The Day shall come when the trumpet is sounded indicative of Resurrection and Judgement, and there shall all those in the heavens and all those on earth be shocked with startling intense horror except those whom **Allah** shall exempt as He will and all shall be brought before Him in low submissive reverence and humility.

88. And you see the mountains you think they are motionless while in fact they move as fast as the clouds -when driven by the wind-** this is the work of **Allah** who excelled everything He created. He is **'Alimūn** of all that you do.

89. He who crowns his deed with equity and good will shall advantage himself of the profit accruing therefrom and shall be exempt from the shocking occasion of the exciting intense horror, feeling safe and secure.

90. And he who crowns his deed with inequity and or iniquity shall be cast in Hell headlong with his damnable face downward, and be told: «Are you not requited but with what is commensurate with your deeds!»

91. Say to them O Muhammad: «I have been commanded to worship and serve **Allah**, The Creator and the Supreme Master of this town -Macca- which He rendered sacrosanct and to Whom belong the whole and all in all, and I have been commanded to be one of those who have conformed to Islam,»

92. «Also to recite the Quran to be meaningful to the people». Then he who is steered by the spirit of truth into all truth and Providence is his guide benefits his own soul and he who errs and strays from the path of righteousness, you just say to him O Muhammad: «I am only a spectacle and a warning.»

93. And say to them: «Praise be to **Allah** and extolled are His glorious attributes, He shall exhibit to you His authoritative divine signs and His marvels which you shall inevitably recognize. **Allah**, your Creator, is not unmindful nor is He oblivious of all that you do».

Chapter 28

«The Narratives»

AL QASAS

«Meccan» except a few verses

This Surah (Chapter) was revealed (most of it) in Macca at a time when the Muslims were only a contemptible few and the Pagans had all the power and the influence. The Surah was revealed then to establish the fact that the only real source of power and affluence is Allah. He confers them on whom He will and denies or withdraws them from whom He will when He will. The Surah also establishes the point that the true and genuine standard of ethics, behaviour, morals and manners is born of faith, that is the belief in the truths of religion as contained in the Holy Book and in divine discourse. This has been beautifully illustrated in the narratives of Mūssa (Moses) and Pharaoh and of Qàrùn (korah). Who other than Allah alone can establish, change, or restore cosmic, phenomena? The Surah made it quite evident, that affluence, power, knowledge, intelligence and all other attributes combined shall not protect man when an event has been Justly predetermined.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **T**. (Tah), **S**. (Seen), **M**. (Meem) the Sarah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. These are divinely discoursed verses flowing with the precision and grace symbolic of the Book -the Quran- which is the spirit of truth that guides into all truth.

3. Here, We narrate to you O Muhammad in truth some information relative to Mūssa and Pharaoh to relate it to the people whose hearts reflect the image of religious and spiritual virtues.

4. Pharaoh installed himself in the land in the office of dignity and tyranny, and divided the people into parties and leaned heavily against one of them, brutally slaughtering their new born males and purposely sparing their females. He was indeed mischievous creating diversity and discord.

5. And We decided to be kind and gracious to those who were suppressed and subdued in the land and to change their status and bring it into that of spiritual leadership intended to lead and inherit the land.

6. We decided to confirm and establish them firmly in the land and confront Pharaoh and Hàmàn and their troops with what they feared might happen to them at their hands, the hands of Mūssa whom they reared and the Israelites who followed his law.

7. We inspired Mūssa's mother, thus: «Breast feed him until you feel that fear falls upon you for his life, then put him in a chest and cast him into the river and do not be afraid nor grieve at heart. We will restore him to you and confer on him the prerogative of Apostleship».

8. The waves swept him ashore and there, he was picked up by the family and the household of the Pharaoh who did not realize that he would be their avowed enemy who would cause them limitless misery and endless grief. Pharaoh, Hàmàn and their troops were indeed transgressors against the principle of good and were sinful offenders against **Allah**.

9. And there, Pharaoh's wife said to Pharaoh as she saw the child: «a comfort and joy to the eye, he will make my eyes and yours speak content». She gave orders to the guards: «do not kill him. He might be of some quality that brings about good or advantage and he might be helpful in effecting a purpose or we might adopt him as a son. She was totally unaware of what the future held.

10. Meanwhile, Mūssa's mother was left with an unsatisfied feeling and with a heart experiencing an aching void the world could not fill, she almost betrayed him had We not emboldened her heart to fall in line with those whose hearts reflect the image of religious and spiritual virtues.

11. She -the mother- said to his sister: «Search for him and keep track» And his sister saw him at a distance and she controlled her emotions and kept a state of indifference so that Phraoh's people would not recognize the relationship.

12. And We had already made him reject and refuse breast feeding from all the women who were available to suckle and nurse a strange child. So conditioned, his sister suggested to Pharaoh's household a solution, she said: «Shall I tell you of a family who would rear him and take good care of him for you!»

13. And there, did We restore him to his mother so that she would be delighted and her eyes speak content and she would take off the robe of grief and realize that the promise of **Allah** is an absolute certainty even though most people are indeed ignorant of this very fact.

14. And when he -Mūssa- reached maturity and was capable of fulfilling the obligation and the trust, We bestowed on him an exalted position. We imparted to him wisdom and divine knowledge. Thus do We requite those whose deeds are imprinted with wisdom and piety.

15. He entered the city unnoted by its people (who might have retired for the siesta or the night) only to find two men fighting, one of the same law and the other of his foes-an Egyptian: His co-religionist sought his help against their enemy and there Mūssa cuffed him with the fists and the man dropped dead. There and then said Mūssa: «This is indeed a Satanic incitement, for this is the work of AL-Shaytan (Satan) who is an avowed enemy instigating deviation from the path of righteousness.»

16. And he invoked **Allah**'s mercy and forgiveness: «O **Allah**, my Creator, he prayed: «I have wronged my own soul. Forgive me O **Allah** and have mercy on me.» **Allah** forgave him and extended to him His mercy; He is **AL-Ghafūr** (the Forgiving), and **AL-Rahim** (The Merciful).

17. And he added: «O **Allah**, my Creator, since You have been gracious to me I promise I will never be a help to those who are disposed to the practice of evil.

18. From then on he came to be apprehensive of impending danger expecting at any moment to be arrested and prosecuted and either tortured or killed. And in this state of anxiety and fear he met his same co-religionist whom he had helped the day before crying for his help today. Mūssa said to Him: «You are indeed quarrelsome and alienated from **Allah**.»

19. Nevertheless, he felt like attacking the man who was their enemy but in making the attempt the man said to him: «Do you wish O Mūssa to kill me as you killed a man yesterday?» «You seem to be eager to exercise power and to play the tyrant in the land and not to brew reform.»

20. Meantime there came a man from the far end of the city. He said to Mūssa: «The chiefs are convening to deliberate upon killing you, therefore you had better leave the city. I hope you do realize that I am offering you a sincere advice».

21. Mūssa took the man's advice and left the city in a state of anxiety and fear expecting to be seized with a calamity at any moment. Feeling helpless he invoked **Allah** for help, thus: «Protect me O **Allah**, my Creator. and save me from the people who are wrongful of actions.»

22. Journeying toward Madyan he said to himself: «Perhaps **Allah**, my Creator will guide me out of this fearful country into the path of truth and safety».

23. And as he arrived at the spring waters of Madyan he found a large crowd of people watering their flocks. Among them he found two women trying to keep back their flocks. He asked them: «What is your trouble?»; «we cannot water our flocks», they said, «until the shepherds have driven off their flocks and our father is quite an old man».

24. Mūssa watered for them their flocks then assumed a place in the shade and

prayed: «O **Allah**, my Creator,» «with all Your grace that abounds in me I am indigent and-lonely».

25. Unexpectedly, there came back one of the two women walking with a womanly propriety of behaviour, chastity of thought, speech and conduct. She said to him: «My father invites you to requite you for the service you rendered to us, watering our flocks». And when he went and met with the father and told him his story, the father said to him: «Do not be afraid, you have already gotten off safely and escaped from the people who are wrongful of actions».

26. And there, said one of the women to her father: «Would you hire him O father, for the best you can hire is the reliable man who is rather strong and worthy of trust».

27. The father said to Mūssa: «I wish to offer you one of my daughters in matrimonial union on contrition that you serve me for eight years and should you like to add two more years to make them ten, it will be of your own accord». «I do not wish,» he added, «to make things difficult for you and you will find me, **Allah** willing, one of these in whose hearts reigns piety».

28. «This», he added, «is an agreement between me and you, whichever of the two terms be fulfilled, there shall be no injustice or ill-will to me and **Allah** is a Witness to our binding agreement».

29. And when Mūssa had fulfilled the term agreed upon and departed with his family he perceived a fire on the mountain side of Tūr (Tor) He said to his family: «I have just perceived a fire, you stay here. Perhaps I might be able to get some information relative to the direction We pursue or fetch you a brand from the burning wood to kindle a fire to warm you up».

30. And when he reached the destined spot he was called to from the tree on the right side of the valley at the sacred ground, thus: «O Mūssa», he was prompted, «It is I, **Allah**, Creator of the worlds, the visible and the invisible, past, present and those to come».

31. «Drop your staff», **Allah** said to him. When he -Mūssa- saw it moving as though it were a serpent personified he withdrew in the face of danger and did not return. «Come back O Mūssa», he was prompted «and do not be afraid. You are indeed one of those who enjoy safety».

32. «Put your hand», He was told, «into your bosom and it shall come out transfigured in a radiance of white divine light unharmed and all sound, and draw your hand to your side to put off the robe of fear». «These are two divine signs evincing both My Omnipotence and Authority to present to Pharaoh and his peers, for they have been a people who confirmed themselves in the horrid purpose and the ill-intention».

33. And there said Mūssa: «O **Allah**, my Creator, I killed one of them and I fear they might kill me».

34. «My brother Harûn (Aaron) expresses himself much better than I and he possesses the power of fluent, forcible and appropriate expression. Send him O **Allah** with me to be a support and to confirm my cause, for I fear they might accuse me of falsehood».

35. **Allah** said: «We will strengthen you by a main stay, your brother Harûn, who

will be your right arm and We will impart to you divine power and authority so that they shall not be able to apply themselves ever to that degree which is level with your delegated capacities. Victory shall sit on your helm, you and your brother, and the helm of all those who fall in line with you».

36. And when Mūssa presented to them Our convincing divine signs with distinct apprehension of all that they involve, they said: «This is indeed nothing but witchcraft fabricated for deception. We never heard of such things discussed by our fathers».

37. « It is only **Allah**,» said Mūssa, «Who knows those whom He sent with the spirit of truth guiding into all truth and He knows those who are destined to win the bliss Hereafter when the wrongful of actions shall not find one single instance of physical or spiritual prosperity.»

38. And here addressed Pharaoh his peers: «O you peers of the realm», he said, «I never knew an **Ilah** to whom you pay reverence and veneration but myself. Therefore, bake for me O Hàmàn -his grand vizier- the moulded bricks of clay with fire and erect for me a lofty building soaring skyward, I might find the means of mounting to the **Ilah** of Mūssa whom I deem a great liar.»

39. And there did Pharaoh and his hosts turn indignant and unjustly displayed in the land inordinate self-esteem and extravagance in their accounts of themselves and had a notion in their minds that never shall they be brought back to Us.

40. And by consequence We surrounded him and his troops and cast them into the sea and you can see the fatal consequence of the wrongful of actions.

41. And We justly incited them to compete for superiority in iniquities and be the leaders thereof, an attribute that led them and those who fell in line with them directly to Hell and no help whatever shall they receive in Day of Judgement.

42. And We glued them a curse here and with disgrace Hereafter when they shall be viewed with contempt.

43. And after We had reduced the earlier generations to a useless form We gave Mūssa the Book AL-Tawrah (the Torah) to serve as a divine evidence engaging the intellect and a spirit of truth guiding into all truth and a mercy extended by **Allah** so that they may hopefully lift to Him their inward sight and keep Him in mind.

The Prophet's precise narrative of events he had neither seen nor had been narrated to him by people of the Book is enough evidence that the only source of information must have been no one but Allah Himself.

44. You Muhammad were not at the western side of Mount Tùr at the time We imparted to Mûssa the divine knowledge and entrusted him with the Book and empowered him to do the intended duty nor were you a witness of the event.

45. Not only that, but since then We have raised up generations over the years and it is an age since then that people have forgotten the covenants they ratified. Nor did you live among the Madyanites -of Madyan- to narrate to your people their stories and events with such precision! But We sent you and We imparted to you the informative knowledge.

46. Nor were you at the side of the Mount when We called to Mūssa, but it is the mercy of **Allah** extended to you to serve as a spectacle and a warning to a people who never received a spectacle and a warning before you, that they may hopefully ponder.

47. Had We not sent you O Muhammad to the people in general and to the Pagans in particular to serve as a spectacle and a warning they would have said when befallen with a misfortune as a reaction to what their wrongful and unclean hands have committed: «O **Allah**, our Creator, if only You had sent to us a Messenger to guide us to Your path in which Your divine signs shine like beacons inciting us to lift to You our inward sight»

48. And now when they have received Our spirit of truth guiding into all truth they say: «If only he -the Messenger- were given divine signs similar to those given to Mūssa!» Did they not reject the signs We equipped Mūssa with before! and did they not label both AL-Tawrah of Mūssa and the Quran as presentations of falsehood and designated them two related subjects complementing one another on the work of magic and they said: «We simply deny and reject each and all!»

49. Say to them O Muhammad: «If indeed you are declaring the truth then try to bring down from the realm of heaven a better book that you consider to be the truth that guides into all truth and I will be happy to follow it.»

50. And if such an undertaking they fail to fulfill (and fail they undoubtedly will) then you will realize O Muhammad that they simply follow their own wishes and that they act upon their own desires. And who is more perverse than him who yields to his own imagination not based upon reason nor upon divine guidance! **Allah** does not guide the wrongful of actions.

51. We have already imparted to them the divine knowledge to guide then into all truth that they may hopefully lift to **Allah** their inward sight and keep Him in mind.

52. And those to whom We gave the Book before this Book -the Jews and the Christians- do acknowledge the Quran and the truth of your divine mission.*

**** This refers to a group of priests sent to the Prophet by king of Christian Abyssinia, also to the Meccan Jews and the Christians who had formerly embraced Islam.***

53. When it is recited to them they express their thoughts in words. They say: «We do acknowledge **Allah**'s divine discourse represented in the Quran for it reflects the divine truth notwithstanding that long before the Quran We conformed to Islam».

54. Such persons shall be requited in double, for their suffering and for enduring pain and hostilities, for their constancy in labour, exertion and effort and for their forbearance under provocation. They repel pride with prudence and evil with good and they spend in benevolence and benefaction of the provisions of life We provisioned them.

55. These are they who do not pervert their senses. When they hear idle talk gossip or slander they refrain from listening and turn away and say to the profaners: «We are responsible for our deeds and you are response for yours; peace be upon you. We are not interested in the ignorant who have no shame of their sins».

56. You Muhammad shall not be able to guide to **Allah**'s path whom you like or to whom you have special affection* but **Allah** guides to His path of righteousness whom He will and He knows best those who are willing to lift to Him their inward sight. **** His uncle***

57. And they -the infidels- say to you: « Should we fall in line with you and follow your exhortation we will be ousted from our land and be robbed of our rights and privileges!» Did We not confirm to them on a secure basis a safe and sacred

Sanctuary secured by religious sentiments and reverence against violation, infringement or encroachment. We caused the flow of all kinds of fruits and the products of everything to its environ; a livelihood provided by Us albeit most of them are ignorant of this fact

58. How many towns did We reduce to a useless form after Our grace was made to abound in them and they met it with dissatisfaction and ingratitude! There you can see how their dwellings were left desolate thereafter and destitute of inhabitants but of a few and We were the inheritors!

59. And never did **Allah**, your Creator, reduce the towns to a useless form until He had sent a Messenger to their capital to recite to the people Our divine revelations but they closed their hearts' ears. Therefore, never did We reduce the towns to a useless form except when the fundamental truth failed to govern their thoughts and they proved themselves wrongful of actions.

60. You people had better realize that whatever you have been granted of material advantages is simply the evanescent enjoyments of life and its temporal and mundane things, whereas all that is in heaven's realm affords eternal beatitude and surpassing pleasure. Have you people no sense!

61. You people just think and think but this: Does he whom We promised Our efficacious grace and who found that it has effected the end for which it was given compare with him whom We graced with the material advantages of life here and then he finds himself among those indicted Hereafter!

62. There shall come the Day when they have much to answer for. There and then shall **Allah** ask them «Where are My partners whom you incorporated with Me, whom you assumed they shared My divine nature!»

63. And there, those whose destiny as losers has been fulfilled shall say: «O **Allah**, our Creator», «it is these whom we led astray and caused to deviate in mind» «We caused them to deviate in purpose as we deviated in mind. We repudiate them and denounce them in Your August presence. In fact it was not us they really worshipped!»

64. And they -the followers- shall be told: «Call to your predominant partners, and they will, but no answer shall they receive therefrom and they shall all wish they had pursued the path of righteousness, the path of **Allah**.

65. This is the Day when **Allah** shall call them in question and call them to render an account, thus: «What kind of response did you give to the Messengers!»

66. But all information and news shall be eclipsed to them and their lack in intellectual and spiritual perception shall reduce them to silence and repress any expression of feeling, that they admit no discourse.

67. However, he who in lowliest plight repentant stood and acknowledged **Allah**'s Supremacy, Omnipotence and Authority and whose deeds were impressed with wisdom and piety might be among those who succeed in inviting **Allah**'s mercy and forgiveness.

68 And **Allah**, your Creator, creates what He will and chooses what He will and whom He will whereas they -the infidels- and people at large cannot impose on **Allah** their choice in any matter irrespective of its nature and consequently they have no choice. Glory be to Him and extolled are His glorious attributes. He is infinitely

beyond all they incorporate with Him.

69. And **Allah**, your Creator, is Omniscient indeed of all that is reposited in their bosoms of private thoughts and feelings and of all that they conceal and He is **ALimūn** of all that they reveal.

70. And He is **Allah**, there is no Ilah but Him. Praise be to Him and extolled are His glorious attributes here and Hereafter. To Him belong the rule, the government, the reign, the influence, the supreme authority, the decision and the indictment. Supremacy is His attribute and to Him shall all of you be brought back.

71. Say to them O Muhammad: «What if **Allah** cancels -to your detriment- daylight and extends the night to the Day of Judgement!» «Who is the Ilah besides Him who will be able to restore for you daylight?» Will you people not deviate into sense and open your hearts' ears.

72. Say to them: «What if **Allah** cancels the night and extends daylight to the Day of Judgement, who is the **Allah** besides Him who will be able to restore for you the night in which you repose! Will you not open your minds' eyes! »

73. But in mercy to you people He caused the night and the day to vary in duration and undergo constant alternation and successions* that you take your natural repose and recuperate** and be able to accomplish your objects sought after of His bounty to the end that your bosoms may hopefully surge forth and answer thanks. ***
see V.5, C.38 and commentary***

***** see V.23, C.30 and commentary***

74. The Day shall come when He questions the infidels. He shall ask them: «Where are My partners whom you presumed they shared My divine nature and authority? »

75. And We will call to witness one from each nation (the Messenger) to give evidence in relation to the worldly matters and We will question the infidels- as to their proof of the validity of their gods whom they had incorporated with **Allah**! But they shall fail to advance any proof and they shall realize that **Allah** alone is and has always been the Truth personified. Here and now they are renounced and forsaken by those whom they presumed to share with Him His divine nature and supremacy; they have failed their expectations.

And now we come to a parable represented by a story of a man Qarùn (Korah) who might have been related to Mūssa or was one of his people.

76. Qarùn was a Hebrew of the people of Mūssa (possibly a cousin), one who exercised iniquity and injustice toward his people. We made all grace abound in him. We bestowed on him such immense treasures that the keys (of the chambers where the treasures were hidden) would have been an immense burden for a host of strong men to carry (were a burden for three hundred mules). His people said to him: «Do not rejoice boastingly, for **Allah** does not like those who boast` vaingloriously of what they are made to possess».

77. «And betake yourself», they added, «to Providence for the grace He made to abound in you seeking His satisfaction -to ensure spiritual relish- Hereafter, and do not neglect your share of worldly enjoyment of what is lawful, And be kindly disposed and benevolent to others as **Allah** has been to you and do not pursue mischief nor create discord on earth. **Allah** detests those who have ill-will and mischief is natural to them».

78. But -Qarùn- said: «I have acquired what came into my possession by reason of the knowledge inherent in me and for my intellectual acquaintance with fact». Did he not know that **Allah** had reduced to a useless form before him people who were stronger and greater in affluence! However, there is no need to question those who had been steeped in crime.

79. And so he came out before his people in a splendid procession conducting himself pompously, and there exclaimed those who were absorbed m the vanities of this wicked world: «we wish», they said, «we were given the like of the riches Qarùn was made to possess. He is indeed fortunate».

80. Whereas those gifted with divine and spiritual knowledge exclaimed: «Woe betide you -people of vanities-»,«the reward conferred by **Allah** Hereafter is infinitely better for those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety, a status attained only by the patient who exercise forbearance under provocation, bear with others their faults and limitations and sit like patience on a monument smiling at grief.»

81. And to set him -Qarūn- as a deterrent, We eclipsed him and his splendour, his wealth and his house in one swallow by the yawning earthly gulf We created by quaking the earth beneath him and his house and He had no supporters to defend him from **Allah** nor was he able to protect himself.

82. And those who had desiderated his status the day before exclaimed then: «Goodness, it is evident that **Allah** gives livelihood generously and confers support gratuitously to whom He will of His servants and He gives with restraint and by measure to whom He will. Has He not been gracious and merciful to us». they added, «He would have made the earth take us into itself. Goodness, if is evident that those who challenge **Allah** do not really prosper».

83. That home, in the world to come where one's true affections and hopes centre and where one finds peace, rest, refuge, beatitude and bliss, we simply reserve for those who do not seek to attain a high status in the land in order to impose themselves on people and to play the tyrant nor do they play the mischief or create discord. A happy ending is an attribute to those in whose hearts reigns piety.

84. He who crowns the deed with equity shall be rewarded with what is infinitely better than what is commensurate with his deed and those who commit themselves to an evil line of conduct, shall be requited only with what is commensurate with their deeds.

Following persecution by his own people -the Pagan Qùrashites- the Prophet emigrated to Madina. On his way he was assured by Allah that he shall return victorious.

85. He Who imposed on you the Quran O Muhammad -which brought on you persecution and led you to go hence- shall cause you to return. Say to them: «Indeed **Allah**, my Creator, knows best who proclaims the spirit of truth that guides into all truth and who deviates from sense and be lest in the maze of error».

86. You O Muhammad never expected the Book -the Quran- to be sent down and to be revealed to you but it was only **Allah**'s mercy extended to you. Therefore, do not back up the infidels, who deny **Allah**, in a statement nor an opinion nor assist them physically or uphold them in any course of action.

87. Nor let them succeed in obstructing your course of action nor cause you to deviate from **Allah**'s system of faith and worship nor from His divine revelations after having been revealed to you. And exhort people by kind words to laudable conduct and invite their confidence and proceed to the path of righteousness, the path of **Allah**, and do not be attached to the infidels who incorporate with **Allah** other deities nor be Joined to them in sympathy or affection.

88. Nor should you invoke with **Allah** other deities, there is no Ilah but Him. All created beings, the animate and the inanimate shall perish but not Him, the Creator of the whole and of all in all, **Allah** of countenance and Authority to whom belong the supremacy of the universe and to whom shall all of you be brought back.

Chapter 29

«The Spider»

AL 'ANKABUT
« Meccan »

Conforming to Allah's will is not merely the expression of thought in words but in deeds and in the strife in His cause with patience and endurance. In this respect the Surah advances short beautifully expressed narratives of Nūh (Noah), Ibrahim (Abraham), Lūt (Lot) and Shu'aib, the Adites and the Thamûdites, Qarūn, Pharaoh and Haman. It is clearly shown that the forces opposing Allah and trying to obstruct His cause have all in the end been doomed to disappointment and eventually to destruction.

A comparison is given to put people who took other deities besides Allah in the same category of the spider taking a house of slender threads collapsing by a wave of the hand. This clearly means that the Spider's house which it take for a shelter or for a means of protection is indeed the flimsiest of all houses or means of protection. The surah portrays the infidels who acknowledge Allah's creation of the heavens and the earth and Invoke Him in difficulty as wrong-headed, for they Incorporate with Him other deities or deny Him altogether. Allah induces the Muslims to emigrate and assures them that it is He Who provides livelihood to people wherever they may be and to the animals and other created beings who do not work for nor carry their sustenance.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **A**. (Alef), **L**. (Lam), **M**. (Meem) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. Do people think that just because they express their thoughts in words and say: «In all things O **Allah**, our Creator, We do conform our will to Your blessed will» that they will be left untested!

3. Indeed We tested those who came to this world before them and **Allah** shall most certainly know those who will prove true to their promises and their intentions ad well as those who prove themselves liars.

4. Or do those who consume their life in wrong-doing think they shall escape Our notice and consequently Our retributive punishment! How irrationally do they think and erroneously do they judge?

5. He in whose breast hope springs eternal for meeting with **Allah** in Day of Judgement and who expects His mercy and blessings and dreads His retributive punishment must realize that that Day is indeed inevitable and He -**Allah**- is **AL-Sami'** (Omnipresent with unlimited audition), **AL-Alim** (Omniscient).

6. And he who strives in **Allah's** cause and makes His purpose the heart of his purpose-simply strives to save his own soul; **Allah** is indeed **Ghaniyūn** (Absolute and Independent) of all His created beings.

7. And those who imprinted their hearts with the image of religious and spiritual virtues and their deeds with wisdom and piety may expect **Allah**'s mercy and blessings; We will cancel their evil deeds and blot out their sins from the books of life and We will requite them for every deed at the gauge of the best of what they accomplished.

8. And We commended to man his parents to commit them to his kind care and to display to them a gentle and a kind disposition. Should they try to force you to adopt or accept polytheism and incorporate with Me other deities, then refuse to accept and disobey them (in this respect). To Me shall all of you return and I will inform you all of all that you did.

9. And those who conformed to **Allah**'s system of faith and worship and imprinted their hearts with the image of religious and spiritual virtues and their deeds with wisdom and piety shall be the recipients of Our mercy. We will admit them to the society of the virtuous who were characterized in life by justice and uprightness.

10. Among people there is he who declares his belief in **Allah.** Yet when he is harmed in His cause he at once nurses despair and equalizes suffering here in magnitude and degree with the retributive punishment inflicted by **Allah** Hereafter. And should you Muslims be fortunate to be crowned with victory from **Allah** he proclaims he was in your array and a part of your troops. Does **Allah** not know what peoples' bosoms store of thoughts and feeling!

11. And **Allah** does indeed know those who acknowledge His divine nature and His Omnipotence and Authority and conformed their will to His will and also He knows the hypocrites who falsely profess to be religiously inclined.

12. And the infidels say to those who are true to **Allah**'s system of faith and worship: «Follow our system of faith and worship and We will hold ourselves responsible for your sins and morally accountable for your actions, when in fact never shall they bear the wrongs of others, they are indeed pathological liars.

13. Not only that, but they shall carry the burden of their wrongs and sinful actions added to the other burdens of those they tried to mislead and there is much indeed to answer for in Day of Judgement relative to their intentional assertion of what is false.

**** For no soul shall bear in any way the wrong of another nor be able to plead to Allah on its behalf - Chapters 6, 17, 35, 39, 53, verses, 164, 15, 18, 7 & 38 respectively***

(To illustrate the fact Allah narrates to the infidels the fatal consequence of those of old)

14. We sent Nūh to his people among whom he sojourned for one thousand years less fifty and they were inundated and swept away by the flood, for they were steeped in wrongful actions.

15. And We saved him and those on board ship who fell in line with him and we made it -the Ark- a sign of special meaning and import to all people, those of the past and the present and those to come.

16. And Ibrahim when he said to his people: **«**worship **Allah** and entertain the profound reverence dutiful to Him, this shall be much better for you if only you knew.»

17. «Those you worship besides **Allah**,» he added, «are simply idols and this way you are indeed creating falsehood and discord. Those you worship besides **Allah** do not have the power to provide for you livelihood, therefore betake yourselves to Providence seeking His bounty for your livelihood and worship Him and impel to yourselves to the feeling of gratitude and gratefulness to Him and do realize that to Him shall all of you return.»

18. **«**And should you consider the message a picture of falsehood, many generations before you accused their Messengers of falsehood and you must realize that the duty of the Messenger is only to relate to the people all that has been sent down to him of divine revelations and the elucidation of their text**».**

Allah`s reproach

19. Did they -the infidels- not see how **Allah** creates and recreates. He starts creation and reproduces it, a process quite easy for him to perpetuate

see introduction C.10

20. Say to them -the pagans -**«J**ourney the land and open your minds' eyes to see how he generated creation and it is **Allah** who shall originate the last creation -Resurrection. He is indeed **Qadirūn** (Omnipotent) enough to accomplish all things.**»**

Commentary:

Part I The universe - heavens and earth - see introduction, C.7

Part 11 Life:

Life was created from the inorganic or non-living matter of the universe. "Life as we know it, says Astronomer Nigel Herbest, is a Complex series of chemical reactions occurring in small jelly-like bags called cells. The chemicals are principally carbon atoms and the other Vital ingredient is water. The first living things were single freely floating cells like present day algae. A single cell is an incredibly Complex system of interlinked chemical reactions that allow it to move, digest food, grow and reproduce. Somehow the simple inanimate materials must have come together to make up the Complexity of the first living cell. The processes occurring within a living cell depend on organic molecules, long strings of carbon atoms to which are attached other atoms such as hydrogen and nitrogen. This, scientists thought could hare come about as follows: The earth's noxious atmosphere – methane ammonia. sulphurous gases and cyanides - which had been exposed to the smashing lightening and ultraviolet rays from the young sun for few hundred million years must have made the seas dissolve huge amounts of such Chemicals to achieve the consistency of a foul smelling thin soup, It was from this soup that life's fragile carbon strings began to assemble. This has been substantiated by laboratory experiment as well as by the

fossils. "The real mystery, says the author, is how these simple organic molecules built up into the enormous and precisely-tailored molecules needed for life's process."

Reference: The Mysterious universe Nigel Henbest, Ebury Press, London 1981. See also Commentary V.6 ,C.78

21. He punishes whom he will and extends mercy to whom He will and to Him shall all of you be sent back.

22. **«N**or are you people in a position to over power **Allah** or frustrate Him on earth or in heaven nor escape his retributive punishment and besides Him you have no tutelary protectors to defend you against Him».

23. «And those who denied **Allah**'s divine signs and rejected His divine revelations and the idea of the assemblage before Him in Day of Judgement shall have much to answer for. Such persons lack spiritual connection between their hearts and minds and **Allah;** they live without expectation of a spiritual desire and **Allah** alludes to them, thus»: «These are they who have despaired of My mercy and shall suffer the torment laid upon the damned»

24. And what was the answer of Ibrahim's people to his admonition and exhortation but to decide to get rid of him, they said: «Kill him or burn him» but **Allah** saved him and delivered him from the fire whole and all sound. This is indeed emblematic of Almightiness; food for thought that is taken by those who prostrate their reason to divine revelation.

25. There and then said Ibrahim: «You people have dedicated your affectionate devotion in this world to idols besides **Allah** and in Day of Judgement shall all of you deny and reject each other and curse one another and be destined to make your eternal abode in Hell and there, no one can afford you help or protection.

26. And it was only Lût who acknowledged him and accepted his message and said: «My heart, my mind and my soul as of now do quit the world of disbelief and emigrate to the world of truth and belief and as of now do I dedicate my affectionate devotion to **Allah**, my Creator, to Whom I betake myself, for He is **AL-Aziz** (the Almighty) and **AL-Hakim** (the Source of wisdom and wise mysterious dispensations).

27. And We bestowed on Ibrahim Ishaq (Isaac) and Yaqûb (Jacob) and conferred on his progeny the prerogative of Prophethood and We entrusted them with the Book and We graced him with his due here and among the virtuous he shall be Hereafter.

28. And Lūt whom We blessed, said to his people: «You people do commit such an immorality as is contrary to the general inherent character and moral constitution and a vice that has never been practiced by any creature before!

29. «You certainly have sensuous desire for men,» he added, with whom you practice Sodomy and you commit highway robberies and you force people to immorality and in your society you commit abomination. And what was the response of his people. but to say: « we defy you to precipitate **Allah**'s retributive punishment if indeed you are declaring the truth!»

30. And there, did Lūt pray: « O **Allah**, my Creator afford me help and give me victory over these people who are steeped in mischief and in crime».

31. And when Our Messengers -The angels- visited Ibrahim and intimated to him the joyful tidings (of the birth of a son in that advanced age) they said to him; «we will be reducing this town and its inhabitants to a useless form, they have been wrongful of actions.»

32. He -Ibrahim- said: «But among its inhabitants dwells Lūt.» They said: «we know exactly who lives there and we will deliver him and his family to safety excepting his wife who has been destined to remain behind -to meet with the same fate of the wicked-»

33. And when Our Messengers went to Lût he came to grief on their account, and their safety was beyond his power. But they assured him: «Do not be afraid,» they said, «nor must you grieve, we will deliver you to safety along with your family but not your wife who shall join company with those destined to be left behind.»

34. «We are bringing down from heaven, "they said, «upon the inhabitants of this town a torturing punishment with a forcible impact in requital of their wickedness and the evil way they conduct themselves in life.»

35. And We made of its relics an evident sign emblematic of **Allah**'s Omnipotence and Authority appreciated by people who comprehend events with their senses especially with their minds' eyes.

36. And to the Madyanites -of Madyan- We sent their brother Shûaib who said to them: «Worship **Allah** and follow His system of faith and worship and keep Him in mind and work for the Day of Judgement and entertain expectation of **Allah**'s mercy and blessings and do not spread mischief on earth nor create discord.»

37. But they accused him of falsehood and in consequence they were seized by the destructive convulsion of the earth's surface which reduced them into a useless form and laid them prostrate and dead under the ruins of their demolished homes.

38. Similarly ill-fated were the «'Aadites -of 'Aad- and the Thamûdites –of Thamûd-, and the remains of their decayed and fallen building and towns stand for you people as the living evidence of their fatal consequence. AL-Shaytan (Satan) allured them to brighter worlds and a happier destiny as a logical result or sequence to their doing and he led the way. He succeeded in blinding their eyes to the path of righteousness and led them by the nose to their loss in the maze of error, notwithstanding their intellect, for they were people who possessed enough intelligence.

39. Similarly reacted Qarûn, Pharaoh and his grand vizier Haman when Mūssa was sent to them and presented them with clear and plain revelations and signs guiding out of want of spiritual and intellectual sight into illumination and enlightenment. But they displayed inordinate self-esteem and extravagance in their accounts of themselves. nevertheless, they did not escape Our notice and consequently Our retributive punishment.

40. Each one of them did We penalize with what was commensurate with his evil deed. Among them were those against whom We sent a whirlwind and sand dunes and those who were overtaken by a merciless blast and those whom We eclipsed in one swallow by the yawning chasm We created beneath them and among them were those whom We drowned. And never was it **Allah**'s attribute to do them injustice but it was they who wronged themselves.

A unique descriptive and exhortive Parable

41. The like of those who take tutelary guardians or protectors besides **Allah** stands similitude exact of the spider which seeks protection in a house made of slender filaments or threads spun all round. It may be strong enough to suit its purpose, but it collapses by a wave of the hand, and so the spider's house is indeed the flimsiest of all houses if only they -the infidels- know.

42. Indeed, **Allah** knows all things and He is Omniscient of everything animate or inanimate -the infidels- invoke besides Him. He is **AL-Aziz** and **AL-Hakim** (characterized by good sense and Prudence) (the Wise).

43. Such parables do We discourse to people -that they might hopefully ponder-. Such examples and illustrations are only grasped with the minds of those who know the facts and apprehend them with their senses.

44. **Allah** created the heavens and the earth in conformity with fact and in agreement with reality and this is a meaningful sign impressive indeed to those whose hearts have been touched with the divine hand.

45. Do recite O Muhammad all that has been revealed to you of the Book -the Quran- and establish worship and adore **Allah**, your Creator, with appropriate acts and rites, for sincere prayer checks abomination and immorality. To apply remembrance to **Allah** is more eminent in point of attainments and achievement, and **Allah** knows all that you do.

46. And do not argue -O Muslims- with Ahl AL-Kitab (the people of the Book) but in a better fashion employing the faculty of reason in forming conclusions and adducing facts in a logical, peaceable and gracious manner, but not with those of them who are wrongful of actions lacking eloquence and fashion in their argumentation. Declare your thoughts in words, thus: «We do acknowledge all that has been revealed to us and to you. Our Ilah and your I**lah** is One and to Him We bow to the ground in Islam and adoration».

47. And just as We had revealed the Book to Messengers before you O Muhammad, We have revealed to you the Book -the Quran- which has been acknowledged by those among Ahl AL-Kitab who applied their minds to the acquisition of learning and thought intently and reflected. And this due recognition is shared by some of your people. And no one denies Our divine discourse and rejects Our revelations but the infidels who deny **Allah**.

48. Had you been -O Muhammad- a learned man who read books before the Quran and were able to give expression to your feelings and your thoughts in writing and transcribe it with your right hand, this would have raised suspicion among those who take pleasure in the vanity of wickedness.

49. But the Quran, is indeed a divine discourse expressing explicitly revelations easily intelligible in the hearts and minds of those who are well founded in knowledge and do-know the facts. And no one denies or rejects Our revelations but the wrongful of actions.

50. And they -the infidels- say: «If only some convincing sign would be sent down to him from **Allah**, his Creator!». Say to them: «**Allah** has all sorts of divine signs evincing both His Omnipotence and Authority but I am only sent as a spectacle and a warning.»

51. Do they -the infidels- not consider it enough that We have sent down to you -O Muhammad- the Book -the Quran- to recite to them the truth that guides into all truth! This by itself evokes reminiscence of **Allah'**s mercy and blessings and a reminder to a people who acknowledge His system of faith and worship.

52. Say to them: «Enough is **Allah** to be a witness of our actions and your actions and to be the Judge. He is Omniscient of all that is in the heavens and of all that is on earth. And those who acknowledged falsehood and denied **Him** and His system of faith and worship shall be the losers.

53. And they -the infidels- challenge you -O Muhammad- to hasten on the promised retributive punishment! Had it not been for a predetermined point of time set for their reckoning -to give a chance to repent- their Hereafter would have been planted in the now. But it shall overtake them unawares when least expected.

54. They challenge you to hasten on the retributive punishment and they do not realize that Hell besets the infidels who deny **Allah** on all sides.

55. The Day shall come when the torment laid upon the damned hangs over their heads and is carpeted under their feet. There and then, they are told: «Taste the fatal consequence of your deeds.»

56. O you My worshippers who conformed your will to My will: «My earth is, vast indeed -therefore you have no excuse-, worship Me and Me alone.»

57. Every soul shall pay its debt to nature and by consequence experience death and shall all of you be brought back to Us.

58. Then those who imprinted their hearts with the image of religious and spiritual virtues and their deeds with wisdom and piety shall be the recipients of Our mercy and blessings. We will accommodate them in Paradise at mansions beneath which rivers flow wherein they will have passed through nature to Eternity and this is the reward of those who worked for it.

59. These are they who exercised patience and endured hardships and sat like patience on a monument smiling at grief and in **Allah** they put their trust.

60. How many among **Allah**'s created beings do not provide themselves with livelihood! **Allah** provides them with what is necessary for their sustenance as He does provision you -people- with victuals, eatables and drinkables, and He is **AL-Sami'** , and **AL-Alim**.

61. And if you should ask them -O Muhammad- as to who has created the heavens and the earth and reduced the sun* and the moon to a state of subservience! They will say «**Allah**», and so how could they counsel deaf to the truth!

62. **Allah** gives livelihood generously and confers support gratuitously on whom He will of His servants and He also gives with restraint and by measure to whom He Will. He is indeed **Alimūn** of all things.

63. And if you should ask them as to who sends water from the floor of the vault of heaven and revives the earth after it has suffered death,* they will say «**Allah**». Then say to them: «Thank **Allah**» -for admitting the truth-. They do not realize that they contradict themselves because most of them do not comprehend the facts.

**** See C.2, V.164***

64. Life here is but an illusive and rapid change of feeling, fancy and thought and an amusement bringing happiness to those who cannot think. Whereas the Hereafter -

which you should keep in mind and work for- is the life that is meaningful and significant, purposeful and blissful and above all eternal if only they knew!

65. And when at sea on board ship and the wind is rising and the sea roughening they invoke **Allah** and **Him** exclusively. And when He extends mercy to them and delivers them to safety they simply incorporate with Him other deities.

66. They do that in order to sink under the vexations of their Minds and deny all that **Allah** has given them. Let them enjoy themselves, it shall not be for long then they shall come to know the sad truth.

**** see V.33 ,C.14 and commentary***

67. Do they not see that We established a Sanctuary in their midst -in Macca-, where people feel safe and secure whereas all around them people are assaulted, abducted and kidnapped! Do they entertain vanity and falsehood and reject and dismiss the grace of **Allah**!

68. And who is more wrongful of actions than he who viscously and cheaply relates to-**Allah** falsehood or dismisses the truth when it comes right to his door step! But is there not in Hell enough room to accommodate all those who deny **Allah** and reject His statutes!

69. But those who strove in Our cause and served Our purpose shall be the recipients of Our mercy and blessings. We will guide them to Our paths and ways of righteousness and action and of thought and conduct. And, **Allah** upholds those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence.

Chapter 30

«The Romans»

AL RUM

« Meccan »

The first few verses of this Surah were revealed at a time when the tide of war of disbelief against belief was running strong. Victory of Pagan or Atheist Persia over Christian Rome made Pagan Quraish, the then avowed enemy of faith, exult and rejoice beyond a common joy and allured them to brighter worlds. But Allah referred to the event and assured His worshipper of victory in the near future.

When the promise was fulfilled (about nine years later) it indicated to those who ponder that to Allah, the Ultimate Authority are committed and submitted all matters and all affairs for consideration, decision and execution. People were told to Journey through the land to see what was the end of those who denied

and disobeyed Allah. The Surah stressed the Uniqueness, Oneness and Omnipotence of Allah by giving examples of cosmic nature: succession of day and night, variation in tongues and eolour, stability of the heavens and the earth, the creation of man, Sleep,* his stages in life and the associated physiologic changes and Allah's favours on him. **** see V.23***

The Surah condemned polytheism and showed how false and alluring it is and it forbade usury and encouraged benevolence and showed the advantages and the divine rewards which accrue from it. Finally, the Surah ended by encouraging the Prophet to be patient and not to let those with disdainful attitude and unsettled belief disturb or discompose his peace of mind.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **A**. (Alef), **L**. (lam), M. (Meem) the Surah open with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

Tide of battle

2, 3, 4, 5, The Romans -Christians- have been defeated (by the Persians) -Atheists-, in the land near by - (the near end of the Roman Empire, Syria). but the tide of battle shall turn and following their defeat shall victory and fortune sit on their helm, in some few years from hence. to **Allah** alone. The Ultimate Authority, are committed and submitted all matters and all affairs for consideration, decision and execution in the beginning and the end, past, present and time to come; there and then shall the Muslims rejoice beyond a common joy for the victory of the Romans. **Allah** gives mastery and triumph to whom. He will and He is **AL-Aziz and AL-Rahim** (the Almighty and the Merciful).

6. Such is the promise of **Allah** Who never breaks His promise but most people fail to realize this fact.

7. They -people- only look at things in life with respect to the aspect presenting itself to a slight or casual mental view and they are deceived by the smiling surface of the deep. They fail to take into account what the deep end affecting them profoundly is like. They are allured by the mundane, and oblivious of the Hereafter.

8. Do they -people- not weigh matters mentally and think deeply that **Allah** did not create the heavens and the earth and all that lies between them but in truth and for just ends for a predetermined point of time, notwithstanding that many among the people deny the assemblage before **Allah**, not to mention the Day of Judgement.

9. Have they -the Meccans- not journeyed through the land and looked with their minds' eyes to see what was the end of those who preceded them, who wore far mightier and their diligence never wearied! They broke up the earth and turned over the soil and populated and peopled the land far more than these people have done! Their Messengers presented them with convincing divine signs and revelations -but they closed their, minds' eyes and counselled deaf-. Therefore it was not **Allah** Who would wrong them but it was they who wronged themselves.

10. Then there came the evil end of those who perpetuated mischief and discord, moral depravity and the antithesis of good. They denied **Allah**'s evident signs and His divine revelations and they mocked them and laughed them to scorn.

11. **Allah** starts creation and reproduces it. He creates and recreates* and to Him shall

all of you be sent back.

12. And on the Day the Final Hour has come, the wicked shall despair of making an earnest supplication begging and imploring **Allah**'s forgiveness.

13. And none of their predominant partners can present himself or itself to intercede on their behalf nor interpose a veto upon **Allah**'s decision. On the contrary, they -the guilty- shall themselves deny, curse and condemn those partners.

14. So that the Day the Final Hour comes to pass shall all of them be segregated.

15. Then those who conformed to **Allah**'s system of faith and worship and imprinted their deeds with wisdom and piety shall be rejoicing beyond a common joy in the bliss and the beatitude of heaven's realm.

16. But as for those who denied **Allah** and/or His system of faith and worship and dismissed the idea of assembling before Him Hereafter, they shall have much to answer for. They shall be overtaken by the torment laid upon the damned.

17. Therefore, praise **Allah** and extoll His glorious attributes at the close of the day and when you rise in the morning.

18. And to Him is addressed the grateful acknowledgement of benefits and favours in the heavens and on earth and when darkness prevails and when the day has climbed its peak of highest noon.

19. He causes the living to issue Jorth from the dead and He causes the dead to fall from the living and He revives the earth after it has suffered death; similarly shall you be resurrected.

20. And among His visible signs and His marvels displaying Omnipotence and Authority is that He brought you to being from dust by special creation and you evolved as human beings spreading throughout the earth in various directions.

21. And among His marvels is that by a special creation did He evolve from you and of your own kind mates to form the complement to you as your counterparts in whom you seek consolation and find comfort, and between you both He implanted affection and mercy. These are tokens emblematic indeed of **Allah**'s Omnipotence and Authority that are observed by people who ponder.

22. And among his marvels is the creation* of the heavens and the earth* and the variation in your tongues when you express your thoughts in words and in your colour -the skin, the eyes and the hair-, marvels symbolizing **Allah**'s Omnipotence and Authority, apprehended by those who know the facts

Commentary:

colour:

There came a time when man was well rooted in many parts of the world. whether he originated in Africa and/or south east Asia or elsewhere, he moved out of the easy life ()f the tropics to the brisker. climate of the temperate zone. He might have used watercraft or land bridges until the cro-magnon man appeared after the ice age 10,000 - 40,000 years ago. Through his capacity to change and adapt, he occupied every part of the globe possible to inhabit. Physical characteristics as tallness and shortness, dark skin and light, straight hair and curly hair were formed during the millennia when man's body had to accommodate itself to heat and cold, to the variations in sun-light at the different altitudes. For example the thick bodies of Eskimos conserve heat better than the thin tall bodies, furthermore, living in the tropics requires protection of the skin from the effect of the

ultraviolet rays of the sun, this protection is brought about by certain chemical changes in the tissues underlying the skin producing a dark compound called melanin. This is clearly seen in light skin people when they are exposed to the sun for sometime. Difference in skin colour therefore, has been brought about by programming these tissues to respond to the nature of the environment which includes climate and food supply. Consequently, the colour of the skin has been influenced by Demography and Geography and eventually became genetically orientated. By the time the cro-magnon man appeared, many of the physical changes wrought by environment' had been largely completed, No newly founded breading population takes with it the full genetic complement of the parent group, it retains only part of the original gene pool-and no more. Its hereditary traits move off in a slightly different direction from the parent group. After scores of generations members of the split-off group may bear little or no resemblance to the people who were their distant ancestors. Through constant flow of the genetic material- by union of separate groups or foreign mates, gene flow is enhanced and new characteristics are introduced into the breeding population. By consequence, the cro-magnon man gradually developed all the variant physical traits that exist in man today.

Speech:

When the skull developed as in the cro-magnon man so as to be uniformly like the skulls of man living today, it displayed -for the first time- the necessary physical equipment for constructing complex and elaborate patterns of speech. Along with this biological evolution, cro-magnon man was also evolving culturally; cultural changes occur more rapidly than biological ones.

According to linguist philip leiberman –university of connecticut- and anatomist edmunds crelin-yale university - who had studied the subject intensively, the arrangement of the cro-magnon man's oral and nasal cavities, his longer pharynx –the section of throat just above the vocal cords- and the flexibility of his tongue, enabled him to shape and project sounds over a much wider range and much more rapidly than early humans could.

However, his body was by no means every where the same; his bone in the soviet union were different from his bones in France or in Africa or in China. The Groups were less mobile than their modern descendants and by consequence, groups tended to preserve their special traits which are genetically determined.

So conditioned: it stands to reason to realize that since both colour and speech are in the end genetically determined, then it is feasible to believe in mastery of the divine hand.

Reference: Cro-Magnon Man Tmne life books, Chapter 2.

23. And among His marvels is the phenomenon of sleep* or the unconscious state, the condition regularly and naturally assumed by man and other created beings during the night and during the day to recuperate power and ability to accomplish objects which are sought after of His bounty; signs so significant as to impress those who open their hearts' ears.

****Sleep: The precise cause of which is hardly known yet and it may be that it can only be explained by Scientists through the «rediscovery of Allah» by those who deny Him. Sleep induces rest and recuperation. It suppresses the totality of impressions, thoughts and feelings from reaching consciousness and decreases the activity of the vital centers: breathing, heart rate, blood Volume per beat and induces muscle relaxation. However, certain physiological functions, namely: digestion, kidney filtration and sweating continue uninterrupted in order to keep the body out of harm's way.***

24. And among His marvels is that He exhibits to view lightening or the electrical discharges between groups of clouds and between the clouds and the ground -mountains- which actuate you with the feeling of fear -might bring you suffering,

strike you dead or engender a cyclonic storm and with the feeling of hope- of rainfalls to revive the land which has been pined with drought- And from the floor of the vault of heaven He sends water reviving the earth after it had suffered death. All precepts concerning **Allah**'s Omnipotence and Authority are in effect comprehended in these signs by those who exercise sound judgment and have the ability to perceive and adopt the best means for accomplishing an end and who are characterized by good sense and prudence.

25. And among His marvels is the stability of the heavens and the earth and the precision* with which they perform at **Allah**'s command (moons regions, spheres, celestial bodies galaxies and realms of space describing their orbits, each in its own path suspended in the immense expanse by the invisible force which you cannot see) This is besides the fact that when He summons you -people- to appear before Him for Judgement you emerge from the graves in response to His command.

26. And to **Allah** belong all created beings* in the heavens and on earth, each and all being obedient and submissive to His will.

Commentary:

the rules of the universe:

"In whatever way", says astronomer Nigel Henbest "the universe's explosion was triggered - C.21, V.30, right from the start it had rules built into it. These include forces like gravitational, magnetic, nuclear, etc. and the subatomic particles... which... make up the matter in the universe."

He adds: "the reason for these particular rules is puzzling and controversial. One thing is certain though: if the rules were slightly different, life could not exist in the universe "...This question of rules is probably the strangest enigma of all." Matter was allowed to exist after the Big Bang to build up the stars, planets and life. "if the universe had not been expanding equally in all parts there would have been too much radiation and no galaxies. If the Critical balance between the nuclear forces and the electric forces did not exist to ensure that stars have nuclear reactions which turn Hydrogen gradually into Helium the sun could not shine steadily for billion of years giving life the chance to arise on earth." * seeV.30 ,C12 *see V.2, C.25 *see also Vs 3&4, C.67.

Reference: The mysterious universe, Nigal Henbest Ebory, Press, London 1981.

27. And it is He Who begins creation and reproduce it and creates and recreates, a process that is indeed quite easy for Him to do -all it takes is «Be» and it is- Idealism, subjective and objective is exclusively an attribute of His, for nothing is like unto Him in the heavens and on earth, and He is the **AL-Aziz** and **AL-Hakim** (the Source of wisdom and wise mysterious dispensations.)

28. Do you -people- have part- owners among those you have on hand, be they captives or reduced to a servile state who go shares with you in what We bestowed on you of affluence and stand with you on equal terms and you fear them as you fear yourselves - for injustice and temptation for ill-gotten gain! Then how could you relate to **Allah** partners of His created beings?. Thus do We expound Our revelations distinctly expressing all that they meant leaving nothing merely implied to those who exercise sound judgment and have the ability to perceive and adopt the best means for accomplishing an end.

29. In effect the wrongful of actions have carried to excess their evil line of conduct by following their own wishes and by acting upon their own desires, a disposition reflecting ignorance and want of knowledge. Therefore, who can guide those whom

Allah has justly destined to deviate from sense and miss the path of righteousness and who can afford them help!

30. And so set your heart and thoughts O Muhammad upon the Faith and rest your eyes upon **Allah** with sincere feeling and actions and with firmness in fidelity and allegiance and in the fulfillment of all duties owed to Him. This is the natural instinct and the innate propensity **Allah** has implanted in mankind and no change ever shall there be nor should there be. This right and commendable religion is the only system of faith and worship that leads directly to **Allah**, but most people fail to realize this fact.

31. Turn to **Allah** and have recourse to Him for guidance and entertain the profound reverence dutiful to Him and engage in the act of worship and never be among those who incorporate with Him other deities,

32. who divided their same religion -Polytheism- into various denominations, each forming a bigoted adherence of a sect and each holding certain views and rejoicing at its distinctive name and its own place of worship (some worship the Jinn, others the angels, others the priests, the rabbins, stones and trees, stars, planets, fire, day, night and kings).

33. And when people are touched or befallen with a misfortune or wedded to a calamity they invoke **Allah**, their Creator, turning to Him exclusively and when He extends to them His mercy and delivers them from what was burdensome and exhaustive to the mind, some of them incorporate with Him other deities

34. They sink under the vexations of their minds and deny all that We have given them. You may enjoy yourselves, you people, it shall not be for long, then shall you come to know the sad truth.

35. Or did We send down to them an authorization or someone with delegated authority to enforce polytheism and defend their course of action for incorporating with **Allah** other deities!

36. And should We extend to people Our mercy and make them taste benediction they rejoice beyond a common joy and if they happen to meet with a misfortune as a result of what their wrongful and unclean hands have committed they nurse despair.

37. Do they -the infidels- not see that **Allah** gives livelihood generously and confers support gratuitously on whom He will and He also gives with restraint and by measure to whom He will. These divine actions are the best interpreters of **Allah**'s Omnipotence and Authority that are apprehended by the senses of those whose hearts have been touched with the divine hand.

38. Therefore, give your kindred what is benevolently due and be glad to do your benevolence to the needy and to the wayfarer specially the one who journeys on foot -due to lack or want of means-. This is better and advantageous indeed for those who wish to fulfill their obligation to **Allah** and to satisfy their conscience and their hearts.

39. And whatever you invest of money expecting interest or profit by way of usury to appropriate people's property wrongfully to yourselves is an ill-gotten gain which shall never yield an increment with **Allah** nor shall it ever grow with Him, like benevolence does and excessively. Whereas what you invest in charity or benevolence as an obligation to **Allah** and to satisfy your conscience shall **Allah** increase immeasurably and such persons are those to whom what is saved with **Allah** shall be redoubled to their credit.

40. **Allah** is He Who brought you to being and caused you to exist and provisioned you with livelihood. He then deprives you of animate existence and at a predetermined point of time He shall resurrect you. Is there any among your predominant partners who is able to do that! Glory be to Him and extolled are His glorious attributes, He is infinitely beyond those you incorporate with Him.

Course of life and peoples' disposition and behavior are interdependent

41. Evil is wrought by want of thought; there has come about the age of mischief and discord on land and at sea as a result of what the peoples' wrongful and unclean hands have committed. **Allah** shall make them taste and suffer the consequence that they might hopefully turn to Him in repentance.

42. Say to them: «Journey through the land and use your minds' eyes to see what was the end of those who came to this world before you; most of them were polytheists who incorporated with **Allah** other deities.

43. And set your face and your thoughts O Muhammad upon **Allah** and set your eyes and your heart sincerely upon His system of faith and worship, the right, the correct and the true religious system that is in accordance with what is authoritatively established. Be a firm adherent thereto, before the inevitable Day which no one can avert nor will it be revoked by **Allah**. This shall be the Day when they -these people and all people- shall be separated from each other and divided into aggregates of like persons.

44. And he who denies **Allah**'s system of faith and worship or incorporates with Him other deities shall find that the consequence of his infidelity rebounds back on him. And those who imprint their deeds with wisdom and piety, simply pave the way for a blissful abode in the beatitude of heaven, **Allah** willing,

45. For He rewards those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety, in contrast to the infidels whom He simply detests.

46. And among His marvels is that He sends forth the winds as a forerunner heralding a joyful event -rain and the propulsion by its action upon the sails- And the ships move on the surface of the water by His invisible acting force which produces their buoyancy and their motion, to accomplish your objects sought after of His bounty to the end that your bosoms may hopefully surge forth and answer thanks.

47. And before you. O Muhammad We sent Messengers conveying Our divine message to their people. They presented them with clear and plain revelations guiding out of darkness and superstitions of later times and out of want of spiritual and intellectual sight into illumination and enlightenment -but they counselled deaf and closed their hearts' ears-. And by consequence We avenged our right by inflicting retributive punishment upon those who were steeped in crime. At the same time it was incumbent on Us to save and deliver to safety those whose hearts reflected the image of religious and spiritual virtues.

48. It is **Allah** Who sends the winds -carrying water vapour extracted* chiefly from the water mass on the surface of the earth- to raise clouds He spreads in the floor of the vault of heaven as He wills. Then He makes a cumulus or rounded masses heaped upon each other like towers or mountains where you see the rain drops issuing from within; And when He makes it light upon whom He wills of His servants they rejoice

beyond a common joy, *** see V.43 C.24 and Commentary**

49. Albeit before it rained they had lost hope and nursed despair.

50. Therefore, look with your minds' eyes into the effect of **Allah**'s mercy when extended to the people how He revives the land after it had suffered death! And it is He who shall bring the dead back to life, for He is indeed **Qadirun** (Omnipotent) over all things.

51. And should We send a wind drying up moisture and depriving plants and fruits of their natural colour making it turn yellow, they would be actuated with the feeling of ingratitude and ungratefulness and turn renegades

52. And so, you just shall not be able O Muhammad to make your voice reach the spiritually dead nor shall you be able to make it reach the worthless who counsel deaf and do not open their hearts' ears when they turn their backs.

53. Nor shall you be able to guide those who lack intellectual or spiritual perception and their minds' eyes are blind nor can you extricate them or disengage out of the entangled wood of error. You will be audible only to those who acknowledge Our signs and Our divine revelations betokening Omnipotence and Authority and they have conformed to Islam.

54. **Allah** is He Who created you and delivered you over to this world in a stage of utter weakness then from weakness to strength He evolved you, then He reversed the stage of strength to a stage of weakness and gray hair. He creates and evolves what He will and He is **AL-Alim** (the Omniscient), **AL-Qadir** (the Omnipotent).

55. And the Day when the Final Hour has come to pass, the wicked steeped in crime shall swear they only reposed for an hour. And just as they shall make the wrong estimate of time, similarly they will have done in life, they wrongly estimate the truth and they favour declination from religion.

56. But those to whose minds was imparted divine and spiritual knowledge and in whose bosoms was implanted faith as a conviction operative on their character and will, shall express the true estimate of time, thus: **«**But,**»** they say to the infidels, **«**you were reposed in the grave as is registered in the archetypal Book of **Allah** till the Day of Resurrection and this is it, the promised Day which you did not realize was the truth personified **»**

57. There and then no excuse shall be accepted from the wrongful of actions nor shall they be reproved nor be graced now by repentance.

58. We have quoted in this Quran examples of typical instances that form particular cases of principle, rule and state of things, examples illustrating qualities and signal instances of punishment, action or conduct inducing imitation, examples discoursed in parables of persons whose fate serves as a deterrent., Yet if you should present them with divine signs emblematic of **Allah**'s Omnipotence and Authority, the infidels label them fictitious, worthless and vain.

59. Thus does **Allah** imprint an objectionable disposition on the hearts of those who do not realize the object of thought nor do they bring it vividly and clearly before their minds.

60. Therefore, be patient O Muhammad and be unwearied in the face of difficulties and hindrances, and quietly await the course of events; the promise of **Allah** is the

truth personified. Let not their disdainful attitude and their unsettled allegiance and belief influence your firm mind and your firm thoughts nor should you let them disturb or discompose your peace of mind.

Chapter 31

«Luqman»

« LOQMAN »

« Meccan »

The Surah (Chapter) begins by introducing a discourse relative to the Book -the Quran- and what it contains of guidance and mercy. It describes those whose deeds are imprinted with wisdom and piety and the fruits of victory they shall reap here and Hereafter. The Surah refers to the infidels and their arrogance, their inordinate self-esteem and the just retributive punishment they must expect. It gives an account of some of the cosmic marvels proving Allah's Omnipotence, Uniqueness and Absoluteness: The creation of the heavens and how they are kept aloft without visible support (see introduction to Chapter 13), the creation of the earth and how it is stabilized, the scatter of the animate beings, rainfall and vegetal growth, all being examples of Allah's creation which raises the question: what have those whom the infidels invoke besides Allah created? The Surah quotes Loqman's exhortation of his son to what is good and laudable and commends to man his parents to commit them to his kind care, and it ends by warning man of the most difficult Day -the Last Day- and by alluding to events some of which come under the «Unknown», that is they are known only to Allah and no one else; «the Absent Unknown». Other events, processes, mechanisms, happenings, dates and the like, Allah did not keep their knowledge exclusively to Himself belong to the «Present Unknown»

Examples of the «Absent Unknown» are:

« With Allah are the keys and the means serving to open up, disclose and explain the unknown, the mysterious and the obscure which no one knows but Him», (Cattle, V.59) and in this Surah

«Allah keeps to Himself and in His hand rests the knowledge of the predetermined moment of the Final Hour ...» (Loqman,V.34)

« No soul knows what it will earn material or immaterial on the morrow » (Loqman, V.34)

« No soul knows where or when it is destined to die...» (Loqman, V.34)

Examples of the «Present Unknown » are:

« …And He knows what is in the land And in the sea ... » (Cattle, V.59)

« …And He knows what is in the wombs... » (Loqman, V.34)

It is quite clear that there is no difference between knowledge of what is in the land and the sea and of what is in the wombs. Such verses were intended to emphasize to man Allah's absolute knowledge of all that is revealed and of all that is hidden even of what is secretly suggested to the mind so that he will have no excuse here or Hereafter. And with the rapid advancement of technology and Allah's given knowledge, the time may come to know whether a man is buried in the debris and whether he is dead or still alive.

Therefore to include the «Present Unknown» with the «Absent Unknown» under the title «The Unknown» is to discredit the Quran by those of the Muslims who worship Allah conditionally as well as by the enemies of Islam.

It must, be realized however, that the word «womb» has been defined also as «a hollow space or cavity or something conceived as such, e.g. the depth of night, of space, of a rock.. etc».

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful)

1 . **A**. (Alef), **L**. (Lam), **M**. (Meem) the Suِrah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. These are divine revelations presented in the Book -the Quran-, the fountain-head of wisdom,

3 . The Book symbolizing the spirit of truth guiding into ail truth and to the best way of moral rightness which has had everlasting residence in the character of the Godhead and to the uprightness of decision. And it is a guide to the heart and the conduct and to the best way of life besides being a mercy to those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence and imprint their deeds with wisdom and piety.

4. Who observe their act of worship, give Zakat (alms) -for alms are but the vehicles of prayer- and they are inspired with the certainty of the Hereafter which imbues their inmost being.

5. Such persons are on the path of righteousness and Providence there guide and these are they who shall reap the fruits of victory here and hereafter

6. And among people is he who indulges in vain talk; his malice, being motivated

in some satisfying way centers on misleading people from the path of **Allah** and on inciting them to deviate from sense in ignorance and want of divine knowledge; he makes the issue the object of ridicule. Such persons shall suffer the humiliating torment laid upon the damned.

7. And when Our revelations are recited to him he simply withdraws and turns away in inordinate self-esteem as if he heard nothing divine as though he lacks intellect or he is defective in the sense of hearing. Tell him, O Muhammad and the like of him to expect a severe punishment.

8. But those whose hearts reflect the image of religious and spiritual virtues and their deeds, wisdom and piety shall be rewarded with the blissful abode in the beautitude of the realm of heaven,

9. wherein they will have passed through nature to Eternity as promised by **Allah** Whose promise is the truth personified. He is **AL-Aziz** (the Almighty) and **AL-Hakim** (the Source of Wisdom and wise mysterious dispensations).

10. He is it Who created the heavens and raised them with their spheres lying above or outside of each other inlaid with heavenly bodies superstructures kept aloft without pillars or visible means of support that you -people- can see.* He furnished the earth with firm stays, -mountains- placed in a certain setting, fixed as with an anchor, to stabilize** it lest it should sway you from side to side or in all directions. And He scattered over it animate beings of all sorts. And We send down from the floor of the vault of heaven rain water instrumental in vegetal growth in pairs of like things emerging in varying colours with good qualities and of great advantages.

*** see V.2, C.13   ** see V.15, C.16***

11. This is what **Allah** has brought into being and caused to exist. And now show me -you infidels- what have those you revered besides Him created, and brought into being! The fact is that the wrongful of actions are lost in the maze of error.

12. We imparted to Loqman* wisdom and the capacity of judging rightly in matters relating to life and conduct and to the soundness of judgement in the choice of means and ends. And We exhorted him to impel himself to the feeling of gratitude and gratefulness, for he whose bosom surge forth and answers thanks, serves his own soul. He who denies **Allah**'s favours must realize that **Allah** is **Ghaniyūn** (Absolute and Independent) and **Hamidūn** (worthy of all praise). **** A philosopher of uncertain identity***

13. In exhorting his son Loqman said: «O my son, never Incorporate with **Allah** other deities, for polytheism is a grave offense and an unforgivable sin indeed».

Loqman's exhortation to his son is interrupted here to introduce certain duties owed to Allah and to the parents so that the son may be more willing to open his heart's ears.

14. We commended to man his parents to commit them to his kind care -and to display to them a gentle and a kind disposition- With travail does his mother bear him in her womb and she spends two years (in suckling him) before he is weaned. And We exhorted him, thus: «Impel yourself O man to the feeling of gratitude and gratefulness to Me and to your parents, for in the end to Me shall be the destination».

15. «And should they try to force you to adopt or accept polytheism and to incorporate with Me other deities of whom or (of which) you have empty knowledge,

then refuse to accept and disobey them in this respect». «But keep friends with them in life and maintain the friendly feeling and disposition and let it be felt in equity». «And tread the path of those who turn to **Allah** and in Him they trust, and in the end, to Me shall all of you return when I will inform you of all that you did.»

Loqman continues

16. «My son», he said, «you must realize that everything material or immaterial as light or as little as a mustard seed be it inside a rock or in the heavens or on earth shall **Allah** bring it to light, **Allah** is **Latifūn** (Gracious). He gives His servants an understanding, heart and He is **Khabirūn** (Omniscient)**».**

17. «My son», he added, « observe the act of worship and enjoin equity, forbid what is wrong, odious and abominable and exercise patience with composure when exposed to a misfortune or wedded to a calamity, for this reflects an attitude of mind that mirrors high spirit and strong will.»

18. «And do not», he continued, «give cheek to people nor inflate it with pride and vanity nor should you walk on earth displaying inordinate self-esteem or with an overweening opinion of your qualities, attainments or estate». «And do realize that **Allah** detests every boastful who exalts himself and displays inordinate self-esteem».

19. «And walk forth» he said, « with moderate steps and with regular pace comformable to a standard recognized as formally correct». «And .lower your voice when you give utterance or expression to an emotion, opinion, feeling, thought, or discussion and in your natural action, for the most repulsive, objectionable and displeasing sound produced by the vocal organs is the braying or the loud harsh sound of asses».

20. Do you people not see that **Allah** has subjected to you the heavens and the earth and reduced them to a state of subservience to your advantage and He made all grace abound in you, the seen or unseen! Yet among people are those who argue about **Allah** in ignorance and for want of thought, want of guidance and by want of a Book imparting divine knowledge wisdom and spiritual light.

21. And when exhorted to tread the path of **Allah** and to recognize what He has revealed and accept it with consenting mind, they defiantly say: «We only lean on the particular system of faith and worship our fathers were bent on». A great pity, even if AL-Shaytan is leading them by the nose to the gates of Hell wherein they suffer the torment laid upon the damned.

22. And he who sets a good face upon **Allah** and sets his heart to serve His purpose with deeds imprinted with wisdom and piety will have grasped firmly at the eternal, the unchangeable and the most secure handhold which never separates nor does it suffer a break. And to **Allah**, the Ultimate Authority, are committed and submitted all matters and all affairs for consideration, decision and execution here and Hereafter.

23. And he who denies **Allah** O Muhammad and disobeys His statutes shall have much to answer for; let not his infidelity affect you with grief and deep sorrow. To Us shall they return when We inform them of all that they had done and/or left undone. **Allah** is indeed '**Alimūn** (Omniscient) of all private thoughts and feelings that are reposited in the bosoms.

Allah takes the matters of fact as they come to Him and circumstances them after His own manner.

24. We will satisfy their needs and their desires and make them hold and enjoy the same for a little while and up to a predetermined point of time then We will compel them to pay the heavy price manifested in the unmerciful and unrelenting torment laid upon the damned.

25. And if you should ask them O Muhammad as to who has created the heavens and the earth? They will say: **«Allah»**. Then say to them: **«**Praise be to Him to Whom praises precede and thanks succeed**».** Never doubt but most of them have empty knowledge.

26. To **Allah** belong all that is in heaven and all that is on earth the animate and the inanimate and He is **AL-Ghaniy** (the Independent), The Absolute. His grace abounds in the universe and **AL-Hamid** (the Worthy of all praise).

The limited versus the unlimited;

27. If the wood of all the trees growing on earth were to be manufactured into pens added to every other material having the function of a writing pen, and the vast body of water on the surface of the earth and seven times as much were ink serving the purpose of committing **Allah's** words to writing, never would **Allah's** words be exhausted; **Allah** is indeed **Azizūn** and **Hakimūn** (the Source of wisdom and wise mysterious dispensations).

Since all it takes Allah lo effect creation of the animate or the inanimate is simply to say «Be» and it is, then it makes no difference whether He creates en mass or individually.

28. You –people- must realize that your creation or the process of bringing you into being and the process of recreating you or bringing you back to life at Resurrection en mass entails no more than the creation of one single soul involves! **Allah** is **Sami'ūn** (Omnipresent with unlimited audition), and **Bassirūn** (He keeps a vigilant eye upon the whole and upon all in all).

29. Do you not see that **Allah** causes the night to lose its character and identity by absorption into the day and causes the day to lose its character and identity by absorption into the night and that He reduced the sun and the moon to a state of subservience,* each describing its orbit for a determined period of time and that **He** is '**Alimūn.**

**** see V.2, C.13 and commentary V.33, C.14 and commentary***

30. This is to implement the absolute fact that **Allah** is the absolute truth and all that they invoke besides Him is falsehood personified and that **Allah** is **AL-'Aliye** (the Supreme) and **AL-Kabir** (the Paramount!)

31. Do you not see that the ships move on the surface of the waters -seas and rivers- by His bounteous invisible acting force producing their buoyancy and their motions; a process indicative indeed of His grace and the marvels He exhibits to you! In these divine signs there is enough food for thought to those who exercise patience and impel themselves to the feeling of gratitude and gratefulness.

32. And when they-people at large-are overwhelmed at sea with waves rising in

billows they invoke **Allah** for mercy and they invoke Him exclusively. And when He saves them and delivers them to safety, then only some of them do keep their promise and begin to adopt an honest and godly course of life and eventually lift to Him their inward sight. And no one denies Our divine signs and favours ignoring Our revelations but the one who professes friendship in order to betray, mislead, deceive or seduce others and disappoint their hopes and expectations and impels himself to the feeling of ingratitude and ungratefulness.

Some great and merciful advice and who is eternally consistent with fact but Allah Who says:

33. O you people: «Keep in awe of **Allah** and entertain the profound reverence dutiful to Him and regard with fear a Day when no father can avail his son nor be of advantage to him or be able to afford him help nor can a son avail his father or be of profit to him, and do realize that **Allah**'s promise is Truth personified. Therefore, do not let life below deceive you and entangle you with the fleshy passions and mundane vanity nor should anything power, business, wealth, knowledge, long life, status, lust, or AL-Shytan or those with characteristics befitting him ever alienate you from **Allah**.

34. **Allah** keeps to Himself and in His hand rests the knowledge of the predetermined moment of the Final Hour. He causes the condensed water vapour in the atmosphere to fall down in rain drops from the floor of the vault of heaven as He will. He knows what is in the wombs of humans and animals, of the earth, of the depth of the night, of fortune and of any hidden cavity. No soul knows what it will earn; material or immaterial on the morrow and no soul knows where it is destined to come upon the encounter with death. **Allah** is indeed **'Alimūn** and **Khabirūn** (intimately acquainted with all things.) ***see Introduction***

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Chapter 32

« Prostration »

AL SAJDAH

« Meccan »

Reverence and Submission to Allah;

This Surah (Chapter) begins with emphasizing that the Quran is a divine revelation sent by Allah and not forged by Muhammad. The Surah is one of seven in which Allah directs the attention to the creation of the heavens and the earth and the duration of the construction (see Introduction to Chapter 7).

Allah also defines the space of time taken for the rebound of the process of the determination and the conduction of matters and affairs of all created beings, from the heavens above down to the earth below.

Other marvels of cosmic nature are the perfection of everything He created, some of the steps or stages in the creation of man, and the creation of his progeny. Knowing beforehand that many among the Jinn and mankind shall disregard His signs and His revelations, Allah states that He had already decreed to fill Hell with both. On the other hand a supreme reward has been promised those whose sides desert their beds for sometime during the night in exchange for their invocatory prayer for mercy and forgiveness and they habitually spend in benevolence of His grace which was made to abound in them. The Surah ends by accepting the challenge of the Infidels.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. **A**. (Alef), **L**. (lam), **M**. (Meem) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. This Book -the Quran- has without doubt proceeded from **Allah** and has been intimated by Him, the Creator of the Worlds, the visible and the invisible, pasts, present and those to come.

3. Or do they -the infidels- say: «He -Muhammad- has forged it and related it to **Allah**! » But it is indeed the truth revealed by **Allah** to you O Muhammad to exhort a people who never received a **Messenger** before you serving as a spectacle and a warning that they might hopefully be deviated into sense and be guided into all truth.

4. **Allah** is He Who created the heavens and the earth and all that lies in the space between in six days* determined by His own unit of time and proclaimed in His calendar. He then set Himself on the Throne of dominion, grace and mercy. Besides Him you have no tutelary guardian nor an intercessor; can you people not reflect **** see C.7, V.54 and introduction***

5. He conducts all affairs and all matters of His created beings from the heavens above down to the earth below and the process bounds back to Him over a period of a day, determined by His own unit of time, amounting to one thousand years of those you -people- count according to your earthly calendar*. **** time is in full supply in the universe, a million years in the life of the earth is like a few days in the life of man.***

6. And so this is **Allah**, your Creator, the Omniscient of the invisible, the hidden and the unseen and the Omniscient of what the bosoms store of thoughts and feelings and of what they forge. This is **Allah** Who has cognizance and holds prescience of

what you converse secretly and utter below your breath and of what you suggest secretly to the mind. And He is well acquainted with the visible and the seen, **AL-Aziz** (the Almighty) and **AL-Rahim** (the Merciful),

7. Who just perfected everything He created and brought into being and He started the material part of man from clay.

8. And He made his posterity emerge from a lineage of a contemptible watery fluid.

9. Then He fashioned him and imparted to him the shape of man and inspirited him by special divine actuation emanating from His own spirit. And He provided you -People- with faculties divine: The faculty of hearing and that of sight and insight and with the seats of feeling, understanding and thought, yet how little do you show gratitude!

10. And they -the infidels- say: «Do you mean that after we are lost in the dust and absorbed by the earth we will be resurrected anew and brought back to life! The fact is that not only do they deny their assemblage before **Allah** for Judgement but also all it entails.

11. Say to them O Muhammad: «When time is due to pay nature's debt, then the angel of death who has been assigned to you disembodies your souls and there, you will be sent back to **Allah**, your Creator.

12. And if only you Muhammad could envisage the wicked when they are up standing before **Allah** in Day of Judgement drooping their heads, incensed with multiple wrongs and humiliations, imploring His mercy and expressing their thoughts in words: «Now O **Allah**, our Creator, we can see what our minds' eyes failed to see and we hear what our hearts' ears failed to hear» «Would You send us back to make up for what we neglected and to imprint our deeds with wisdom and piety. We are now convinced that what the **Messenger**s presented to us was indeed the truth.»

13. Had we willed We would have inspired every soul with piety and actuated each and all with the feeling sense of gratitude for Our favours but (knowing beforehand that most of the people -Jinn and mankind- shall counsel deaf to the truth) the decree has been already set forth by Me to fill Hell with both the Jinn and mankind all together.

14. There and then shall they be told: «Now you taste the fatal consequence of neglecting the encounter with this Day, and in return We have also neglected you; now you taste the eternal torment that is laid upon the damned for committing yourselves to actions contrary to what was dictated to you by **Allah**'s revelations».

15. Those who faithfully hug Our revelation to their hearts are only those who fall prostrate to **Allah** forthwith they are exhorted thereby and/or reminded thereof and they celebrate the praises of **Allah**, their Creator, and extol His glorious attributes and their prudence gets the better of their pride.

16. Their sides desert the beds for nocturnal devotion in exchange for **Allah**'s mercy and blessings: They prostrate their reason to divine revelation and they make invocation unto Him by comely prostration of their bodies, which act reflects dread that is mingled with veneration and reflects hope that springs eternal in their bosoms for His pitiful forbearance toward them, and they spend in benevolence of Our grace that was made to abound in them.

17. No soul knows what **Allah** has in store for it and for the like of it of rewards that shall be viewed with pleasure and with eyes speaking content in requital of what they achieved and attained, fulfilled and completed, perfected and accomplished

18. Would he whose heart reflects the image of religious and spiritual virtues be equaled to the one in whose heart reign vice and impiety!

19. But those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety must expect the Gardens of bliss in which they shall be homed with home-felt delight wherein each one shall come into close relation with oneself and with others in requital of all the good they had accomplished in life.

20. Those in whose hearts reigns vice shall be homed in Hell. As often as they try to escape it they are reinstated therein and shall be told: **«**Now you taste the torment experienced in Hell which you had always denied**».**

21. And in mercy to them We will make them suffer here the lesser of the two evils by justly submitting them to pain and punishment that they might hopefully repent and turn to **Allah** and save themselves the bigger and really vehement, punishment Hereafter.

22. And who is more wrongful of actions than he who is reminded of **Allah**'s evident signs and revelations and he shuns and persistently avoids them and abstains from listening to them! Let them just wait, We will take just vengeance on them and afflict them with the torment laid upon the damned.

23. We entrusted Mūssa (Moses) with the Book AL-Tawrah (the Torah), therefore do not let the Israelites course of action toward you O Muhammad give you an occasion to uncertainty. Mūssa received AL-Tawrah, the Spirit of truth, which was meant to guide Bani-Israel (the Children of Israel) Into all truth.

24. And based on this divine discourse which Mūssa imparted to them We ordained some of them religious leaders and authorities on matters of the law and the doctrine as well as other solemn observances. And We authorized this course after they had exercised patience and forbearance under provocation and bore with others their limitations and after they had hugged Our revelations to their hearts.

25. Therefore, wait O Muhammad; **Allah**, your Creator, shall in Day of Judgement, decide the question pertaining to every Messenger and his own people and to the matters in difference.

26. Do they not perceive mentally and by sight the significance of **Allah**'s penalties! and have they failed to realize how many generations before them did We reduce into a useless form! They tread their dwellings they once occupied and they see with their own eyes the consequence of disobeying **Allah**. Indeed, such an outcome is emblematic of **Allah**'s signs recognized by people of insight. Are they deaf or have their hearts' ears been closed!

27. Do they not see that We drive the rain water and water from other sources to the barren land and thereby We stir* it to activity, causing the growth of all sorts of vegetation serving as alimentation for their cattle and for themselves! Can they not apprehend with their sight or with their minds' eyes!

**** see V.5, C.45 and commentary***

28. And they -the infidels- insolently challenge you O Muhammad to overcome them, asking: **«**On what day do you expect victory to sit on your helm if you are declaring the truth!»

No soul surrenders itself to Allah's Authority under over-whelming circumstances as in war, drowning, etc., and not earlier, profits of its submission now.

29. Say to them O Muhammad: **«** on the day of victory of those who conformed to Islam the infidels shall not profit by pleading submission to **Allah** in the now nor shall their punishment be put in respite.»

30. Therefore, disregard them O Muhammad and wait for the timely, justice that is being prepared above in heaven's realm and they shall also be waiting -either mockingly or in order to be prepared for your next move-

Chapter 33

«The Confederates »

AL AHZAB

«Madinite»

The defeat of Pagan Quraish in the battle of Badr was to them a major incitement to take revenge on the Muslims who, through persecution, emigrated as a body to Madina. In confederation with some Jewish Tribes they surrounded the Muslims in Madina, a situation causing anxiety and suffering to the Muslims who by Allah's grace came out triumphant in the end and the hypocrites among them were exposed. This is the Surah in which the precept of allowing the Muslim men to marry the divorced women who were once the wives of their adopted sons was established. The Muslims were told how exemplary the Prophet Muhammad has been that his conduct induces imitation. In this Surah we find that Allah has warned the Prophet 's wives, thus: if they were interested in the mundane things of this life they would be freed and if they chose Allah and His Messenger then they had to be under certain obligations and they shall be rewarded accordingly. The Prophet's nine wives were approved by Allah Who forbade the Prophet to change any of them for a new one nor to unite in wedlock any more. The Muslims were taught the rule of faith and manners when they visit, when invited for a meal, and when they speak or discourse. The Surah ended by referring to the «Trust» offered to the heavens, the earth and the mountains and was declined and how man accepted it wrongfully being ignorant of the logical sequence. A mention has been made of Mūssa (Moses) and of the Prophet's allegation of a wrong action, the first of adultry and the second of wrongful division of booty. But Allah proclaimed their Innocence.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. O you the Prophet: «Entertain the profound reverence dutiful to **Allah** and do not obey the infidels nor the hypocrites nor be influenced by their views or notions, **Allah** is indeed **'Alimūn** (Omniscient), and **Hakimūn** (He is the Source of wisdom and wise mysterious dispensations.)

2. And act upon and in accordance with what is being inspired to you from **Allah**, your Creator. He is indeed **'Alimūn** of all that you people do.

3. And put your trust in **Allah**, and enough is He to be your tutelary Guardian Who exercises protecting vigilance over you.

4. Never did **Allah** provide a man with two hearts within his body nor did He make your wives whom you divorce by the diction **«**mother's back**»** your mothers, nor did He ordain that your adopted sons be designated as your sons. This is your story and the allegation to which you give tongue whereas **Allah** declares the truth as guides you thereto.

5. Relate them to their fathers. This is a recourse sanctioned by **Allah** and if you do not know their fathers nor can you trace them, then they are members of your brotherhood and your co-religionists. You are absolved of what you erroneously did in the past but not of what you resolved where the guilt resided in the intention, but **Allah** has always been **Ghafurūn** (Forgiving) and **Rahimūn** (Merciful).

6. The Prophet is more closely attached to those who conformed to Islam than they are to themselves and his wives are their mothers. Those of you who are related by blood or by descent from a common ancestor take precedence of those who conformed to Islam and of those who emigrated in inheriting each other as is decreed in **Allah's** Book unless it be a favour you are doing to those who are unrelated or an edict that has been set forth by **Allah** in writing and be this so in the Quran.

7. **We** entered into a covenant with each of the prophets of the past to fulfill the duty entrusted to them by **Allah** just as We entered into a covenant with you and with Nūh (Noah), with Ibrahim (Abraham) and with Mūssa (Moses) and with 'Isa (Jesus), the son of Maryam (Mary), and We bound them to a solemn and serious covenant,

8. So that He questions in Day of Judgement the men of truth the Prophets, who were entrusted with His message and their peoples' response! Meantime He has put in readiness for the infidels a punishment which shall vex them with great physical and mental suffering.

Battle of the Trench, and the behavior of the hypocrites

9. O you people who have conformed to Islam. Recall your memory with the feeling of gratitude and gratefulness for the grace of **Allah** which was made to abound in you. You were confronted with and surrounded by the thickest troops of your enemies* and We sent against them a fierce wind. while camping around the trench, as well as invisible forces you did not see. **Allah** has Always been **Bassirūn** and He keeps a vigilant eye upon everything and He sees all things. **** Pagan, Quraish and Jewish tribes-***

Course of Events

10. They -the enemy forces- came to you from the north and from the south and from high ground and low ground wherefore your eyes grew dim and beclouded and the hearts sank in the shoes and throbbed and leaped high into the mouths and you began to be suspicious of **Allah** and to have an evil presage in your minds and bloody thoughts of Him.

11. There and in that extreme situation were those who conformed to Islam tested. Their actions, their thoughts and their disposition mirrored their spirit-high or low and their will -poor or strong- in the face of the extreme danger which really shook them and quaked them with fear.

12. And there, said the hypocrites and those whose hearts reflected the morbidity inherent in their innermost being: **«**What do you say to this! **Allah** and His Messenger promised us nothing but deception and delusion**».**

13. And some of them advised people of the city Yathrib to defect. They said to them: «O you people of Yathrib this is not the place for you, you just go back to your homes**».** Another party asked the Prophet's permission if they could be excused! They said to him: **«**Our homes are exposed and defenseless when in fact they were not and were guarded by other Muslims but in truth they wanted to fly away and take to their heels»

14. And had the situation been reversed and the forces laid siege on the city and moved into it upon possession and they -the hypocrites- were incited to turn renegades and fight to their -the enemy's side- against the Muslims they would have done it before long. (these were the men* who were forgiven and had promised never to behave this way again).

**** Haritha tribe at battle & uhud***

15. Yet they had already given their solemn promise to **Allah** never to defect, desert or flee the enemy. They failed to realize that an engagement entered into with **Allah** is indeed an immense responsibility.

16. Say to them O Muhammad: **«**Neither defection nor desertion shall avail you if you should flee the enemy to escape death or massacre if your hereafter is meant to be planted in the now. Life is too short and its enjoyment is short-lived.**»**

17. Say to them: **«**Who can defend you against **Allah** or protect you from Him should He decide to befall you with a misfortune or wed you to a calamity or obstruct His mercy if He decides to extend it to you**».** Such people will not find a tutelary guardian nor someone to afford them help.

18. Indeed **Allah** knows the dissuaders among you and He knows those who exhort their associates and fellows-in-arms against fighting and say to them: **«**Come to us» «and desert these fighting men**»**. And they themselves hardly join the Muslim forces in combat.

19. They are liberal in promises, stingy in performance, in offering help and in financial aid. When fear and dread overwhelm you see them look at you with a countenance speaking a different language; their eyes roll and turn round in their sockets like someone about to faint or on whom death is casting its shadow. Yet no sooner dread be dispelled than they call you everything they can lay their tongues to and give you a lick with the rough sides of their tongues, being stingy in benefaction and benediction. Such persons did not really conform to **Allah**'s system of faith and worship and by consequence did He destine them to be losers whose hopes are doomed to disappointment and their deeds to worthlessness, and nothing is easier for **Allah** to do.

20. They -these hypocrites- think that the confederates have not yet lifted the seige nor have they withdrawn. And should the confederates lay seige again (to Madina). they will wish they were wandering among the Bedouins in the desert and then they will learn of your news and events while at a safe distance. Had these people been among you in combat they would not have engaged in fighting but a little.

21. You people have always had an exemplar of the Messenger of **Allah** who displays a good quality as well as a magnificent attribute of a great master whose conduct

induces imitation by the one in whose bosom hope springs eternal of **Allah**'s mercy and of the bliss of the hereafter and applies remembrance to **Allah** often enough.

22. (In contrast to the attitude of the hypocrites) the manner of acting of the faithful was representative of their feeling. When they saw the forces of the confederates they immediately exclaimed: **«**This is the promise made to us by **Allah** and His Messenger**»** -labour, effort and endurance shall accomplish victory- and the promise of **Allah** and His Messenger is truth personified, an inspiration actuating them with the feeling of confidence and obedience and made them present a bold front.

23. Among the faithful whose hearts reflect the image of religious and spiritual virtues are those who were true to their covenant with **Allah**. Some of them have fulfilled their promise and acquired the glorious privilege of a martyr, others can hardly wait to receive this honour and never did they change their minds' direction nor their will toward the end and they ascertained their disposition.

24. **Allah** justly rewards the faithful with what is commensurate with their conduct which is in accordance with divine standard and He justly punishes the hypocrites if He will or forgives and absolves them from His debt if He will for **Allah** has always been **Ghafurūn** and **Rahimūn**.

25. And **Allah** drove back the infidels, in the rage of their distemper, who failed to accomplish their intended end and **Allah** spared the votaries the fighting and averted the imminent disaster. **Allah** has always been **Qwiyūn (**Omnipotent) and **Azizūn** (Almighty).

26. And **He** disengaged those of Ahl AL-Kitab (the People of the Book), who sided with the confederates, from their strongholds and inspired terror to their hearts to the end that you -Muslims- were able to kill some and hold others in confinement.

27. And He made you inherit their lands, their homes and their w**e**alth as well as a land where you never set foot. And **Allah** has always been **Qadirūn** (Omnipotent) enough to accomplish all things as He will and whenever He will.

28. O you the prophet, say to your wives: «If you are interested in life here and in its mundane splendour then come I will fit you out with what is necessary for your enjoyment and your indemnity and set you free gracefully».

29. But if you are seeking to draw near to **Allah** and to His Messenger and the Hereafter be your aim, then you must know that **Allah** has prepared for the virtuous among you an imposing reward.

30. O you the wives of the Prophet: Should any of you commit herself to an evil line of conduct and/or be guilty of proven violation of the marriage bed then in two ways shall her punishment be doubled here and Hereafter and nothing is easier for **Allah** to do.

31. And any of you who conforms her will to **Allah's** will and to that of His Messenger and devotes herself to serving **Allah**'s purpose and imprints her deeds with wisdom and piety shall be the recipient of His mercy and blessings. We will reward her with twice as much of what is commensurate with her deeds and a gracefully blessed provision will have been prepared for her.

32. O you the wives of the Prophet: You must realize that you are not like any of the other women in privileges, dignity, state and all other aspects. If indeed you do entertain the profound reverence dutiful to **Allah** then you must not be disposed in

your discourse, to accommodate yourselves to the rest nor care to please so that you guard yourselves from being supposed by the one whose heart reflects the morbidity inherent in his innermost being. Show discernment in the guidance of your discourse* and let it reflect equity and justice.

***** Especially silence when speech is inconvenient.***

33. And stay at home and if you have to go out for a necessity do not expose the physical parts affording keen pleasure to the senses nor be clothed with what beautifies, nor display your charm, a picture that was habitually seen in former times of ignorance and paganism. And observe the act of worship and give Zaket (alms). for alms are but the vehicles of prayer and obey **Allah** and His Messenger. **Allah** intends to protect you from enormity and its consequences and keep it away from you the Prophetic household and to rid you of and to cleanse you from moral and spiritual defilement.

34. And recall to memory what is recited to you of **Allah**'s divine revelations and of wisdom and wise dispensations of Providence. **Allah** has always been **Latifūn** (gracious), He gives His servants an understanding heart and **Khabirūn** (Omniscient).

35. Those of the men and the women who conformed to Islam and the men and the women whose hearts reflect the image of religious and spiritual virtues, and the men and the women who exercise unqualified obedience to **Allah**, and the men and the women who are true to **Allah** and have brought themselves up in the obedience of His statutes, and the men and the women who exercise patience and forbearance under provocation and bear with others their limitation, and the men and the women who are humble and their prudence gets the better of their pride, and the men and the women who have a charitable feeling toward mankind and a disposition to benevolence, and the men and the women who fast or abstain from food (at the specified time) as a religious observance and fast from sin and from abomination, and the men and the women who guard their sexual morality and refrain from unlawful sexual congress, sex perversion and sex abuse, and the men and the women who constantly apply remembrance to **Allah** are those who shall indeed win **Allah**'s mercy. He has intended to grant them forgiveness and has prepared for them a great reward.

36. (And let it be clearly understood) that: No man or a woman whose hearts reflect the image of religious and spiritual virtues be in a position to exercise choice when once **Allah** and his Messenger have decided on a course of action, pronounced a Judgement or brought a cause to a decision. And he who disobeys **Allah** and His Messenger will have deviated from sense and will have cast himself head-long in the maze of error.

An incident Allah has used to establish a precept: The incident: The Prophet adopted a freed slave –Zaid- and arranged his marriage lo his own cousin -Zainab-. The marriage was a complete failure due to the vast incompatibilities. –Zaid- wished to divorce Zainab but the Prophet disagreed for the sake of Zainab's reputation and for his own position should He be compelled to marry her. However, divorce inevitably took place and the Prophet was ordered to marry her. The Precept: A man may marry the woman who was once the wife of his adopted son for He is not really his son. Allah in this respect says to the Prophet:

37. «And you say to the man to whom **Allah** has been gracious and whom He guided

to His System of faith and worship and you were kind to him and you adopted him as your son:» «Hold your hand and hold on to your wife and entertain the profound reverence dutiful to **Allah**.» And you hide in your heart what **Allah** would inevitably bring to light and make known and you fear the people when it is only **Allah** Whom you should really fear. (However) when Zaid gained his end of dissolving his marriage and the prescribed period of waiting was fulfilled. We arranged your matrimonial union with her. so that those who conformed to Islam would not feel they shall stand at the mark of criticism should they be willing to marry the women who were once married to their adopted sons who have attained their object of divorce and the formalities have been fulfilled. **Allah**'s command must be fulfilled.

38. The Prophet incurs no blame nor does he stand at the mark of criticism when he carries into effect an edict issued by **Allah**; a mode of action **Allah** had pursued with the prophets of old. And **Allah**'s edict has always been determinable, authoritatively decided and definitely ascertained.

39. Those were the Prophets entrusted with **Allah**'s divine message which they related to the people and they regarded **Allah** with reverence and awe and they feared no one but Him, and enough is **Allah** to call people to account here and Hereafter.

40. Muhammad is not the father of anyone of your men so that He be prohibited to carry into effect **Allah**'s edict but he is **Allah's** Messenger and the ultimate and a seal of the Prophets, and **Allah** has always been '**Alimūn** of all in all.

41. O you who have conformed to Islam, apply remembrance to **Allah** as often as you can.

42. And praise Him and extol His glorious attributes at the beginning and the close of the day.

43. It is He Who extends to you His mercy as do His angels so that He guides you out of darkness and superstition of later times and out of want of spiritual and intellectual sight into illumination and enlightenment. He has always been **Rahimūn** to those in whose hearts reigns piety.

44. The Day they -these people of piety- assemble before Him in Day of Judgement shall they be greeted with the expression of good will «Peace», and **Allah** will have prepared for them gracefully blessed provisions.

45. O you the Prophet: We have sent you, to the people to be a witness lo their response to the divine message and a spectacle and a warning and a herald of joyful tidings,

46. And to present to them inducements helping them shake off falsehood and be attracted to **Allah** and by His permission conform to His system of faith and worship, and that you stand among them as a source of spiritual light from whom emanates illumination and enlightenment.

47. And be sure to announce joyful tidings to those who faithfully conform to **Allah**'s system of faith and worship to expect the great bounty of Providence. It includes the divine influence operating in men to regenerate and sanctify and imparts strength to endure trial and resist temptation.

48. And do not obey the infidels nor the hypocrites nor be influenced by their views or notions and pay no attention to their insults and annoyances and put your trust in **Allah** and enough is He to be your tutelary Guardian Who exercises protecting

vigilance over you.

49. O you whose hearts have been touched with the divine hand: if you have been married to women of the same law and you divorce them before you have consummated marriage then you have no claim upon them to fulfill the prescribed set period of waiting and set them free gracefully.

50. O you the Prophet: We have ratified and confirmed by sanction and solemn enactment your wives whom you have dowered as well as those on hand -the prisoners of war- whom **Allah** has made assignable to you. Also lawful to you are the daughters of your paternal uncles and aunts and the daughters of your maternal uncles and aunts who emigrated with you in addition to any woman of the same law who dedicates herself to the Prophet and the Prophet wishes to be bound to her in wedlock. This is a privilege that is granted to you exclusively and not to the Muslims at large. We know what We have promulgated and legislated for them concerning their wives and those on hand so that you do not feel that you stand at the mark of criticism and **Allah** has always been **Ghafurūn** and **Rahimūn**.

51. You incur no blame should you defer the turn of whom you will and bring over to your side whom you will and whom you choose of those whose turn you have deferred. This will make them happy and their eyes will speak content and they will not grieve at heart, they will all be satisfied with what you have accorded them and **Allah** knows what is in your hearts and in your minds. **Allah** has always been **'Alimūn** and **Halimūn** (Forbearing toward His creatures).

52. (And as of now) You are not permitted O Muhammad to unite in wedlock with more women nor are you permitted to change those you have for other wives even if their beauty attracts your eyes and captivates your heart except those you have on hand. And **Allah**, has always been **Raqibūn** keeping a vigilant eye upon all things.

53. O you who have conformed to **Allah**'s system of faith and worship: Do not enter the Prophet's houses unless you are permitted to do so for a meal, in which case you do not sit waiting for the food until it be ready. But if you are invited then you enter not too early but at the time expected and when you have dined then be excused and do realize that dispersion then is a necessary circumstance to be fulfilled. And do not linger to engage in a sociable discourse, for such behaviour has always caused inconvenience to the Prophet who is ashamed to ask you to leave, but **Allah** is not ashamed of declaring the truth. And if you wish to ask them for anything you want you must ask them from behind a screen. This has more influence on your hearts and their hearts to possess virtue in life and conduct. By no means should you cause annoyance or inconvenience to the Messenger of **Allah** nor is it appropriate ever to marry his widows following his death. This is an enormity in **Allah**'s sight and a deviation from moral righteousness.

54. Whether you reveal your deeds and express your thoughts or hide the deeds and suggest the thoughts secretly to the mind, you must realize that **Allah** is indeed **'Alimūn** of all things.

55. Your wives O Muhammad incur no blame nor do they stand at the mark of criticism for discoursing and appearing before their fathers or before their sons, before their brothers or their brothers' sons, before their sisters' sons or before their women or before those who serve them of those they have on hand. As for you O wives of the Prophet: you actuate yourselves with the mixed feeling of dread and reverence toward **Allah** and entertain the profound reverence dutiful to Him and bear in mind that He is

ever a witness to all things.

56. **Allah** and His angels extend mercy and blessings to the Prophet. O you whose hearts have been touched with the divine hand: invoke **Allah**'s mercy and blessings on him and pray: «Peace be upon him and blessed be he with all divine favours».

57. Indeed, those who defy **Allah** and His Messenger or challenge them, have come within the measure of **Allah**'s wrath and have incurred **Allah**'s curse here and Hereafter and there awaits them the torment laid upon the damned.

58. And those who unjustly hurt the men or the women in whose hearts reigns piety or offend them for no valid reason will have born malice against themselves and shall stand manifest of a major sin.

In pre-Islamic days robbers lay in ambush for the women who were neither veiled nor cloaked -the slaves- Allah instructs the Prophet to tell Muslim women to cover themselves to escape assault by the robbers as well as by the enemies of Islam

59. O you the Prophet: Tell your wives and your daughters and all Muslim women to dress in flowing outer garments which cover them over. This makes it less likely to be identified and be assaulted. And **Allah** has always been **Ghafurūn** and **Rahimūn**.

And now a warning to the hypocrites and to those in whose hearts reigns malice

60. Unless the hypocrites and those whose hearts reflect the morbidity inherent in their inmost being as well as those who incite to rebellion against the Muslims in the city and molest the women cease from such actions, We will instigate you to war upon them and give you mastery over them and they shall then find it difficult to neighbour with you therein but for a short while.

61. Cursed wherever they may be and seized they shall be wherever found and be slain without mercy,

62. A mode of action **Allah** has long pursued in dealing with those who came to this world before you and you shall not find a change in His mode of action.

63. People call upon you O Muhammad for information relative to the point of time at which the predetermined Eventful Hour of Judgement takes place! Say to them: it is only **Allah** and Him alone Who knows when! «You never know the Final Hour may well be quite soon».

64. **Allah** has cursed the infidels and upon them He has poured maledictions and put for them in readiness the tormenting blaze of Hell,

65. wherein they will have passed through nature to eternal suffering and never shall they find therein anyone to protect them nor afford them help.

66. This is a Day when their faces shall be rolled in the Fire and they shall wish they had obeyed **Allah** and obeyed His Messenger.

67. And they shall say: «O **Allah**, our Creator, We have obeyed those who were invested with authority among us and those who were exalted in rank and in station and they led us by the nose to the wrong path».

68. O **Allah**, our Creator «they add» We implore You and We beg You to afflict them with double the torment and to consign them to evil and to pour upon them

unbearable loads of maledictions.

69. O you who have conformed to **Allah**'s system of faith and worship: Do not act like those who wronged Mūssa but **Allah** proclaimed his innocence and he has always been held precious in **Allah'**s esteem.

70. O you who have conformed to Islam: Fear **Allah** and entertain the profound reverence dutiful to Him. When you express your thoughts in words and when you make a statement or a declaration, do see that your words are a disclosure of facts, apposite, appropriate, relevant and to the point,

71. So that **Allah** steers you by His guidance to the right doings and actions and blesses your deeds and makes them agree with your words and forgives you your sins. And he who obeys **Allah** and His Messenger will have gained great victory and obtained supremacy.

72. We offered the **«**trust**»** to the heavens, the earth and the mountains -with what it entails of expectation of knowing and reasoning, of feeling and thinking and of obligations and responsibilities- but they declined to bear it for what it involves of burdensome consequences. But man (Adam -his genes-) accepted it and was willing to bear the responsibility and to give an undertaking of fidelity; He was indeed unfair to himself, having no knowledge of the logical Sequence.

Breach of the trust invites punishment, therefore those who profess faith but work in the opposite direction and those who defy or deny Allah shall be punished

73. By consequence shall **Allah** punish the hypocrites, men and women, and the idolaters and idolatresses who incorporate with Him other deities and He shall give up resentment against the men and the women who faithfully acknowledged His system of faith and worship and pardon their offence. And **Allah** has always been **Ghafurūn** and **Rahimūn**.

Chapter 34

«SABA»

CITY OF…. (IN YAMEN)

«Meccan»

This early Meccan Surah (Chapter) centers on the principle spiritual aspects of the Faith: Allah's Oneness, the acceptance of the divine influence, the divine message or the Book -the Quran- and the truth of the Hereafter. The Surah emphasizes that it is neither affluence in wealth nor progeny that bring man close to Allah and protect him from punishment; it is only faith and piety. In connection with those who regard the Jinn with reverence, the Surah gives a short account of the story of Sulayman (Solomon) and his employment of the Jinn. His mastery of the wind is described in Chapter 21. And it pictures Allah's Omnipotence in a short account of Dawud's (David's) narrative in addition to Allah's Omniscience of the hidden, the unseen and the unknown here and Hereafter Some of the scenes experienced in Day of Judgement are described.

The Surah ends by reproaching those who have a great deal to answer for and the very heavy price they shall have to pay.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful)

1. Praise be to **Allah** to Whom our bosoms surge forth and answer thanks for His exclusive individuality in possessing all the animate and the inanimate existing in the heavens and on earth past, present and those to come and extolled are His glorious attributes Hereafter as **He** is **AL-Hakim** (the Source of wisdom and wise mysterious dispensations) and **AL-Khabir** (the Omniscient).

2. He has omniscience of all that makes entry and penetrates into the earth, be it animate or inanimate, and of all that arises from it and of what erupts from within and of the water streaming out of it. And He has Omniscience of all that comes down from the realm of heaven and from the vault of its floor and of all that ascends of deeds and of the souls of those who have done the deeds. He is also **'Alimūn** (Omniscient) of the spiritual and the animate and of all that is inanimate and **He** is **AL-Rahim** (the Merciful) and **AL-Ghafur** (the forgiving.)

3. Never, say the infidels: «shall the Final Hour (of Resurrection and Judgement) fulfill itself and come our way.» Say to them O Muhammad: **«**But indeed it shall come about; rest assured by **Allah**, my Creator, that it shall come upon you with the revolution of time. He is Omniscient of the invisible and the unknown and **AL-'Alim** whom nothing escapes His vigilance neither in the heavens nor on earth be it in the weight or in the size of an atom or lesser or larger in degree; all being recorded in a documentary book that furnishes evidence of facts and of events**»,**

4. So that He justly requites those who conformed to His system of faith and worship and imprinted their deeds with wisdom and piety. He shall extend to them forgiveness and a gracefully blessed provision.

5. And He justly penalizes those who purposed to deny His revelations and challenge His divine and authoritative signs. They must expect the torment laid upon the damned.

6. Whereas those gifted with divine and spiritual knowledge do know and assert that the discourse inspired to you from **Allah** is indeed the truth guiding into all truth and it guides to the path that leads directly to Him, **AL-Aziz** (the Almighty), and **AL-Hamid** (to Whom are extolled the glorious attributes.)

7. And insolently and mockingly, the infidels say: «Shall we tell you of a man who proclaims that after your bodies have been reduced to fragments and have disintegrated, you will be brought back to life and be created anew!»

8. «Is he relating to **Allah** falsehood and pathological lies or is he a demoniac!» The fact is that those who deny Resurrection and Judgement are torturing themselves with their thoughts, being lost in the maze of error.

9. Do they not see what is before them and what is behind them of the heavens and the earth and contemplate their existence, maintenance and conservation. If We willed We could eclipse them in one swallow by a yawning earthly chasm We create beneath them or cause a piece of heaven to fall upon them in the form of discs of cumuli; either incident is by itself a great inducement for lifting to **Allah** the inward sight by the votary devoted to religious observances and to repentance with a breast filled with reverential awe.

Such persons were

(a) Dawūd (David) to whom Allah removed all barriers between him and the inanimate -like the mountains- and the animate -like the birds-. He was able to hear and understand their communion with Allah and so were they. They were able to play the echo to his praises of Allah

(b) Solayman (Solomon) to whom Allah subjected the wind and the Jinn.

10. We bestowed on Dawūd of Our bounty all grace which was made to abound in him. «O you mountains», We said, «play the echo to his praises, and so will you O birds» and We softened for him the iron for making defensive armour.

11. We directed him, thus: «Make coats of arms», We said, «and use your skill and talent in the construction of the chain- work and in the overlapping of the plates to be fastened upon the ground-work». And We said to him and his family: «Do good and imprint your deeds and thoughts with wisdom and piety, I am **Bassirūn** of all that you do».

12. And to Solayman We made subservient the wind covering the distance, normally taking one month, in one morning stride forward and turning in one evening stride backward. We made a source of copper flow freely for him and of the Jinn those serving him by **Allah**'s will, and he -of the Jinn- who defected or did not fulfill **Allah**'s command came within the measure of **Allah**'s wrath and We subjected him to the blazes.

13. They -the Jinn- were assigned to work for him and do as they were told and produce, build and construct for him what he willed of sanctuaries and places of worship in the form of curved structures of firm material; some bearing weight and others merely ornamental. Also to make for him images and statue and all kinds of pots and vessels of rounded form, broad and deep serving various purposes, some being large enough to be reservoirs and others as fixed huge copper vessels. And We said: «Work righteousness O you the sons of Dawūd and let your deeds reflect gratitude and gratefulness to Me». But it is only a few of My servants who do this and impel themselves to the feeling of gratitude and gratefulness.

14. And when We decreed Solayman's death, nothing drew the Jinn's attention to his death but a little earthly creature gnawing the base of his staff on which he leaned that he fell. There and then did the Jinn realize that had they known the hidden and the unknown and realized the unseen they would not have remained in the slavish disposition scourged with humility and torture.

People of Saba were made to enjoy the grace of Allah that they might show gratitude but to the contrary they declined to show appreciation and they paid the price.

15. There was a great sign indicative of **Allah**'s mercy and bounty which were extended to the people of Saba in their home-land and **Allah**'s grace was made to abound in them. They enjoyed fertile and productive land covered with carpets of greenery and orchards right and left; they were told: «Eat of what **Allah** has provisioned you of sustenance and enjoy it, it is all replete with choice of all delight and be thankful to Him. Productive of incalculable good was the land and Gracious and **Ghafurūn**, the Ilah, the Creator»

16. But they declined to show appreciation of the condition of things and be sensible

of **Allah**'s grace, and furthermore they failed to impel themselves to the feeling of gratitude and gratefulness. By consequence, We sent against them torrential rain causing destruction of their dam, built to confine the water and to regulate its flow, and We replaced their fertile land and their orchards with gardens of bitter fruit, shrubs of small tamarisk trees and a few of the Lotus trees and other trees carrying berry- like drupe.

17. Such was the thrashing We gave those who welcomed wrongs, but then do We punish but the ungrateful who deviates from sense and declines the divine standard!

18. Yet We did not tear them apart but We kept the villages which stood conspicuous between their towns and the towns We blessed.* And We made these villages - serve as stations or stopping-places on their journeys and their commercial travels, And We determined the distances and the units of time to a scale inducing the feeling of comfort and safety and We said to them: You may travel by night or by day, you will be safe and secure. **** Macca in Arabia and AL-Quds "Jerusalem" in Palestine.***

19. But lacking patience and endurance, they, to their detriment, prayed: «O **Allah**, our Creator, would You make our stations distant and far apart and not close together and our commercial travels remote in time» and they wronged themselves. In response to this request We made them the talk of the town existing then and of those towns existing thereafter. We tore them apart, while those who remained lived dispersed among the Bedouins in the desert and among other people else-where. This was an act making the patient who is thankful lift to **Allah** his inward sight.

20. And sure enough was AL-Shaytan (Satan) in the right when he thought he would be able to lead them by the nose to their loss in the maze of error. They followed his footsteps except those few who revered **Allah** and were faithful to Him.

21. In fact AL-Shaytan had no authority over them but We occasioned his attempt to tempt them to identify justly those who affirm with certainty and satisfaction the fundamental truth of the Hereafter and those who are in doubt thereof. And **Allah** your Creator is indeed **Hafizūn**. (He Keeps a vigilant eye upon the whole and upon all in all).

22. Say to them O Muhammad: «you may invoke those whom or which you presume gods besides **Allah** and you shall realize that they do not possess even as little as an atom in the realm of the heavens and the earth nor do they have an atom of power either, not to mention a share therein. And **Allah** is Absolute and Independent, He needs none of them to afford Him help».

23. Nor shall intercession take effect with Him in Day of Judgement except from those permitted. And when the overwhelming effect of terror is eased off and the hearts calm down, the infidels shall ask: What was it that **Allah** said! They shall be told: «The Truth.» And He is **AL-'Aliyo** (the Unique whose attributes belong to the highest regions of thought and reality, the Unique Who is eminently entitled to the designation «the Supreme») and **AL-Kabir** (the Omniscient)

24. Ask them O Muhammad: Who provides you with livelihood from the heavens - rain, heat, light- and from the earth (plants, animals, springs, oil, minerals and treasures)! And say to them: «It is **Allah**» and say to them: «Obviously some of us are treading the path of truth and righteousness and the others treading the path leading to the loss in the maze of error».

25. And say to them: «You shall never have to answer for our wrongs and our

misgivings nor shall we have to answer for your deeds.»

26. And say to them: «**Allah** shall bring us all to assemble before Him together in Day of Judgement and then He decides our case with equity and justice; He is **AL-Fattah** (the One Who resolves matters and brings them to a decision) and He is **AL-'Alim** (the Omniscient).

27. And say to them: Would you show me those deities whom or which you incorporate with Him and share, as you presume, His divine nature! How repulsive to the imagination and how unpleasant to contemplate! But He is **Allah**, **AL-Aziz** and **AL-Hakim**.

28. We have not sent you, -O Muhammad- to the people at large but to serve as a spectacle and a warning but most people do fail to realize this fact.

29. For this reason they doubt Judgement and they ask: «when will that promise of Judgement be fulfilled if indeed you declare the truth»

30. Say to them «You have a predetermined point in the abysm of time which you cannot alter nor bring into effect one hour earlier nor one hour later».

31. Pitifully, the infidels declare: «We will not acknowledge this Quran nor the preceding Scriptures». If you Muhammad could envisage the wrongful of actions when they stand before **Allah** for Judgement expressing reproaches against each other, You will hear those who were viewed with contempt saying to those whose pride consistently got the better of their prudence: «Had it not been for you we would have conformed to **Allah**'s system of daily and worship»,

32. Then the extravagant in their accounts of themselves say to those viewed with contempt: «Did we stand in your way and hinder you from accepting the spirit of truth which reached you to guide you into all truth?» «The fact is» they will add, «that you were people who grew daily more and more wicked».

33, And there shall the passively-minded say to those who exercised inordinate self-esteem: «but you took cunning for a sinister and crooked wisdom and you made its breastplate work day and night and you kept pressing hard upon us for adopting polytheism and you urged us to deny **Allah** as the only Ilah and to incorporate with Him other deities». Deep in their hearts they will feel their guilt with pining regrets and vain repentances when they see the inescapable punishment. We will fetter and confine the infidels with chains around their necks. Would they be requited but with what is commensurate with their deeds?»

34. We never sent a Messenger, a spectacle and a warning, to a nation but stood those with the riches similitude exact of your people O Muhammad and said to him «We do deny your mission and we do not acknowledge the message you proclaim»,

35. And they added: «we are more affluent in wealth and in progeny than those who accepted your message with consenting mind; our affluence confers immunity and therefore we will not be subjected to punishment»

36. Say to them «It is **Allah**, my Creator Who gives livelihood generously and confers support gratuitously to whom He will and He also gives with restraint and by measure to whom He will but most people fail to realize this fact.»

Affluence in wealth and in progeny does not and will not confer immunity against punishment nor does it invite Allah's grace.

37. (You people had better realize that) neither your wealth nor your progeny are the conditions vouchsafing for your nearness to **Allah** nor do they sanction your misdeeds or your infidelity. To the contrary, what bring closer to **Allah** are conforming one's will to **His** will and imprinting one's deeds with wisdom and piety. Such persons shall be requited with double the reward commensurate with their deeds and shall live safe and secure in stately abodes.

38. And those who strive to oppose Our authoritative signs and invalidate Our divine revelations shall be consigned to the torment laid upon the damned.

39. Say to them O Muhammad: «Indeed, it is **Allah**, my Creator, Who gives livelihood generously and confers support gratuitously to whom He will of His servants and restrains it if He will. And whatever you spend in His cause and in benevolence, He replenishes it, for He is the most capable of meeting peoples' needs and the best Purveyor of all requisites of His creatures».

40 And on the Day He throngs them all for Judgement He shall question the angels, thus: «Are these they who revered you and adored you with appropriate acts and rites!»

41. «Glory be to You O **Allah**», they shall say, «and extolled are Your glorious attributes. You are our tutelary Guardian, but it was the Jinn they worshipped and regarded as truthful and had faith in their rights and their powers».

42. There and then shall all he told: «This is the day on which none of you has power over the others nor can any of you avail or do harm to the others». We will say to the wrongful of actions: «Now taste the torment of the Fire which you had consistently denied».

43. Yet when Our clear and lucid revelations are recited to them they proclaim: «This man -Muhammad- is no more than someone who intends to stand in your way to make you deviate from the path your fathers had followed and to deny those deities they adored with appropriate acts and rites and they add» This Quran is nothing but a pack of lies and a devised pious fraud» And the infidels said when the truth when was presented to them: «This is nothing but the work of magic and sorcery made manifest in him».

44. But We never sent or revealed to these people* divine Books to apply their minds to acquire learning and by consequence be able to evaluate the Quran. Nor did We send to them before you O Muhammad as Messenger a spectacle and a warning.
***** Quraish, the illiterate***

45 Similarly acted those who preceded them, they denied Our divine message and they rejected the truth, notwithstanding **Allah**'s grace abounding in them. Affluence inflated them with pride whereas these people have not attained one tenth of what those of old attained: affluence in knowledge, wealth, power and the art of construction. Puffed up, they accused Our Messengers of falsehoods and how evil was the end for which they were destined.

46 Say to them: «I advise you to think and think but this one single fact, you stand before **Allah** in pairs to reason with one another and singly to reason with your own conscience that your companion -the Messenger Muhammad- is not a demoniac but a spectacle and a warning who cautions you against the severe punishment you shall face if you do not deviate into sense».

47. And say to them: «I never asked of you a price, my advice to you is entirely in

your own interest while my reward rests in the hands of **Allah** Who is **Shahidūn** (Who witnesses all things)».

48. Say to them: «Indeed **Allah**, my Creator, projects the truth upon calumnies wherefore it overthrows falsehood. He is **Allam** (Omniscient) of all the unseen and unknown.» **** Allam means Alimūn***

49, Say to them: «The truth has finally arrived and now what can falsehood do hut vanish and what can it bring back but its own self-destruction!»

50. Say to them: «If I should deviate from sense as to tread the wrong path leading into error, then I will have hurt my own soul. And if I should follow the path of righteousness leading into the truth, it is only because Providence is my guide. He inspires me with the spirit of truth guiding into all truth; He is **Sami'ūn** (His audition is unlimited) and **Qaribūn**. His Omnipresence puts Him in the proximity of all His created beings.

51. And if you Muhammad could envisage the scene which shall excite their terror Hereafter, no escape can they make and they shall be seized in the proximity of Hell.

52. And now they say: «We believe», but how can they attain faith Hereafter which is so far away from Here below where they had the opportunity to attain it but they did not.

53. They denied it before and they assailed what is unknown or unseen and what is essentially spiritual with slander while they were far distant in the world of life below!

54. And now between right and wrong resides justice intervening between them and their wish of attaining faith now in order to escape the torment of the fire facing them but they cannot. This is exactly what had befallen their likes who were suspicious of the truth which they considered void for uncertainty.

Chapter 35

« THE CREATOR » or «ORIGINATOR»

FATER

« Meccan »

This Surah (Chapter) refers to some of Allah's forces including the angels featured with pairs of wings in sets of two, three and four. Reference is also made to some of Allah's cosmic phenomena to emphasize to mankind His Presence, His Oneness Uniqueness, Omnipresence and Omnipotence so that they deviate into sense and not be deluded by life below and regard with awe and dread the « Eventful Event». The universe shall be uprooted and the people terrified and confused: the wind, the clouds and the rain, reviving the dead land, creation of man from dust* and by special creation from a seed, the fresh and salt water and the gems therein, ships afloat rivers and seas for transportation, the night and the day and their alternation and the sun and the moon as a means to an**

end, variegation in the animate and in the inanimate and maintenance of the heavens and the earth. The Surah gives also some parables in the form of a comparison that people hopefully understand: the blind and the one with normal sight, darkness and light, feeling in the shade and in the heat of the sun, the dead and the living. The Surah ends by indicating that all earthling animate beings incur guilt deserving punishment but Allah mercifully respites them that the intellectual among them may hopefully deviate into sense.

*** See C.18, V.37 * *See introduction***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Praise be to **Allah** and extolled are His glorious attributes Who has generated the heavens and the earth and designated the angels as envoys furnished with pairs of wings in sets of two, three and four. He adds, joins or unites one thing to another at creation so as to increase the number, the size or the importance of a given created being or beings as He will **Allah** is indeed **Qadirūn** (Omnipotent) over all things

2. Should **Allah** open His gates of mercy to the people -in the form of the material or the immaterial- no one can close these gates or obstruct the flow of what He has permitted nor be able to withhold it either. And if He should withhold it -in one form or another- no one can accord it besides Him; He is **AL-Aziz** (the Almighty) and **AL-Hakim** (the Source of wisdom and wise mysterious dispensations).

3. O you people: Let your remembrance apply to **Allah** and bear in mind His grace abounding in you by impelling yourselves to the feeling of gratitude and gratefulness. And think and think but this: is there a creator other than **Allah** who provisions you with livelihood from the heavens above and from the earth below! There is no Ilah but Him, therefore how could you counsel deaf to the truth!

4 And should they -the infidels- deny your mission O Muhammad and accuse you of falsehood so, were Messengers before you. They were met with the same negative response and were accused of want of conformity to the truth. And to **Allah**, the Ultimate Authority, are committed and submitted all matters and all affairs for consideration, decision and execution here and Hereafter

5 O you people: rest assured that **Allah's** promise is the truth personified and so, do not let life below deceive you and entangle you with the birdlime of fleshy passion and mundane vanity nor should anything -power, business, wealth, knowledge, long life, status, lust, nor anyone- -AL-Shaytan (Satan) or those with characteristics befitting him- alienate you ever from **Allah**.

6 And you had better realize that AL-Shaytan is your avowed enemy and therefore consider him malignant and deal with him accordingly. He incites his followers and presents to them inducements designating them as his adherents and destine them to the blazing Fire.

7 Those who deny **Allah** and reject His system of faith and worship must expect the torment laid upon the damned, whereas those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety must expect forgiveness and an imposing reward

8 Docs he who is enticed by his deeds of evil and iniquities alluring his mind's eyes and inducing him to hug his irreverent conviction to his heart compare with him whose deeds reflect wisdom and piety! **Allah** misguides indeed whom He will and guides to His path of righteousness whom He will. Therefore, do not let yourself O

Muhammad be affected with grief and deep sorrow for their irreverent response to the divine message nor should you lament their deviation from sense with sighing **Allah** is **'Alimūn** (Omniscient indeed of all that they do)

9. **Allah** is He Who sends the wind carrying water vapour extracted chiefly from the water mass on the surface of the earth to raise clouds spreading in the floor of the vault of heaven, We drive them to, a dead or droughty land where they pour their rain water with which We revive the land after it had Suffered death; similarly do We effect Resurrection.

10. He who seeks the mundane glory and power must realize that such | attributes arc entirely those of **Allah** to Whom ascend the good words and He accepts the pious act which He welcomes in His realm of heaven and adorns with honour and exaltation. And those who take their cunning for a sinister and crooked wisdom fraught with evil shall suffer the torment laid upon the damned; their cunning bordering upon knavery is rendered vain.

11. And **Allah** raised you –people- by special creations from dust then He made you evolve from a constituent part of emitted fluid* and He made of you two sex divisions of organic beings, a male and a female.* And no female human or animal conceives a seed in her womb or gives birth to a child or an animal respectively but comes to His knowledge, nor does he who is carried through the stealing steps of age to advanced life proceed or recede in age but in accordance with what is brought to book and this presents no difficulty to **Allah**

**** Commentary:***

Where did this dust V.11 come from? it came from the particles of the elements which formed by nucleosynthesis and were scattered into the interstellar medium during the explosion of massive stars. -Following the explosion of the Hydrogen fire ball which was triggered (by the divine hand- C.21, V.30 -there followed an era of nucleosynthesis during the first 3 minutes (Wieburg's book). -Temperature of the fireball was a million million degrees. When It dropped to 100,000 million degrees, some of the protons and neutrons destined to make up virtually all the matter in the universe as we know it had stabilized. When temperature dropped to 1000 million degrees some of the protons and neutrons were able to "cook" into Helium. Hydrogen and Helium were condensed by the pull of gravity and the heat which evolved precipitated nuclear reaction and there a star was born. -At first, large hot stars form, they run quickly through their life cycle and explode scattering heavier elements. From these materials a second generation of stars which had enough heavy elements formed. These elements together with other elements - manganese, gold, silver, etc. which were formed earlier went into a mixture from which the sun and the solar system were later formed; -Massive stars, therefore, are the crucibles in which the bulk of the elements with which We are familiar were created. "Without these massive stars, says astronomer Joeffrey Bath,* the universe would simply be a mixture of Hydrogen and Helium..". He adds: "It is sobering to realize that almost all the elements which make up our familiar world of water, air, earth and living tissue were formed in the deep interior of distant stars. You and I and the book, the ink, etc. once went through these raging furnace.

Reference: Spole Travel and Astronomy, Chapter 3 & 8 1979, V.49&139

12. Nor do the two kinds of flowing waters compare: one fresh and sweet pleasant to drink and the other salty and bitter, and from each do you eat tender meat and you obtain various kinds of gems you use as articles of ornaments carried on your bodies. And you see the ships -the large sea-going vessels and the river-boats-

ploughing through the waves and cleaving the surface thereof to help you accomplish your objects sought after of His bounty to the end that your bosoms may hopefully surge and answer thanks.

13. He causes the night to lose its character and identity* by absorption into the day and He causes the day to lose its character and identity by absorption into the night and He reduced the sun and the moon to a state of subservience, each describing its orbit for a determined period of time. This is **Allah**, your Creator, Who has the sovereignty of the universe and its supreme controlling power, whereas those you invoke besides Him do not own even as little as the integument of the smallest seed nor do they exercise over it the least control. **** see V.5, C.39***

14. And if you invoke them for no matter what they do not hear your invocation and even if they heard it they would not be able to respond favourably or unfavourably; and in Day of Judgement they shall deny your irreverence to **Allah** and what you attribute to Him of plurality. And no one can inform you of the truth like Him. Who is **Khabirūn**.

I5. O you people, your existence is conditioned by the will of **Allah**, you are so destitute as to be dependent on Him for livelihood and sustenance and you are in need of Him for guidance and He is **AL-Gheniyo** (the Independent and the Absolute.) and **AL-Hamid** (His grace abounds in the universe and He is Worthy of all praise.)

16. If He wills He could do away with you -people- and replace you with a new creation.

17. And this raises no difficulty ever for Him to effect.

18. Nor would a soul heavily laden with wrongs find a single one to disburden her of some of her wrongs, nor the least of her burden be carried by any one else even if related by consanguinity. Your admonition and warning O Muhammad take effect with those who entertain the profound reverence dutiful to **Allah** albeit they do not apprehend Him by sight and they attend to religious Observances. And he who presents himself with a heart impressed with the image of religious and spiritual virtues and deeds with wisdom and piety will have successfully saved his own soul, and to **Allah** is the final and inevitable destination.

19. They are not esteemed alike: those who lack intellectual, moral and spiritual perception and those who perceive mentally and apprehend the truth by thought

20. Nor do they compare: the abysm of darkness and/or want of spiritual and intellectual sight and the illumination and enlightenment and the emanation of light.

21. Nor are they of a like nature: «the shade» affording coolness and the sun radiating heat.

22. Nor do the living -a life deserving the name- and the dead physically or spiritually compare. **Allah**'s voice reaches whom He will but your voice O Muhammad shall never reach those deposited in the graves.

23. You arc only a spectacle and a warning

24. **We** have sent you with the spirit of truth guiding into all truth and never was there a nation but had a Messenger, a spectacle and a warning.

25. And if they -the infidels- do reject the divine message and accuse you of falsehood and regard you as someone who passes himself off as someone other than

he is, then you must realize that similarly acted those who preceded them They received Messengers with the divine message carrying evidence sufficient enough to establish their authority to implement Our statutes and Our Scriptures as well as the Book of enlightenment and illumination.

26. In consequence, did I cast them from a position of prosperity and power and brought them to ruin and how unbearable and befitting was the retribution.

27. Do you not sec that **Allah** sends down from the floor of the vault of heaven rain water causing the fruits to spring up from the soil in various colours. He made in the mountains paths, natural roads, passages and tracks of varied hues: white and red of various shades and others of raven black (each reflecting the colour of the dominant mineral its rocks contain.)

28. And of people, reptilian and cattle variegation also holds true. Thus, such of **Allah**'s servants as stand in awe of Him are the savants. **Allah** is **Azizūn** (Almighty) and **Ghafurūn** (Forgiving).

29. Indeed, those who recite **Allah**'s Book -to themselves or to an audience- -from memory or by reading and in an appropriate manner- and observe their act of worship and do spend of what We bestowed on them of Our bounty in **Allah**'s cause and in benevolence secretly and openly must expect a satisfying return for the commerce they have between **Allah** and themselves and in their intercourse in the affairs of life.

30. This is to satisfy their needs, to reward them with what is commensurate with their deeds and to make His grace abound in them, He is indeed **Ghafurūn** and **Shakurūn** (Thankful).

31. And rest assured O Muhammad that all that We inspire to you of the Book -thc Quran- is indeed the truth personified. It corroborates and confirms what had preceded of divine Books and Scriptures. He is indeed **Khabirūn** (Omniscient) and **Bassirūn** (the Omnipresent) Whose constant vigilance is extended to all His creatures.

32. And We made the Book an heritage We bequeathed to such of Our servants as We have chosen and taken by preference. Some of them, the wrongful of actions, are being unfair to themselves. Others choose a middle way between right and wrong and some do vie by the grace of **Allah** in doing all that is good and all that reflects wisdom and piety. This is indeed the sufficient grace abounding in whom He will as well as the efficacious grace which effects the end for which it is given.

33. Such persons who vie in doing good are those who shall be heartily welcomed in the Gardens of Eden wherein they shall be destined to make abode and wherein they shall be adorned with golden and pearled-bracelets and vested all in silken attire.

34. Actuated with the feeling of gratitude and gratefulness they shall express their thoughts in words, thus: **«**We are indeed grateful to **Allah** Who has redeemed us out of all dread and sorrow and of the insecure feeling and the harassing anxiety of this Event**»**. **«Allah**, our Creator, is indeed **Ghafurūn** and **Shakurūn**.

35. «So gracious He is as to settle us in the Eternal abode wherein no touch of struggle mentally or physically shall there be and free from all touch of weariness we will be**».**

36. But those -infidels- who deny **Him** shall have to suffer for it. Hell shall assert them as her own and therein they will have passed through nature to eternal suffering. Never shall they perish in the wreck of time or suffer death nor shall their torment be mitigated, for thus do **We** requite the ungrateful who display no gratitude.

37. While in the abysm of Hell, they shall implore **Allah** in a loud and excited voice, thus: O **Allah**, our Creator, deliver us out of it. We will imprint our deeds with wisdom and piety contrary to the wrong and the evil We did before. But they shall be told. "Did We not give you life long enough to give a chance to him who was willing to open his heart's ears and to lift to **Allah** his inward sight!. You received **Allah**'s Messengers who warned you of this unbearable Eventful Event! Therefore, you taste the fatal consequences and do not expect any one to afford you help».

38. **Allah** is '**Alimūn** indeed of all the invisible and the unknown in the heavens and on earth. He holds prescience of all private thoughts and feelings that are reposited in the breasts.

39. He is it Who has inducted you vicegerents on earth and made one generation inherit the other. Therefore, he who rejects the truth and denies the divine origin of the message will have hurt himself with his infidelity and nothing infidelity adds to the infidels' debit in heaven's realm but hatred and aversions And nothing infidelity adds to their fate but loss and ruin and moral and spiritual damnation.

40. Say to them O Muhammad: Do you -infidels- see those whom you regard as your predominant partners and invoke besides **Allah**! Show me what section of the earth they have created, or do they go shares with **Allah** in the sovereignty of the heavens and they are the possessors thereof! Or did We give them a Book illuminating their eyes and imparting spiritual and intellectual enlightenment! The fact is that the wrongful of actions make promises to each other and nothing they promise but what is vain, deceptive and deluding.

41. **Allah** is He Who sustains and supports the heavens* (their contents) and keeps them** from going out of order losing balance or scattering and vanishing Should they be thrown about in disorder, who else other than Him can restores them to order! He has always been **Halimūn** (forbearing) and **Ghafurūn**.

**** V.2, C.13 and commentary   **V.26, C.30 and commentary***

42. The infidels make a solemn declaration with an appeal to **Allah** that if there comes to them a spectacle and warning they would regard him with more reverence than any other people and they would be more prepared than all others to acknowledge the message of truth guiding into all truth. Yet when there came to them the spectacle and the warning their mental attitude -pitifully- made them more averse.

43. Their rejection of the truth reflected their inordinate self-esteem and their extravagance in their accounts of themselves; they took their cunning for a sinister and crooked wisdom, a cunning fraught with evil. But the cunning that is fraught with evil besets only those who take it for a sinister and crooked wisdom. Do they not see into the mode of action adopted by **Allah** with those of old and has long been pursued by Him. -His just retributive punishment!- And you shall not find a change in **Allah**'s mode of action nor shall you find deviation in His method of dealing with people -warning then punishing-.

44. Have they not journeyed through the land and looked with their minds' eyes to see what was the end of those who preceded them who were far mightier than they

are and their diligence never wearied! Nonetheless, their might conferred on them no immunity against **Allah**'s retributive punishment. Nothing irrespective of its nature can stand in **Allah**'s way or impede His course of action or frustrate the laws and statutes of His realm in the heavens or on earth; He has always been **'Alimūn** and **Qadirūn**

All animate beings have incurred guilt deserving punishment.

45. If **Allah** were to plant the People's Hereafter in the now and impose on them what is commensurate with their deeds, not one single earthling animate being would be left on its surface. But He mercifully respites them to a predetermined point of time that they might hopefully deviate into sense and turn to Him. When it is time to pay to nature their due debt they shall come to know that **Allah** has always been **Bassirūn** keeping a vigilant eye upon all this created beings.

Chapter 36

« Ya Seen »

YA SEEN

« Meccan »

This is the Surah (chapter) which is said to have been designated by The Prophet (the essence of the Quran). It is traditionally recited to the dying, to the dead following burial, at the tombs of the Saints, etc. Like all Meccan Surahs it considers compliance with the subjects of Faith, the truth of the Messenger's mission, Unity of Allah, Resurrection, and the Day of Judgement and warns against rejection, and the fatal consequences of incorporating with Allah other deities. Allah presents some cosmic phenomena of His marvels: revival of the dead land and products of the soil, fruit, flowing springs, creation of all sexual pairs, stripping the day light from the night, the sun and the moon and their compliance with Allah's laws, mansions of the moon and the change in appearance which follows, ships: past, present and future, the relapse into the stage of weakness and degeneration, creation of man from a seed and the insolent stand against his Creator. The Surah consider also the green trees and fuel. The Surah ends by Allah's command «Be» and «it is» and His Sovereignty and supreme control of all in all.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **Y**. (Ya), **S**. (Seen), the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. And by the Quran, the prime source of wisdom.

3. You Muhammad are indeed one of the Messengers chosen to relate **Allah**'s divine message.

4. And you are pursuing the path of righteousness,

5. A disclosure of divine knowledge sent down from the realm of heaven by the command of the **AL-Aziz (**the Almighty**), AL-Rahim.**

6. And you shall use it O Muhammad as the divine law expressing the will of **Allah** to warn a people whose fathers received no Messenger as a spectacle and a warning before; and they are oblivious of what they owe to **Allah**, to themselves and to the people at large.

7. The prophecy of their aversion to the divine message by the majority has been fulfilled, for they decline to accept it.

8. We have surrounded their necks with chains drawn up to their chins restraining the movement of their heads and riveting their eyes and their minds away from the truth.

9. And We erected a barrier before them and a barrier behind them to eclipse their minds' eyes to deny them forethought and foresight; and **Allah**'s marvels around them and in themselves they fail to see.

10. Such persons O Muhammad whether you warn them of impending danger and misfortunes or you do not, it is one and the same; they counsel deaf and will not open their hearts' ears nor their minds' eyes.

11. Your voice can be heard only by those who hear the voice of **Allah** expressing His will in the Quran and keep in awe of Him albeit not apprehending Him by sight. Announce to them joyful tidings of **Allah**'s forgiveness and an imposing reward.

12. It is We Who raise the dead and record all they have advanced to their credit or debit-of deeds, acts, thoughts and actions and the aftermath of their doings. And all in all have We registered in a prototype, the archetypal Book.

13. And cite to them the inhabitants of the town to whom We sent Our Messengers, an example by way of a parable, by which moral and spiritual relations are typically set forth.

14. We sent to them two of Our envoys whom they declined to accept and accused them of falsehood. We sustained them by a third who together with the other two assured them thus: **«**We have been commissioned by **Allah**». they said, «and entrusted with His divine message which we relate to you».

15. But the inhabitants said: **«**But you are simply mortals like us and never did **Allah**, **AL-Rahman**, disclose divine knowledge or anything else to a mortal: **»**You are indeed liars.**»**

16. And there, the messengers said: **«** Indeed, does **Allah**, our Creator, know that we have been entrusted with His divine message to relate it to you**».**

17. **«**And we are responsible only for proclaiming His divine message distinctly expressing all that is meant, leaving nothing merely implied**».**

18. But again the people said to the Messengers: **«**We augur from you and we esteem you as omens presaging some direful calamity, therefore unless you stop holding discourse of this faked message, we will pelt you with stones and you shall suffer grievously at our hands**».**

19. The Messengers said: **«**You augur well or ill according to your disposition and your intentions, and the mould of your fortune is in yourselves and the event is only sanctioned by **Allah».** And do you people, they added, «consider the spirit of truth that guides into all truth a presage of evil! You are but a people characterized by

disobedience and transgression».

20. And there came a man from the far end of the city, moved with compassion for his fellow men who rejected what he knew to be the truth, to say to them: «O my people, obey them, they are Messengers entrusted with the spirit of truth- that guides into all truth».

21. «Obey them», he added, «they do not ask you for a price or anything in return, they themselves are guided into all truth and wish to relate it to you».

22. «And why should I not regard **Allah** with extreme devotion», he said, «and adore Him with appropriate acts and rites when it is He Who brought me into being and caused me to exist and He is the end and the purpose for which We are destined and to Him shall all of us return»

23. «Therefore, would I take besides Him gods whose intercession, if ever permitted, is valueless nor can they protect me or save me from harm should He, **AL-Rahman**, mean to befall me with a misfortune or wed me to a calamity!»

24. «For then the work of the devil will have been manifest in me and I would have been led by the nose to the loss in the maze of error».

25. «Hear me», he said, »as I declare that I have acknowledged **Allah**, your Creator, and accepted His system of faith and worship with a consenting mind and you shall bear witness to this declaration here and Hereafter».

26. (The man might have suffered martyrdom at their hands) Received with gracious and hearty welcome and great honour in heaven's Realm, he was ushered to Paradise and there he exclaimed: «I wish my people knew».

27. How has **Allah**, my Creator, received me, forgiven me and united me with those who are highly esteemed and greatly honoured!

28. We did not follow this incident by sending down a host from heaven against his people nor was it necessary to mobilize Our angels.

29. All it took was a single direful cry from heaven's realm that stirred up a merciless blast extinguishing them and blotting them out of existence.

30. A great pity upon intellectual animate beings and servants! No Messenger do they receive as an envoy of **Allah** but they bombard him with foul epithets, mock him and laugh him to scorn.

31. Do they not perceive by sight, apprehend by thought and learn by reading how many generations who existed before them We have destroyed and they had gone whence they shall not return!

32. And that they together with their predecessors and their predominant partners and those they incorporated with **Allah** shall be brought back to Us and be gathered for Judgement!

33. A blessing is being extended to them to contemplate, an outward and visible sign of an inward and spiritual grace: «the dead land which We revive and from its soil We cause grain to spring out for them to eat»

34. And We furnished the land out with orchards of date-palms and vines and gave vent to affluence of flowing springs.

35. So that they eat of their flowers when they come to be fruits and grow ripe. It

Is all replete with choice of all delights. And none of these natural products was nor will it be of their own making or their handiwork All natural objects, animal, vegetable and mineral are **Allah**’s handiwork. And so, will they not impel themselves with the feeling of gratitude!

36. Glory be to Him and extolled are His glorious attributes Who created all the sexual pairs of such things as the earth produces and of themselves – mankind – and of what they do not know – and yet to know and of what is beyond their mental perception and recognition.

37. Another outward and visible sign of an inward and spiritual grace.1s the night which We strip of daylight and there, they are driven into darkness*

Commentary:

And when Astronomers were looking at the arrangement of the planets as a simple mechanical system, they discovered that the sense of order in the solar system is so highly developed that the sizes of the planets’ orbits follow a rule.

Reference: The Mysterious Universe, Ebury Press, London.

38. And the sun runs its course and describes its orbit, sited in a settled position, belonging, as determined by **AL-Aziz, AL-'Alim**.

Commentary:

It is natural to think of the sun as being at rest. But since our planet earth will be carried along with it however the sun is moving, this may not be so. And indeed indirect measurement show that the sun and most of the nearby stars are speeding through space at a rate of 250 km or 150 miles per second. The orbits are kept in rein by the gravitational pull of the galaxy as a whole. In other words, all the stars towards the center contribute a gravitational tug which helps to hold the sun in its path.

Despite the sun’s enormous speed, the milky way system is so huge that one complete orbit takes 250 million years to complete.

Reference: The Framework of the Stars, Nigel Henbest, Encyclopedia of Space Travel and Astronomy, Octopus Books, Ltd. London, 1979.

39. And for the moon We have determined mansions or divisions of the ecliptic which it occupies on 28 successive days and there it falls in a swoon and be like a shriveled and withered date-stalk.

Commentary:

The moon in its double orbit round the earth and round the sun describes a curved path through space and shows a series of light – and – shadow phases as observed from earth. In its curved path it reflects the light it receives from the sun depending on the part that is exposed to sun rays, hence the phases: crescent, first quarter, Gibbous, full moon, then back again to Gibbous, last quarter, crescent and lastly new moon (when no light is reflected at all and darkness prevails.

Reference: Space Travel and Astronomy, The Solar Family, Peter Francis pp. 62-63 Octopus Books, 1979, London.

40. The sun ought not gain impetus more than the limit designated so that it does not catch up the moon or overtake it in motion nor does the night outrun the day and

each describes its own orbit.

41. Another outward and visible sign reflecting for them an inward and spiritual grace is that We carried their descendants in the loaded ark.

42. And We created for them the like thereof for their transport.

43. And if We willed We could drown them and no one would be there to hear their yelling nor would there be an expected rescue.

44. Unless We extend to them Our mercy and let them enjoy life up to a predetermined point of time.

45. And when they are told: «Fear for your irreverence to **Allah** and regard with fear the retributive punishment which you might encounter here. Fear also what awaits you Hereafter which is indeed grievous and really severe so that you might hopefully be recipients of **Allah**'s mercy**».**

46. And no divine sign of **Allah**'s marvels be presented to them but they meet with aversion and oppose it with repugnance.

47. And when told to spend in benevolence of what **Allah** has bestowed them and given them of His bounty, the infidels express their thoughts in words and pitifully say: **«**Shall we feed him whom **Allah** can feed if He will! You must be deviated in mind and have wandered from the path of righteousness!**»**

48. **«**And incidentally**»** they add: **«** When does that alleged promise – Hereafter – fall due, if indeed you are declaring the truth?**»**

The sequence of events is here described to those who oppose Allah: blast, death, Resurrection, Judgement.

49. Do they mean to wait until a merciless blast seizes them while they are more ready to argue than to obey!

50. And then it is too late to act nor do they have the chance to settle or dispose of their affairs verbally or in writing nor to their people will they return.

51. Then the trumpet is sounded and there they egress from the graves and toward **Allah**, their Creator, they move with impetuousity.

52. Wherefore they exclaim: **«**woe betide us! Who has awakened us from our resting site?**»** This is, they are told, «what **Allah** had promised and the verity which the truthful Messengers had related**».**

53. Then, there is only one single loud call which raises alarm and incites to action and there they are assembled before Us for Judgement:

54. This Day shall no soul suffer injustice or be wronged in the least and you – people– shall only be requited with what is commensurate with your deeds.

55. And this Day shall those destined to the abode in Paradise be preoccupied with the world of supreme blessedness in which they do rejoice beyond a common joy.

56. And together with their mates they shall be reclining on luxurious couches in the shades afforded by trees and overshadowing foliage,

57. Wherein they shall enjoy fruits as well as all that they think of and whatever

they ask for.

58. They shall be greeted with the expression of good will »Peace» from **Allah**, the Creator, Who is indeed **Rahimūn**.

59. And the infidels are addressed, thus: «Excluded and confined you are, O you transgressors of the divine law and offenders against **Allah».**

60. In reproach they are told; «Did I not,» says Allah »enjoin you children of Adam to reject AL-Shaytan (Satan) and those with characteristics befitting him and to refuse credence to them, for he was indeed your avowed enemy and deadly foe**».**

61. «And I prescribed for you authoritatively and with emphasis that you worship Me, for this was indeed the path of righteousness, the path that leads directly to Me.»

62. «Indeed AL-Shaytan had succeeded in misleading you in great numbers. Did you have no sense to realize and confess yourselves mistaken!»

63. «This, as you can see, is Hell which you had been promised**».**

64. «As of this Day you will suffer its scorching effect and the torment that it lays upon the damned in requital of your disobedience, your denial of the truth and of your intentional assertion of falsehood**».**

65. In this Day –of Judgement*– We will seal their lips and endow their hands with voice and together with their feet shall evidence all they had done or left undone
**** Scriptural, Ox. Dictionary.***

66. And had it been Our will We would have eclipsed their eye sight and their minds' eyes, then they would have competed with each other for finding their way, but how could they have been able to see it!

67. And had We willed We would have transmuted them and frozen them physically and spiritually in their unprivileged site, then they would have been unable to move forward to repent and do good nor backward to do evil.

68. Do they not ponder that he whom We carry through the stealing steps of age to advanced life, We cause to relapse into a degenerate and degraded state of mind, activity, knowledge, strength and status and make him lose the qualities and attributes he once possessed. Do they not deviate into sense and contemplate this fact!

The Prophet and Messenger of Allah is not a poet

69. And We did not teach him poetry nor did We instruct him to play the poet or compose poetry nor does it befit him as a Messenger of **Allah**. What he discourses is indeed a divine message and nothing but a Quran that is intelligible, imparting illumination and enlightenment,

70. To use it as the means for a profitable end and to exhort those who are living and spiritually receptive to **Allah**'s commands and to warn those who are spiritually dead to alter their irreverent course of action when warned of its danger, wherefore infidelity shall be justly laid to their charge.

71. Do the infidels not see that besides Our handiwork We have created for them cattle and made them the owners and the masters thereof!

72. And We made them –the cattle– subservient to them in one way or other; some of them do they ride and of others they eat!

73. And they order them in subservience to their profitable end and design – skin for leather, fur for warmth – and of their milk they drink. Do they not feel obligated and in consequence impel themselves to gratitude and gratefulness!

74. Yet they take besides **Allah** other deities whom or which they regard, with extreme devotion and adore with appropriate acts and rites that they might hopefully afford them help.

75. When in fact the false gods have no power to be of avail to them ever, not to mention their total inability to afford them help. On the contrary it is the infidels who afford them protection and round about them they are garrisoned like a camp of faithful soldiery.

76. Therefore, let not their vain and unreasonable discourse O Muhammed grieve you at heart. We do know what they converse secretly or whisper under their breath and what they suggest secretly to the mind and all that their breasts store of thoughts and feelings. And We are well acquainted with all that they utter loudly and with all that is being said.

77. Does man not perceive mentally and by visual tokens that We brought him into being from a seed -the constituent part of emitted fluid!- Yet he sets himself against **Allah** and displays his thought in his actions.

78. And he draws meaningless parallels and sets forth to Us comparisons and he expresses his thoughts in words, thus: «Who shall restore life**»,** he asks, «to these bones when they have undergone morbid changes and degeneracy?**»**

79. Say to him: «He Who brought them into being in the beginning when He started creation from nothingness shall restore them to life, and He is **AL-'Alim** of the whole and of all in all».

80. Who rendered for you from the green trees fuel for fire-wood, coal, oil, gas – and you cause it to burn.

Commentary:

Three hundred million years ago there was a well developed vegetation along lake shores and other moist areas. These early land species go by the name of vascular plants because of the internal plumbing systems that they had. They reproduced by means of microscopic spores formed in little sacs on their stems or leaves. For many millions of years such spore plants – psilophytes, ferns, horsetails and club mosses - populated the land areas of the earth. Eventually– tree-sized ferns and giant club mosses were developed and it was dense forests of these that later formed many of our coal deposits. Oil formed by heat and pressure from decayed organic substances, it rises through porous sandstone.

81. Is He Who has created the heavens and the earth not able to create their likes anew! Indeed He is. And He is the Creator Supreme, **AL-'Alim** of all.

82. Whenever it is His will to bring, anything (animate or inanimate) into being, all it takes is to say **«**Be**»** and **«**it is**».**

83. Wherefore. blessed be He and praise to Him Who has the glorious attributes, in whose hands reside the Sovereign Authority and the supreme controlling power of the whole and of all in all and back to Him shall all of you return.

Chapter 37

« Those Ranged in Ranks »

AL SAFFAT

« Meccan »

This Surah (Chapter), like other Meccan Surahs, considers the subject of Faith so that Paganism be replaced by submission to Allah. The Surah refutes the irreverent allegation by the Pagans of the affinity of Allah to the Jinn whom they presumed gave birth to the angels (allegedly females) . The Surah presents the facts of Allah's Uniqueness, Omnipotence and controlling influence and power over the universe. It also answers the irreverent questions of the Pagans relative to Resurrection and Judgement and gives short narratives of some of the Messengers and Allah's aid to them. The reward of those who give themselves up to Allah and prove their sincerity in mind and spirit is beautifully illustrated in the narrative of Ibrahim (Abraham) and Isma'il -his son- and the offering to Allah. An account is being given of the reward of those who conform to Allah's system of faith and worship and of the punishment of the infidels who deny Him. The stars are mentioned as an adornment as well as sentinels and the method of dealing with the devils who try to peer into the realm is being described. Yunus's (Jonah) story is also described. It is maintained by some marine biologists and Zoologists that the fish was of the shark family which habitually, according to its sizes swallows anything from a motor car down to a fish and vomits it a few days, a week, or weeks later undigested. Quote: «Some ichthyologists have suggested that the Biblical Yūnus was swallowed and later regurgitated not by a whale which prefers plankton, but by a large shark».
«Dangerous sea creatures by Thomes Doziers published by Time-Life Films 1976 p.15.»

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By those angels. who draw up in ranks arranged in even rows.

2. And by those who take a firm stand against evil and bring it into reproach to be a reproach to the wrongdoer.

3. And by those who recite the Quran to hear the voice of **Allah** expressing his will

Object of oath

4. **Allah** your creator is but One and only.

5. Creator and Sovereign of the heavens and the earth and of all that lies between and He is their Supreme controlling power. He is the Sovereign of all eastern cardinal points near which the sun rises in its apparent passage through the signs of the zodiac.

6. We have embellished the vault of the lowermost heaven with the brilliancy and splendour of the inlaid stars,

7. That are posted to serve also as sentinels against every bold satanic and a lawless and wicked spirit,

8. Who peers inquisitively into the realm making an effort to hear what is discussed in the August Assembly, but they are debarred, being assailed with flames on every side,

9. Fiery discharges forcing them back, that is besides what awaits them of an eternal suffering induced by the lasting torment laid upon the damned.

10. And he who ventures upon catching whatever comes to his hearing of the secrets or future events is pursued by a piercing flame which does not miss.

11. Therefore, ask them O Muhammad: Are they the more difficult to bring into being or the others of Our inanimate created beings We created them -mankind- from coherent clay!

12. And there, you Muhammad are filled with Admiration and wonder at **Allah**'s infinite power to create what He will and you marvel at His Omnipotence to restore the dead to life Hereafter while they mock the issue and laugh it to scorn.

13. And when exhorted to acknowledge **Allah**'s Oneness, Uniqueness, Omnipotence and Omniscience, they pay no heed.

14. And when they see a sign attesting to these attributes they look at it as an occasion of derision.

15. And they express their thoughts in words, thus: «This is nothing but sorcery made evident to the eye and the mind**».**

16. Maintaining the false dictum, they add: **«**How can we be raised after death and be restored to life after we have been reduced to dust and disintegrated bones!**»**

17. **«**And does this**»**, they say, also apply to our forefathers who have long been disintegrated and strewed upon the surface of the earth!

18. Say to them O Muhammad: **«**Yes indeed, and you shall be incensed with multiplied wrongs and humiliation.

19. All it takes is only one single loud call inciting to action and there they get up and rise from bed and be able to look around.

20. And there, they -the infidels- will exclaim thus: **«**Woe betide us, this is the promised Day of Judgement**».**

21. There and then they will be told: **«**This is the Day of Judgement and final decision, the Day on which the faithful are segregated from the infidels, this is the Day you have always denied!

Orders are now given to the angels to deal with the infidels

22. **«**Throng all the wrongful of actions together with their wives who habited in falsehood and with those they revered and adored with appropriate acts and rites**».**

23. Who regarded their false gods with extreme devotion besides **Allah**. Guide them all O angels toward the path leading directly into the abysm of Hell.

24. But stop them here for now they have much to answer for.

25. They are asked: **«**How is it that you do not help one another Hereafter as you did her below!**»**

26. But they are at a disadvantage in this Day of Judgement, they give themselves up into **Allah**'s power and they resign themselves to His command.

The infidels conversation, expressed in the form of a dialogue.

27. They will convey their thoughts reciprocally in talk, holding discourse of the why

and the wherefore and of the how and when of life and past events relative to their actions, their responses, their reactions and their fate.

28. Those who yielded to external influence will recriminate those who led them by the nose into error, they will say: «You had always approached us from the right-hand side which we presumed to be the way of moral rightness and spiritual salvation».

29. «But», the accused will say: «You yourselves were a people whose hearts never reflected the image of religious and spiritual virtues nor were you receptive of the truth».

30. «Nor did we have authority over you or impose on you an edict or edicts; the fact is that you played the tyrant and were people given to transgression».

31. «And the word of **Allah**», they Will add, «which was predicted beforehand is being fulfilled, and now will all of us experience the taste of the punishment falling to us as our lot and making us bewail at the day we were born».

32. And they will say in addition: «We made you depart from the path of righteousness for we ourselves were holders of mistaken and false beliefs».

33. Wherefore shall all those who denied **Allah** and incorporated with Him other deities go shares in what falls to their lot in Day of Judgement of the torment laid upon the damned from hence forever.

34. For thus do We requite the sinful who grow daily more and more wicked.

35. When they were told in life: «There is no supreme being but **Allah**», they responded with extravagance in their accounts of themselves and displayed inordinate self-esteem.

36. And they expressed their thoughts in words, thus: «shall we» they said, «forsake our gods on account of what has been said by whom we hold certainly a demoniac!».

37. When to the contrary, he presented to them the spirit of truth that guides into all truth, confirming the divine message related to the people by the Messengers who were sent before him.

38. Then they, will be told: You -infidels- shall certainly experience the taste of the torment laid upon the damned.

39. And you shall be requited with what is commensurate with your deeds.

40. But excluded from punishment in the abysm of Hell shall be those who were faithful to **Allah** and sincerely conformed to His system of faith and worship.

41. Such persons shall be provisioned with what **Allah** has mercifully reserved for them of expected grace and of what is replete with choice of all delights,

42. They are presented with fruits, and they will be bearing their honours thick upon them and treated with honour,

43. In the beatitude of heaven in the gardens of supreme blessedness and happiness,

44. Seated on thrones of dignity facing each other.

45. Attended upon and served with a drink in the cup of Joy procured from a spring flowing like a fountain,

46. Clear white procuring alacrity to those who drink it,

47. Free from intoxicants and not exhaustive to the faculties of the brain,
48. Companioned with beautiful women of modest gaze and gleaming eyes radiating splendour,
49. Beauties who look as though they were clear pure white eggs affording keen pleasure to the eye, guarded under the shadow of a gracious wing.

A Discussion between the faithful in the form of a dialogue:

50. And there shall the faithful convey their thoughts reciprocally in talk holding discourse of the why and the wherefore of past events in life below,

51. One of them (a representative) will say: «I had a companion in life below»,

52. Who used to say to me: Do you honestly believe in resurrection and its aftermath?».

53. «Do you mean, that after we die and be reduced to dust and disintegrated bones, we will be restored to life and have much to answer for?»

54. Then he will say to those around: «Do you see those who made their abode in Hell?»

55. And he looks, only to see him -his companion in life- in the abyss of Hell.

56. And there, he will exclaim against his companion: «Good gracious, you almost succeeded in making of me a child of perdition and an inheritor of Hell».

57. «Had it not been», he will say, «for **Allah**'s mercy and grace l would have been among those dragged and hauled over the flames in the pit of Hell».

58. And he will ask himself wondering thus: «is it then that having paid nature its debt we suffer no death!»,

59. «Other than that first death we suffered in the world below and we live from hence to forever exempt from heavens high jurisdiction and punishment!»

60. «This is indeed great», he will say, «and triumph supreme!»

61. For the accomplishment of a like exalted end Hereafter shall endeavour those who aspire to attain it.

62. Now is this honoured end affording happiness and delightful provision better or the entertainment which provides the evil fruit plucked from the obnoxious tree of zaqqum!

63. The tree We caused to grow especially for the trial in sharp tribulation and misery of the wrongful of actions,

64. It is a tree springing up from the pit in the abysm of Hell,

65. A tree whose branches are full of spadicies looking as though they were the abhorrent heads of the devils.

66. It is the source of aliment the infidels shall eat and fill their bellies.

67. And their thirst shall be quenched with a mixture of repulsive ingredients dissolved in boiling water.

68. Having drunk the cup of misery they are cast back into the abysm of Hell.

69. They found their fathers treading the wrong path leading to the loss in the maze of error,

In requital of

70. And with their hearts' ears closed and with their minds' eyes blind they insisted on walking in their fathers' footsteps.

71. Similarly behaved long before them most of those of old; they insisted on treading the path of error,

72. Notwithstanding that We did send to them Messengers as spectacles and warnings.

73. And there you can see the fatal consequence of those whom We exhorted -but they counselled deaf-.

74. But excluded from that ill-fate were those votaries faithful to **Allah** and sincere in mind and spirit.

Examples of those of old were Nūh (Noah), Ibrahim (Abraham), Mūssa (Moses) and Harûn (Aaron), Elias, Lūt (Lot) and Yūnus

75. Nūh invoked Us appealing for aid and how excellent was the divine response!

76. And We delivered him together with his family excluding his son and the few of his people who followed him from the distressful event exhaustive to the mind.

77. And We destined his posterity to be the survivors who inhabit the earth.

78. And We praised his name to fame that he be honoured by those to come of future and later generations.

79. Peace be unto Nūh and hailed shall he be with reverential salutations among succeeding generations,

80. For thus do We requite those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence and imprint their deeds with wisdom and piety.

81. He was one of Our votaries whose purpose was the heart of Our purpose.

82. And We drowned the others who were at variance with Our system of faith and worship.

Ibrahim

83. And among those who followed his doctrine which mirrored **Allah**'s will and His religious principles was Ibrahim,

84. Who presented himself to **Allah**, his Creator, with a pure, undefiled and sound heart.

85. He questioned the truth of his peoples' system of faith and worship. He said to his father and to his people: «What is it that you worship?»

86. «Do you choose», he said, «to revere false gods besides **Allah**, the Creator, and adore them with appropriate acts and rites». Is this what you boldly deem the right path to tread and you insist on brewing falsehood and thinking falsehood?»

87. He asked, «What do you think then of **Allah** Creator of the worlds, past, present and those to come!»

88. He took a look and directed his attention to the stars.

89. And there, he exclaimed: «I feel really sick at heart of such irreverent society».

90. They -his people- turned their backs upon him and they went away.

91. Then he turned to their false gods (food was set before them) and asked them, thus: «Do you not eat!»

92. «Are you mute» he asked «what ails you that you do not talk nor do you say something to the purpose!»

93. Secluded from observation he kept striking them right and left with the right hand.

94. But when the damage was noticed, his people came back rushing.

95. And there said Ibrahim to them: «Do you worship the stones and the material you carve with your own hands»

96. «When it is **Allah** Who brought you Into being together with all the elements you use in your handiwork!»

97. Offended as they seemed, they decided to get rid of him and so they said: «Build for him a chamber full of combustibles and cast him into the blazing fire».

98. And they thought of contriving against him but We made them the losers who lost the most.

99. And there decided Ibrahim to emigrate? soul and body, spiritually and physically. He said: «I am quitting my home land and will settle where I can best serve **Allah**, my Creator, Who will guide me to His path of righteousness.»

100. And he prayed, thus: «I pray and beseech You O **Allah**, my Creator, to grace me with a son invested with wisdom and piety».

101. And there, We intimated to him the birth of a son vested with the virtue of patience and with the attribute of nobleness which would teach him forbearance from so foul a wrong.

102. And when the son attained maturity and was able to participate in his father's divine service the father intimated to him his mystical vision. He said: «my son I saw in my dream that I offer you up to **Allah** as a sacrifice and so, see what you think and what you have to say». But the son said: « O father do what you have been commanded, you shall find me with patience, **Allah** willing, bearing your act.»

103. And when they both had given themselves up to the course of action imposed by **Allah** and Ibrahim positioned his son's forehead downwards.

104. «We forthwith called upon him: «O Ibrahim», We said,

105. «**Allah**'s command and your inspired vision have been thus accorded». For thus do We requite those who faithfully and sincerely give up themselves to **Allah**'s command -the redemption by an offerings-

106. This was indeed a severe but a sure test of action and reaction echoing the true belief and the prevalent inclination.

107. And We redeemed him -the son- with a great sacrifice. the slaughter of an animal -the ram- as an offering to **Allah** .

108. And We praised his name to fame that he be honoured by those to come of future and later generations.

109. Peace be unto Ibrahim from **Allah** and His angels and from succeeding generations.

110. Thus do We requite those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence and imprint their deeds with wisdom and piety.

111. He was one of Our votaries whose purpose was the heart of Our purpose.

112. And We intimated to him the birth of Ishaq (Isaac) who would be chosen as a Prophet invested with wisdom and piety.

113. And We blessed him together with Ishaq. And of their progeny were those whose deeds were imprinted with wisdom and piety as well as those who were wrongful of actions.

Mūssa

114. And We made Our sufficient grace (which renders the soul capable of performing a supernatural act, **Allah** willing) and Our efficacious grace (which effects the end for which it is given) abound in Mūssa and Harun.

115. And We saved them and delivered them together with their people from the distressful event which was really exhaustive to the mind.

116. And We made victory sit on their helm and by consequence were they the victors.

117. And We entrusted them with the Book AL-Tawrah (the Torah) of enlightenment and illumination, The Book distinctly expressing all that was meant leaving nothing merely implied .

118. And We guided them to the path of righteousness.

119. And We praised their names to fame that they be honoured by those to come of future and later generations.

120. Peace be unto Mūssa and Harun from **Allah** and His angels and from succeeding generations.

121. For thus do We requite those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence and imprint their deeds with wisdom and piety.

122. They were among Our votaries whose purpose was the heart of Our purpose.

Ilias (Iliaseen) some consider him Idris, others do not

123. And Elias (Elijah) whom We chose to be a spectacle and a warning and We entrusted with Our divine message,

124. He urged his people by words to laudable conduct and said to them: «Will you not keep in awe of **Allah** and entertain the profound reverence dutiful to Him!»

125. «Do you invoke the idol Ba'l (Baal), he asked, «and neglect the Supreme Creator!»

126. «Who is **Allah**, your Creator and the Creator of your forefathers!»

127. But they counselled deaf and accused him of falsehood and by consequence they

shall have much to answer for in Day of Judgement.

128. But excluded from that ill-fate shall be **Allah**'s votaries who were faithful to **Him** and sincere in mind and spirit.

129. And We praised his name to fame that he be honoured by those to come of future and later generations.

130. Peace be unto Eliaseen -from **Allah** and His angels- and hailed shall he be with reverential salutations among succeeding generations.

131. For, thus do We requite those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence and imprint their deeds with wisdom and piety.

132. He was one of Our votaries whose purpose was the heart of Our purpose.

Lūt (Lot)

133. And We chose Lūt and We sent him to his people as a spectacle and a warning and entrusted him with Our divine message.

134. We saved him and delivered him together with his family and those of his people who fell into line with him and from the irretrievable disaster,

135. Except an old woman -his wife- who was left behind to perish in the general ruin.

136. And We reduced all the others to a useless form.

137. And you -people- go by their ruined dwellings and you evidence the fatal consequence by day.

138. And you do evidence them also by night and so can you not reflect!

Yūnus

139. And so was Yūnus; he was one of Our Messengers whom We entrusted with Our divine message.

Yūnus grew impatient with his people; he left them without instructions from Allah; he went aboard the ship only to meet with his misfortune.

140. He withdrew from his people, -with whom he grew impatient- and without **Allah**'s instructions, he hurriedly fled them and went aboard a fully laden ship.

Bad weather threatened the ship and it was decided that there was one too many and he on whom the lot falls will be the one to get rid of

141. He participated in casting lots and the lot fell on him and he was the one rejected and thrown overboard

142. And there he was swallowed by the fish and it was him who had incurred the blame. ***The popular belief, the fish was a whale, The kind of fish is described in the introduction***

143. Had he not been one of those who in lowliest plight repentant stood and constantly praised **Allah** and extolled His glorious attributes

144. He would have remained burried in that grave -the belly of the fish- till Resurrection

145. And We made the fish regurgitate him in the open on the desert shore feeble and sickly.

146. We caused a tree to grow over him for protection, a tree which grew decumbently and straggingly to a considerable length so as to rest upon the ground (possibly some kind of pumpkin).

147. And when recovered We sent him as a spectacle and a warning to a people who numbered one hundred thousand or more.

148. And his mission was accepted with the consenting minds of the whole who conformed their will to **Allah**'s will and by consequence We made them enjoy life up to a predetermined point of time.

149. And now ask them -the infidels- O Muhammad and question the truth of their dictum: **«**Has **Allah** chosen as they irreverently alleged the females and left for them the males!**»**

150. Or did We create the angels females and they bore witness to their creation and therefore they have ground for their belief!

151. Indeed their perversion of facts and their intentional assertion of falsehood induced them to falsify the words, wittingly, endeavouring to attain their blasphemous and irreverent object, namely:

152. **«Allah** has begotten a son**»** and make it seem divine which is not. They are indeed pathological liars who lie in their teeth and commit errors at the grossness of which common sense revolts.

153. Did He exercise choice and He preferred daughters to sons!

154. What ails you - people - that you deviate from sense! How could your minds assent to such proposition and induce you to judge and defend this belief!

155. Can you not deviate into sense and turn your thoughts upon the truth!

156. Or do you have a divine authorization to sanction this belief that you speak like a book!

157. (If so) then produce your Sacred Writ that has been issued by Providence if indeed you are declaring the truth.

158. And they -the infidels- go further and fare worse; they ascribe to Him affinity to the Jinn when the Jinn themselves do know that they shall be thronged before Him for Judgement.

159. Glory be to Him and extolled are His glorious attributes. He is infinitely far above what they ascribe to Him.

160. Excluded are those (of the Jinn and mankind) who are sincere in mind and spirit and free of that intended mischief that is wrought by want of thought.

161. And you -infidels- together with those you revere and adore besides **Allah**,

162. Shall not be able to influence any to deviate from sense,

163. Except him who has already been justly predestined to suffer the blazes and Hell asserts him as her own.

164. «And none of us say the angels but has a place in a certain rank»

165. And the angels add «we draw up ourselves in ranks arranged in even rows to engage in the act of worship and in divine service.»

166. «And it is We who constantly celebrate the praises of **Allah** and adore His Eternal Name, express our feelings of warm adoration and extol His glorious attributes».

167. Notwithstanding that before the Prophet's mission there were those* who habited in falsehood and expressed their thoughts in words, thus: **** of the Meccan Pagans***

168. «Had we received a Book», they said, «like the Scriptures of those of old,

169. We would have been of **Allah**'s votaries who are sincere in mind and spirit».

170. And when the Quran was revealed to them they denied its divine nature and rejected it, but they shall come to know that

a. it is the truth personified and

b. how fatal shall be the consequence of denying the truth.

Allah takes matters of feet as they come to Him and circumstances them after His own manner.

171. However, Our word was already proclaimed beforehand to Our Messengers whom We sent as spectacles and warnings

172. That they shall certainly be afforded help

173. And that Our forces shall in the end and at the right time be the winners and victory shall sit on their helm.

174. Therefore keep away from them O Muhammad for a while.

175. But keep a vigilant eye upon them for they will be firm and vigilant, anxious to see what falls to your lot and what can happen to them in this life.

176. Do they wish Our punishment be hastened on as a challenge to the truth of the measure and its wisdom.

177. But when it hits their court-yard, what an evil morning shall it be for those who were warned and counselled deaf!

178. Stay away from them O Muhammad or a while

179. And keep a vigilant eye upon them for they will be firm and vigilant, anxious to see what falls to your lot and what can happen to them in this life.

180. Glory be to **Allah**, your Creators the Fountain -Head of glory and honour whose divine and eternal nature exclude Him and absolutely exempt Him from the attributes they ascribe to Him.

181. And peace be extended from **Allah** and His angels to all Messengers whom He entrusted with His divine message to relate to their people.

182. And by consequence impel -you people- yourselves to the feeling of gratitude and gratefulness and express your praying in words, thus: «Our bosoms surge up and answer thanks to **Allah**, Creator of the worlds, past, present and those to come».

Chapter 38

«Sad»

SAD

« Meccan »

This Surah (Chapter) portrays an aspect of the Pagans' arrogance and their antagonism to the Prophet's mission and the fatal consequences. Examples are given illustrating the consequences of disobedience to Allah by those of old like the people of Nūh (Noah), the 'Adites and the people of Pharaoh, the Thamudites, the people of Lūt (Lot) and the Woodlanders, Among those privileged with certain exclusive favours were Dawûd (David) and Sulayman (Solomon) who were also tried and forgiven and the way they were tried was rather unique (Vs.17-26 and 30-40 respectively). The Surah narrates also the story of Ayūb (Job) whose patience and forbearance were the exemplar of sincere endurance (Vs.41-44). Other Prophets are being mentioned with respect to the status they enjoyed in the realm of heaven. Altercation among the inmates of Hell is shown to be a fact. A short account is given relative to the Creation of Adam and to AL-Shaytan's (Satan) disobedience to Allah and his threat to seduce mankind (Vs. 71-85). The Surah ends by assuring mankind that in due time or in due course they shall come to know the truth of the Quran, its premises and its promises, its precepts and its revelations, the cosmic and the spiritual alike.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Ş (şadd) an Alphabetic letter emblematic of inability to emulation- and by the Quran which

a) Lays the truth to heart,

b) Induces to contemplation,

c) Serves as a reminder of the striking events,

d) Serves as a reminder of all the Scriptures and of **Allah** Himself,

e) Serves as a reminder of the Prophet who presents the Quran, the word of **Allah**.

f) And as a crown of honour and glory.

2. But dissenting from the truth are those infidels who take pride in denying **Allah**, and their false pride puts them in a state of divided spiritual allegiance and makes them unable to find the concord for their discord.

3. How many generations who came to this world before them did **We** justly reduce to a useless form! In their distress they cried for mercy and help but that was not the time for either, it was too late.

4. Yet they -the infidels- marvel at the recognition of a man who came to them from their midst to serve as a spectacle and a warning and they refused to accept him in his capacity. Venting their hatred, they say; «**He** is not only a sorcerer but also a pathological liar**».**

5. «Does He proclaim the gods to be but one god This is indeed strange».

A conference was held in the house of the Prophet's uncle to renounce the Prophet. As it failed, the leaders walked off discrediting the movement as being designed against them.

6. And the leaders of falsehood among them walked off the meeting in confusion and exhorted their adherents to remain faithful, constant and firm in fidelity to their gods. «This movement», they said, «has been designed against us and a chism formed to our detriment».

7. «**We** never heard», they said of a like system of faith and worship being practiced by our fathers in this generation.» «This is indeed», they continued, «nothing but a made up story and a willful and fraudulent deception».

8. «Who would credit» they added, «that of all of us he Muhammad was taken by preference to be entrusted with the divine message!» «The fact is» says **Allah**. «that they -the infidels- are in doubt of My divine message and they have not yet experienced the taste of My retributive punishment.»

9. «**O**r» says **Allah**, «do they have possession O Muhammad of the vast treasuries of your Creator's mercy, **Allah**, **AL-Aziz** (the Almithy) and **AL-Wahhab** (Who bestows gratuitously!)

10. Or do they have the sovereign authority of the heavens and the earth and of all that lies between them! If so then they are given free vent to their enthusiasm to ascend by the means of their choice or to mount up by ropes (or ladders) to reach the realm of heaven to accomplish their end.

11. They are but some contemptible host already in evil array, a confederacy of Pagan tribes incapable of managing their own affairs, not to mention the affairs of the heavens and the earth; defeat is the synonym of their force, their religion and their immorality.

12. Long before them did people deny the divine message and reject **Allah**'s religious principles, like the people Nūh, of 'Aad (the 'Adites) and of Pharaoh, king of the immense fixed constructions,

13. And the people of Thamud (the Thamudites), the people of Lūt and the Woodlanders (the Midianites), each and all of whom confederated against the truth.

14. Each and all of them confederated their hands and their minds to oppose the Messengers and accused them of falsehood; retribution, was therefore justified.

15. And what do these people -The Qurashites- expect but a single call as loud as the trumpet's blast.

16. And in their insolent challenge, they pray «O **Allah**, our Creator, let our share of punishment be hastened on before the Day of Judgement».

17. Be patient O Muhammad and put up with what they insolently and defiantly say and apply remembrance to Our worshipper Dawūd, the man of physical strength whose vigour and piety joined; he always in lowliest plight repentant stood.

18. We subdued for him the mountains to play the echo to his praises and join him in hymning and ascribing the praises to **Allah** at night fall and at the break of the day.

19. And the birds were inspired to throng unto him, each and all at his command and each and all to play the echo to his praises of **Allah** and join him in repenting their temerities; if any.

20. And We strengthened his kingdom and made it strong against attack and stronger in influence, authority and security of position and We imparted to him wisdom and the rules of equity and justice in discourse and passing judgement.

21. -In this connection- did you hear O Muhammad of the narrative of the litigants -the disguised angels- the claimant and the defendant who climbed the wall leading to Dawūd's private chamber which he had used for religious observances

22. They came suddenly into the chamber, as though they were an apparition, invading his privacy which occasioned his alarm. But they reassured him and said: «Do not be scared, it is only that We are two litigants one of us has wronged the other. Therefore, We expect you to decide our case with equity and justice and it is hoped that you do not deviate from the path of righteousness and that you will guide us into the path of equity and justice»

23. «This is my brother», the claimant said, «who owns ninety nine ewes and I own only one single ewe. He asked me to entrust it to him and commit her to his care and he was rather persuasive.

24. And there said Dawūd in his judicial decision. «He, your brother has wronged you indeed by asking you to add your ewe to his ewes and sure enough some of the business partners, and they are many, do wrong their associates except those in whose hearts reigns habitual reverence and obedience to **Allah** and their deeds reflect wisdom and piety and how few they are». There and then it occurred to Dawūd that We had tried him and He invoked **Allah**, his Creators for forgiveness and fell down with comely prostration of his body expressing repentance. He had listened to the claimant and neglected the defendant

25. We forgave him this «fall» and He enjoyed endearment and a high station of dignity and distinction in the company of those in Our realm of heaven and excellent shall be his final place of destination.

26. And We advised him, thus: «O Dawūd, We inducted you a vicegerent on earth, therefore, judge between people with equity and justice and do not follow a vain desire, nor yield to an overpowering emotion to let passion conquer reason. Such an attitude takes you away from the path of righteousness, the path of **Allah.** Those who deviate from His path shall suffer the torment laid upon those who have been neglectful of the Day of Judgement».

27. We did not create the heavens and the earth and all that lies between them in vain as the infidels have thought, they brew falsehood and think falsehood; Woe to them, they shall be the fuel for the fire.

28. Or shall We requite those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety on the same ground as We requite those who play the mischief on earth! or do We requite those in whose hearts reigns piety as We requite those who grow daily more and more wicked!

29. This Quran is a Book We have revealed to you O Muhammad invested with blessings and declaring **Allah**'s benediction and divine favours so that people might ponder its precepts, its signs and revelations and that people of understanding hearts and minds may reflect.

30. We pestowed Dawūd with the privilege of begetting Sulayman, an excellent worshipper who in lowliest plight repentant stood.

31. Mustered before him -Sulayman- at eventide for display were coursers of the finest breed which spring and bound in high mettle (they stand on three feet implanted and the fourth lightly touching the ground.)

32. In admiration Sulayman said: **«**My fondness for the chargers has been an attribute inherent in me due to the vital part they play in **Allah**'s cause and they keep my remembrance applied to Him**».** He kept admiring them until they disappeared from view behind the curtain and the sun took cover in the veil of night.

33. There did Sulayman give orders, thus: **«**Bring them back to me, «he said**»**. and he kept patting them on the necks passing his hand over the forenegs expressing fondness and endearment.

34. We decided to try Sulayman like We tried the other Messengers and test his true inclination worldly and spiritually, We seated a phantom on his throne. No sooner did it come to his mind that he was tried than he in lowliest plight repentant stood.

35. He prayed, thus: **«**I pray and beseech you O **Allah**, my Creator, to forgive me and to bestow on me a kingdom none else after me will be fit to have; You are in command of the gratuitous blessings of heaven.

36. And there We subdued the wind and We made its activity subservient to his command, it flowed gently to wherever He willed and yielded to his demand.

37. And those among the Jinn characterized with satanic attributes did We also subdue to him comprising every builder and every diver.

38. And others of those satanic bound together with fetters to impose upon them restraint.

39. This, We said, is Our bestowal O Sulayman, you have a free hand, you may give what you will to whom you will and deny whom you will what you will.

40. And he enjoyed endearment and high station of dignity and distinction in the company of those in Our realm of heaven and excellent shall be his final place of destination.

Ayūb was tried severely and He remained sincere to Allah and endured all suffering caused by what fell to his lot.

41. And apply remembrance O Muhammad to Our worshipper Ayūb. He invoked **Allah**, his Creator, for mercy, He prayed **«** O **Allah**, my Creator, the Devil has caused me much inconvience and pain by suggesting evil thoughts to the minds of the few who adhere to me including my wife.

42. And there We turned to him in mercy for his sincerity and endurance and We said to him: Stamp the ground with the sole of your foot and there you will have a flowing stream of cold water to wash therewith and to drink therefrom.

43. We restored to him his health and vigour causing his family and his people to gather around him again after they had forsaken him and We doubled their original number in mercy from Us and a reminder of **Allah**'s Omnipotence and Mercy to those who endure **Allah**'s test and be able to reflect.

44. And in fulfillment of his oath that he would beat his wife hundred strokes We said to him: Hold in your hand a bunch of a hundred blades of grass and strike her therewith once and gently to avoid breaking your oath. We found him really long suffering to affliction and unwearied in the face of difficulties and hardship. How excellent a worshipper He was and how in lowliest plight did **He** always repentant stand.

45. And apply remembrance O Muhammad to Our worshippers Ibrahim(Abraham), Ishaq (Isac) and Yaqūb (Jacob) who employed their hands in all that was in conformity with Our principles and commands and were people of vision.

46. We endowed them with the prerogative of the attribute that was exclusively claimed by them of applying constant remembrance of the Hereafter and reminding people thereof.

47. And they are among the elect and the select who are held precious in Our esteem and chosen for exalted eternal life.

48. And apply remembrance O Muhammad to Ismail, Elisha and Zul-kifl, each and all are among the chosen for an exalted eternal life.

49. This is an exhortation serving as a reminder of **Allah** and of His favours. And those who keep in awe of Him and entertain the profound reverence dutiful to Him must expect a distinguished place in the realm of heaven.

50. Widely open for them shall be the gates of the Gardens of Eden wherein they shall be heartily welcomed.

51. Reclining on dignified thrones they will ask for fruits which are available in plenty: what they see and what they portray in their minds and for the drink of their choice,

52. Accompanied by beautiful women of modest gleaming eyes and radiating splendour, women of a similar stage of life.

53. This is a picture of what you people are promised in Day of Judgement.

54. This is Our provision of victuals, eatables and drinkables, the stores of which will never be exhausted.

55. Contrasted by contrary destination are the transgressors who grow daily more and more wicked. How evil shall be their abode!

56. It is in the abysm of Hell that they shall burn and how evil is the bed they had made for themselves!

57. As for tasting, they shall experience it in the form of a decoction of the offensive suppurating burns boiling hot and/or ice cold.

58. In addition to other decoctions of similar sort.

59. When it is the turn of the leaders of falsehood to be cast into Hell those who preceded them of their people shall be told: «Here is another crowd to join you in the crowd of your sins. They are not welcomed in the beautitude of heaven but Hell claims them as her own».

-60. «You are not welcomed here either», say those in Hell to the fresh crowd, «You brought this evil destiny upon our heads, therefore evil is the place of your destined end».

61. And in Hell they will add: «O **Allah**, our Creator would you requite those who brought upon us this misery with double the torment in the abysm of Hell».

62. And in their wonderment they will say: «Why we do not see those men whom We considered men of evil!

63. Did We esteem them men of evil wrongly, and unjustly we laughed them to scorn or have our eyes deviated into the wrong direction».

64. How true is the altercation among the inmates of Hell!

65. Say to them -the infidels- O Muhammad: «You people must realize that I am only a spectacle and a warning and there is no Ilah but **Allah**; the Creator, the One and only, **AL-Wahid** (the Unique) and **AL-Qahhar** (the Supreme and the Irresistible.)

66. Sovereign Supreme and Creator of the heavens and the earth and of all that lies between them, **AL-Aziz** and **AL-Ghaffar (**the Forgiving).

67. Say to them «it is indeed great news symbolized in the divine message sent down to man»

68. A great divine message from which you turn away when it has changed the style of life on earth and the history of all created beings .

69. A Divine message reflecting what has been discussed by The Hierarchy in the realm of heaven and it is quite obvious that «I have no knowledge of it».

70. «What is inspired to me indicates precisely that I am only a spectacle and a warning held responsible for the proclamation of **Allah**'s divine message to. each and all.

•

An example of an issue discussed by the Hierarchy in the realm of heaven.

71. For once did **Allah** make a proclamation to the angels of a great event. He said: «I am in the process of creating a human from clay»

72. And when I have fashioned* it and furnished it with a definite shape and imparted to it My spirit then do prostrate yourselves to him in reverence and admiration **** see V.30, C.2***

73. There and then did all the angels cast themselves down prostrate,

74. Except Iblis AL-Shaytan (Satan-to-be-) who demurred in pride and did not observe **Allah**'s command and was a disobedient rebel.

75. «What prompted you Iblis», said **Allah**, «not to join those who cast themselves down in reverence and admiration to the being I have created with My own hands!» «were you trying to show self esteem and take pride in disobedience, or are you one of those marked as different and recognized as distinct and distinguished!»

76. «l am a better sort», said Iblis, «You created me from fire whereas You created him from moist earth».

77. «Then get out from hence, you are accursed», said **Allah**,

78. «and you are stamped with My curse and consigned to evil until the Day of Judgement».

79. And there, Iblis said: «Then give me respite O **Allah**, my Creator till the Day they are resurrected.»

80. «You are granted», said **Allah**, «like those with characteristics befitting you a delay of punishment»

81. «until the predetermined point of time ascertained for judgement»

82. And there swore Iblis, making a solemn declaration with an appeal to **Allah** saying: «By Your glory and unattainable honour, I will seduce each to and all of them into lust and allure them insiduously»,

83. «except those of Your worshippers who are sincere and do not consent to temptation».

84. «In truth», said **Allah**, «and I declare the truth».

85. «Your disobedience has landed you a great loser and you shall land in Hell; which I will fill with you and with each and all those who fall into line with you».

86. Say to the infidels O Muhammad: «I do not ask you for anything in return nor do I charge you a price nor do I pass myself off as someone other than I am.»

87. «This is indeed a Quran imparting divine knowledge and guidance to all in and an exhortation neither appendant nor appurtenant to anyone in particular but to people at large here and abroad».

88. «And you -people- who refuse to acknowledge it shall come to know in due course the truth of its precepts, its premises and promises and of its revelations the cosmic and the spiritual alike»

Chapter 39
«The Throngs»

ALZUMAR

« Meccan »

The Surah (Chapter) treats mainly the essential issue of Allah's Oneness or Unity and in this respect the revelations are presented in such a way as to move peoples' hearts and impel them to deviate into sense and help them seek Allah's countenance and be hopeful of His guidance. Examples are given and parables are set forth: a slave who serves several masters versus the other who serves one master, the invocation of Allah at the time of danger or distress, softening of the skin and calmness of the heart at the thought of Allah, the sudden confrontation with a misfortune or a calamity when least expected and other parables. The Surah directs people to contemplate and think but this: the incompatibility of Allah's Omnipotence and taking a son, creation of the universe, the whirling round of the earth and the day and the night, rendering of the planets subservient, creation of mankind from one single soul and his mate from himself the embryonic stage of man's life and how animate beings develop and where ,rain water and its course on earth on its surface and within its bowels, disembodying the souls at time of death and during physiologic sleep ,sustenance

and livelihood. The Surah gives enough warnings to those who deny Allah or incorporate with Him other deities and gives a short account of what shall happen to them in Day of Judgement and some scenes of the same.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. It -the Quran- is a Book emphatically revealed by **Allah** in complete glory featuring Him as the guide, and who could be a better guide than Him, **AL-Aziz** (the Almighty) **AL-Hakim** (the Source of wisdom and wise mysterious dispensations)!

2, We have revealed to you; O Muhammad the Book -the Quran- in truth and in agreement with reality, therefore worship **Allah** devoting to Him alone all religious rites.

3, Is it not in conformity with what is natural, right and just that dedication of the heart of one's purpose should be solemnly and exclusively to serve **Allah's** purpose! And those who take tutelary guardians besides Him and brew falsehood and think falsehood adduce mediation as a reason: «we only worship them», they say, «so that they intercede on our behalf and bring us close to Him. He shall judge between them in Day of Judgement on matters with which they were at variance. Indeed, **Allah** does not guide the one who gives himself up to lying and whose heart is barren of truth and gratitude

Begetting, adopting or taking a son is an attribute of a mortal. When it is applied to Allah, it is blasphemy.

4. Had **Allah** willed to beget, adopt or take a son He would have taken by preference as He willed the best out of those whom He Created. Glory be to Him, He is **Allah**, **AL-Wahid** (the Absolute), and **AL-Qahhar** (the Irresistible)

5. He created the heavens and the earth and brought them into existence in conformity with truth and in agreement with reality. He causes the earth to describe its orbit round the sun and by consequence He causes the night to move round the day and the day to move round the night performing periodical revolution. And He rendered the sun and the moon subservient, each describing its own orbit for a predetermined point of time, He is indeed **AL-Aziz** and **AL-Ghafûr** (the Forgiving)

Commentary:

An observer in space could watch the variety of motions in which the earth is endlessly engaged: whirling, wobbling and nodding. The most obvious of these is its daily rotation on its axis; this is the motion which is responsible for the succession or alternation of day and night which occurs as each place on earth faces toward or away from the sun; the intricate movements take place at a fantastic speed. A point on the earth's equator rotates at 1,050 miles an hour. The earth revolves around the sun at 1,100 miles a minute and the sun moves through the galaxy at 150 miles a second. Despite the suns enormous speed, the Milky Way system is so huge that one complete orbit takes 250 million years to complete.

The revolution around the sun taking just over 365 days is the basis of our calendar and indirectly the cause of the changing seasons. What does account for the seasons is the tilt of earth's Axis which accounts also for the seasonal changes in temperature which is influenced by the angle at which the sun's rays strike the earth rather than the distance

Ref. Chap. One, THE EARTH, Life Nature Library, P. 18, 1962

6. He is it Who brought you all into being from one single soul -Adam-and from him

did He, by special creation, evolve his mate Eve* And He supplied you with eight heads of cattle -males and females- (sheep, goats, oxen and camels). He forms you in the wombs within your mothers bellies varying your constitution in stages of development one stage after another (from rudimentary to complete state) in the depth of darkness environed by three superimposed dark compartments This is **Allah** your Creator, Who has the rightful claim to the sovereign authority, there is no Ilah but Him and so how could you reject Him in favour of other objects of worship!

**** See V.1, C.4 and commentary ** see introduction C.23***

7. If you -people- deny **Allah** and/or display ingratitude and ungratefulness to Him instead of being thankful to Him for His favours then you must realize that He is Absolute and totally Independent of you. It does not please Him to see those whom He created in order to worship Him actually deny Him, disobey Him and display ingratitude. Conversely, it pleases Him if you are thankful and your deeds reflect your gratitude. And no sou1 bearing wrongs or not bears in any way the wrong of another and in the end shall all of you return to Him; there and then shall He inform you of all that you had done or left undone He is **Alimūn** (Omniscient) indeed of all private thoughts and feelings reposited in the bosoms.

8. And when man is touched or befallen with a misfortune or wedded to a calamity he invokes **Allah**, his Creator, turning to Him exclusively. And when He extends to Him His mercy and grace and delivers him from what is burdensome and exhaustive to the mind he forgets and passes heedless of **Allah** as though he never invoked Him for relief not long ago; he sets up to Him rivals and incorporates with Him other deities to mislead people from His path of righteousness. Say to them O Muhammad: «Enjoy your infidelity for a while, the pleasure you derive from falsehood is short lived and rest assured that you shall be among those destined to the abode in Hell.»

9. Does he who spends a part of the night prostrating his reason to divine revelation and his body comely in worship and submission and his heart and mind in applying remembrance to **Allah** in standing, bewaring the Hereafter and hopeful of **Allah**'s mercy and blessings compare with him who is heedless of it all! Ask them O Muhammad: «Do they compare, those who apply their minds' eyes and their hearts' ears to the acquisition of learning and by consequence they are well-informed and those who are ignorant of the facts! it is only those who exercise their intellect and lift to **Allah** their inward sight.

10. Say to them -to the Muslims- «O you people who have conformed to **Allah**'s system of faith and worship: keep in awe of **Allah** and entertain the profound reverence dutiful to Him and do realize that those whose deeds in this world ref1cct wisdom and piety shall be requited, the patient among them, unexpectedly and without measure.»

11. Say to them -the infidels- «I have been commanded to worship **Allah** and to devote to Him alone all religious rites.

12. «And 1 have been commanded to be the first of those who conform to Islam.».

13. And say to them: «I am fearful of offending **Allah**, my Creator, for if I were to disobey Him, heaven shall lay my transgression to my charge and requite me in Day of Judgement with the torment laid upon the damned».

14. Therefore, I say to you; «It is only **Allah** that I worship and to Him do I lift my

inward sight and to Him alone do I dedicate all religious rites»,

15. «Whereas you are free to worship whom you please or whom you choose besides Him» And say to them: «The big losers in Day of Judgement shall he those who had lost their own souls as well as their own people and evidently shall this be the irretrievable loss.»

16. Above them shall there be layers of flames of fire hanging over them like a canopy of perpetual clouds of fire and no less shall there be underneath them. This is a picture **Allah** uses to caution those who worship Him, as well as those who do not, against the inevitable and He exhorts them, thus: «O you people who should seek unto Me, keep in awe of Me and entertain the profound reverence dutiful to Me.»

17. And those who avoid submission to an entity animate or inanimate other than **Allah** and do not take it as an object of worship and do not brew falsehood and in lowliest plight repentant stand must expect **Allah**'s intimation of joyful tidings and therefore announce to My worshippers O Muhammad the good news.

18. My worshippers who listen to the discourse and choose with deliberation the best course to follow as of forgiveness in lieu of retaliation. These are they who have the world all before them and Providence their guide and it is these who apprehend virtue as well as the voice from heaven.

19. Can he whom **Allah** has justly destined to the abode in Hell escape his destiny! would you be able, O Muhammad to rescue anyone imprisoned in the fire!

20. But those who keep in awe of **Allah** and entertain the profound reverence dutiful to Him are destined to take their abode in paradise in beautifully designed chambers superimposed by chambers in luxuriously built mansions beneath which rivers flow, a declaration made to them by **Allah** Who never breaks a promise.

21. Are you -people- not able to see that **Allah** is He Who sends down the rain water from the floor of the vault of heaven and directs its course through the earth to form springs and water channels and by its means He produces plants variegated or varied in colour. Later on they lose their bloom and their natural colour. then you see them turning yellow and drying up and they shrivel and decay, a process servimg as a reminder of **Allah**'s infinite influence and Omnipotence to those who reflect.

22. Will he not be secure, he whom **Allah** has delighted his heart with Islam and accorded the seat of his thoughts and feelings with its principles, and Providence his guide and his source of illumination and enlightenment! Woe betide the hard-hearted who counsel deaf to exhortation and will not apply remembrance to **Allah**. These are they who are lost in the maze of error.

23. In complete glory did **Allah** reveal the best discourse -the Quran, a Book conformable in its various parts, a Book that both illustrates and ennobles the subject and imparts cognition and belief which in act evoke a quiver of the skins of those who entertain the profound reverence dutiful to **Allah** their Creator, then it accords peace of the soul and the mind conducing their hearts to their settled calmness and their skins to softness at the thought of **Allah**. This is the spirit of truth whereby **Allah** guides whom He will into all truth. And he whom **Allah** gives enough rope and leaves to deviate from sense and from the path of righteousness never will he find any one to guide him thereto.

One usually uses his hands to protect his face from the flames of fire when there

are no other means. And when his hands are tied and his feet fettered and the flames are ascending above his head he unconsciously turns his face right and left, up and down, in a hopeless attempt to keep the fire off.

24. Does he who has no other means but his face to fight hopelessly the torture of the blazes in Day of Judgement compare with him in whose heart had reigned piety!. There and then shall the wrongful of actions be told: Taste -you infidels- the torment in requital of setting yourselves against **Allah** and of your evil which was wrought by want of thought.

25. Similarly behaved those who preceded them and they were seized with a ruinous punishment they neither knew how it happened nor whence it came.

26. And there did **Allah** make them suffer shame, dishonour and disgrace in life below and worse shall be the suffering Hereafter if only they knew.

27. And We have given in this Quran examples of typical instances that form particular cases of principle, rule and state of things, examples illustrating qualities and signal instances of punishment action and conduct inducing imitation, as well as examples of persons whose fate serves as a deterrent. and We have discoursed in parables and in similitude that people may hopefully reflect.

28. A Quran revealed in the Arabic literary form, well founded, constant and resolute, a Quran that does not allow in its structure declension, obliquity or crookedness so that they -people- may hopefully keep in awe of **Allah** and entertain the profound reverence dutiful to Him.

Examples are given to show the difference between Polytheism and Monotheism

29. **Allah** cites an instance of a man -a slave- who serves many masters who are quarrelsome and unable to find the concord for their perpetual discord, consequently, he is perplexed and at a loss. And another slave who serves only one master and by consequence he has peace of mind and he knows what pleases and what displeases his master and proceeds accordingly. Do they compare! yet most people do not realize this fact.

30. You Muhammad are destined to die and so are they.

31. And in Day of Judgement shall all of you contend before **Allah** with opposing arguments and among yourselves shall you altercate.

32. And who is more wrongful of actions than he who viciously and cheaply relates to **Allah** falsehood and dismisses the truth when presented to him! But is there not enough room in Hell to accommodate all those who deny **Allah** and/or reject or disobey His statutes!

33. And he who has conveyed the divine message of truth to the people as well as to those who are convinced of its conformity with fact and use it to exhort others to what is good, laudable and divine are those who keep in awe of **Allah** and entertain the profound reverence dutiful to Him.

34. **Allah**'s grace shall abound in them and they shall be privileged with divine dispensations; they shall have what they will in the realm of heaven, for this is the requital reaped by those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence and imprint their deeds with wisdom and piety.

35. **Allah** will remit them their deeds of an evil savour and blot out their worst deeds

and requite them for every regular deed at the gauge of the best of what they had accomplished.

The Pagans used lo caution the Prophet against their idols' wrath, But should a worshipper and a devotee of Allah fear fate when he knows that it is Allah Who decides it!

36. Is **Allah** not enough to satisfy His worshipper's needs of defense, protection and necessities of life! They -the pagans- caution you O Muhammad; against coming within the measure of their gods' wrath. In reality, he whom **Allah** justly sends astray shall find no one to guide him to the path of righteousness.

37. And he whom **Allah** guides to His path no one can influence him to deviate from sense or lead him astray. Is **Allah** not **Azizūn** (Almighty) and Able to avenge His right !

38. And if you should ask them -the infidels- O Muhammad as to who has created the heavens and the earth, they will say: «**Allah**», then say to them: «Do you see those whom or which you invoke besides **Allah**, will they be able to protect me should **Allah** decide to do me harm or relieve me from what is burdensome and exhaustive to the mind! Or if He means to extend to me His mercy and blessings, can they obstruct the flow of His mercy or be able to withhold it! Say to them: «Enough is **Allah** for me, in Him do I find the answer to my purpose, my hopes and my needs, and in Him trust those who entrust to Him themselves and their affairs».

39. Say to them: «O you people who are sunk under the vexations of thoughtless minds, you may pursue what your minds and souls impel you to do, I am steering my course of action by guiding principles set by Providence Who guides into all truth. You shall come to know who shall be the winner of **Allah**'s mercy and successful in attaining the blissful end!

40. And you shall know who has been destined to receive the blow which will put him to shame and incense him with multiple humiliations and to suffer the everlasting retributive punishment.

41. We have revealed to you O Muhammad the Book -the Quran- to relate its context of truth to the people in truth, and he who accepts the spirit of truth guiding into all truth will have profited his own soul and he who deviates into falsehood will have hurt himself. «And you O Muhammad are not there to watch over their innocence and folly.

42. **Allah** disembodies the souls at the time of physical death and during physiological sleep. He detains the soul whose body is destined to die during sleep and sends back the other to embody its material being for a predetermined point of time, a phenomenon and a process highly indicative of **Allah**'s Omnipotence and Mysterious controlling power for those who exercise their intellect and do reflect.

43. Or do they -the infidels- take besides **Allah** other gods to intercede on their behalf in Day of Judgement, even though they are destitute of power as well as of the rational faculty which is **Allah**'s given gift!

44. Say to them: «To **Allah** alone belongs the command of permitting intercession by whom He will on behalf of whom He will. And it is only to Him that the absolute sovereignty of the heavens and the earth belongs, and in the end shall all of you return to Him.

45. And when the Name of **Allah** alone is mentioned those who deny the Hereafter grow peevish and their hearts come to be filled with aversion or disgust reflected on their countenances, whereas when other objects of worship -their false gods- are referred to, they rejoice beyond a common Joy.

46. Say O Muhammad in your prayer: O **Allah**, the Creator of the heavens and the earth, Omniscient of the invisible and the unknown as well as of the evident and the known, You shall sit in judgement and judge between Your people the worshippers and the non worshippers You will give decisions on matters of variance and on religious matters which created among them an age of dissension and discord.

47. And if it so happens that the wrongful of actions were to own the worldly riches and the affluence treasured on earth and as much of the same, they shall be glad to offer it in Day of Judgement in expiation of their guilt and of the inseparable torment laid upon the damned. They shall be faced with what they never expected would happen but **Allah** has brought it all to light and they now realized that their hopes have been doomed to disappointment.

48. And there shall the evil deeds they had committed confront them personified, and they shall be beset on all side by the same material and immaterial things they had turned in to ridicule.

49. And when man is touched or befallen with a misfortune or wedded to a calamity he invokes Us for relief, and when We extend to him a divine favour from the realm of heaven he says in response: «I have acquired what comes into my possession by reason of the knowledge inherent in me and for my intellectual acquaintance with fact». In effect, what We bestowed upon him, of favour and prospering influence, was simply a test of his true inclination but most of them fail to realize this fact.

50. In a similar manner did those who preceded them reveal their true character but nothing they had done or left undone and nothing they had accomplished in their own irreverent way was of any advantage to them nor did it accomplish their purpose nor did it protect them from **Allah's** retributive punishment.

51. And in consequence did the evil line of conduct they committed themselves to and the evil deeds they conferred on themselves spring back and recoil on them. And similarly shall the evil deeds of the wrongful among those of the present and those to come spring back and recoil on them and they, these and those, are not in a position to overpower **Allah** or upset His plan

52. Do they -the infidels- not know that Allah is He Who gives livelihood generously and confers support gratuitously on whom He will and He also gives with restraint and by measure to whom He will! Indeed, there are in this presentation enough signs symbolic of **Allah**'s Omnipotence and Authority, signs conducing contemplation by those whose hearts have been touched with the divine hand

53. Quote to them O Muhammad what **Allah** says: «O My people Who worship Me and Who do not, who have carried disobedience to excess: do not despair of **Allah**'s mercy; **Allah** forgives all sins; He is **AL-Gaffūr** and **AL-Rahim**.

54. Therefore do not miss you people the path of righteousness and stand penitent to **Allah**, your Creator, with the intention to amend your wrong-doings and to prostrate your reason to divine revelation before you are confronted with the retributive punishment and no one can defend you or afford you help.

55. And follow the best course best discoursed by **Allah**, your Creator, in the Quran

which rounds off all precepts in all aspects; before you are suddenly confronted with the retributive punishment; you will neither know how it happened nor whence it came.

56. A sinful soul would then express regrets in words, thus: «Woe to me for what I neglected of the duties owed to **Allah** and woe to me for disregarding His noble discourse I had turned in to ridicule.»

57. Or it would say «Had **Allah** guided me to His path I would have been among those who revered Him and entertained the profound reverence dutiful to Him».

58. Or it might say when faced with the torment laid upon the damned: «If only I could be given the chance to relive my life again down below so that I prostrate my reason to divine revelation and be among those who perfect their illustrious toils and turn their thoughts on moral excellence and benevolence and imprint their deeds with wisdom and piety!»

59. Such person shall be told: But there came to you My revelations which were related to you by My Messengers and My signs evincing both My Omnipotence and My divine nature, you rejected them and regarded them as the synonym for falsehood and your pride got the better of your prudence, you displayed inordinate self- esteem and were a disobedient rebel».

60. And in Day of Judgement you shall see the faces of those who related falsehood to **Allah** how they will assume blackness expressive of the terror falling upon them. Is there not enough room in Hell to accommodate all those extravagant in their accounts of themselves and addicted to inordinate self-esteem!

61. **Allah** shall save those in whose hearts reigned dread mingled with veneration and deliver them to safety for their merit and never shall they come to grief.

62. **Allah** is He Who created every entity existing individually in fact or in idea and that which is or may be in any way an object of perception, knowledge or thought and He is the Tutelary Guardian of the whole and of all in all.

63. To Him is attributed the authority and control over the known and the unknown and the mysterious schemes and systems which hold and structure together in harmonic relations and all that exists in the heavens and on earth. And He has the keys serving to open up, disclose and explain the unknown, the mysterious and the obscure. And those who denied **Allah**'s signs and revelations shall occasion the eternal damnation; these are they who shall suffer the heaviest losses.

64. Say to them -the infidels- O Muhammad: Do you enjoin me -you people- who are destitute of knowledge and whose ignorance and irreverence have reached up into heaven, to worship anyone other than **Allah** the Creator of the universe!

65. We have actuated you O Muhammad as We actuated those Messengers sent before you with the feeling of caution against incorporating with **Allah** other deities, for if you do you will be denied the prerogative of Prophethood besides the loss you will incur and your hopes will be doomed to disappointment and your deeds to worthlessness.

66. Do not pay attention to the infidels' irreverent exhortation. It is only **Allah** Whom you are enjoined to worship and be among those who impel themselves to the feeling of gratitude and gratefulness.

Some scenes of the Day of Judgement featuring Omnipotence

67. And they* have not credited **Allah** with the attributes asserted as His own and they fail to ponder His marvels crediting His Omnipotence. which they shall realize in Day of Judgement. The earth with all its contents shall be under His command and His control as though it were an object firmly grasped with the fist and the heavens folded in His right hand. Praise be to Him and extolled are His glorious attributes. He is infinitely beyond all those they incorporate with Him. **** the Meccan Pagans***

68. The trumpet will be blown and sounded emitting so violent penetrating, shocking and thunderous blast proclaiming the Final Event so as to overwhelm all those in the heavens and on earth who shall be stunned into unconsciousness save those whom **Allah** excepts as He will. Next will follow a Second blast and there, they are all up upon their feet looking around.

69. There and then the earth will be flood-lit with its Creator's indescribable bright, shining and splendent light and the archetypal Book of all records is laid wide open and all the Prophets and the witnesses will be brought up to the August and Ultimate Judicial sitting and the divine sentences are being decided with equity and truth and no one shall ever be wronged.

70. And there, will each soul have been requited with what is commensurate with its deeds and **Allah** knows best what each has done or left undone.

71. And then will the infidels and those who incorporated with **Allah** other deities be herded in throngs to the abysm of Hell. And when they have reached its gates they are swung open in **Allah**'s Name, and there, shall the guards receive them with a reproach unto their infidelity, thus: «Did you not -you infidels-» say the angels, «receive Messengers chosen from your midst to recite to you the divine revelations revealed by **Allah**, your Creator, and warn you of this Eventful Day of Judgement!» «Indeed they did», say the infidels. « «But», the angels say», «**Allah**'s word proclaimed beforehand is now being realized» the infidels were born to be the inmates of Hell.

72. And there, they are told: «Make entry -you infidels- into the gates of Hell to take your permanent abode in its abysm. Evil indeed is the abode of those who were addicted to disobedience and to inordinate self-esteem.

73. And led to Paradise in crowds are those who remained in awe of **Allah**, their Creator, and entertained the profound reverence dutiful to Him. When they have reached its gates which are now laid open in the Name of **Allah** they are received by its guards with heartily welcome and expressions of good-will, thus: «Peace be upon you **Allah**'s devotees,» the guards say, «well done, make entry, you have already passed through nature to Eternity»

74. Having now obtained the ultimate of their desires, those admitted to Paradise will say: «Our bosoms surge and answer thanks to **Allah** to Whom we extol the glorious attributes for the fulfillment of His promise at the time He saw fit; He conferred on us the heritage of the Paradisiacal and the supremely blest land to occupy any part as we will» How excellent is the reward of those who exert themselves for a truthful end and the heart of their purpose be **Allah**'s purpose.

75. And you see the angels standing to attention around the Supreme throne celebrating the praises of **Allah** and extolling His glorious attributes. And judicial decision has already been given with equity, truth and justice on all matters of fact bearing upon each and all. And to draw to a conclusion shall the material anal the

immaterial, the animate and the inanimate sing the praises of Allah and extol His glorious attributes expressing their gratitude in words, thus: «We are indeed, grateful to **Allah** Creator of the worlds and of the whole and of all in all».

Chapter 40

«The Forgiving» or « The Believer »

Whose heart has been touched with the Divine Hand

GHAFER or The MUMIN

« Meccan »

This Surah (Chapter) displays some of Allah's attributes : Forgiving, Relenting vis-à-vis taking just vengeance on those who are extravagant in their accounts of themselves to the point of coming within the measure of His wrath. It tells those whose hearts are impressed with the image of religious and spiritual Virtues that prosperity of wicked men in this world must not befool their minds nor delude their judgment; Allah gives them plenty of rope to allow them free scope off action then, He suddenly, reduces them into a useless form. The Surah shows by way of information or instruction the ethics of religion as it pertains to invoking Allah, with the angels who carry the supreme throne setting the example. The Surah also advises mankind to open their minds' eyes to realize that ruin seizes those who challenge Allah and that submission to Him during His just punishment precludes forgiveness; a mode of action that has long been pursued by Him. Last but not least Allah alludes to the cosmos as an ordered system whose creation involves a far greater doing than that involved in the creation of mankind. Furthermore, some of man's embryologic stages of development are precisely described betokening the Quran's inimitability. See also introduction to Surah 96 and correct nomenclature. See introduction C.7

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **H**. (Ha) **M**. (Meem) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran though written in the people's tongue cannot he emulated.

2 This is a disclosure of knowledge, wisdom and guidance proceeding from **Allah**, **AL-Aziz** (the Almighty) And **AL-Alim** (the Omniscient), in the form of a Book.

3. Who gives up claim to requital for a violation of a religious or a moral principle, Who accepts penitence of those who in lowliest plight repentant stood, Who also justly strikes at the root or foundation tending to the utter destruction, Who has the rightful claim to Omnipotence; No Ilah there is but He; He is the end and the purpose for which all are destined.

4. No one contends with opposing argument against Allah's signs and revelations and seem resolved to dispute the truth but those who deny Him and refuse to acknowledge His authority, and so let not their prosperous commercial travels befool your mind. O Muhammad nor delude your judgement.

5. In order of time there were the people of Nûh (Noah) who declared Our message to be false followed by those who confederated their wits against the truth and each of

them lied schemes for their Messenger to reduce him into impotence and they contended with opposing argument to confute the truth; and there I cast them down from a position of prosperity and power and brought them to ruin and how unbearable was the retribution.

6. Thus was **Allah's** word proclaimed beforehand against those who denied His Authority, realized in actual experience; that they were born to be the inmates of Hell fire.

7. Those angels who Carry the Supreme Throne and those around it in heaven's realm praise **Allah** and extol His glorious attributes and acknowledge His Godhead, His supremacy and Omnipotence and invoke His forgiveness for those who believed with hearts impressed with the image of religious and spiritual virtues, They express their invocation, thus: «O **Allah**, our Creator, Your mercy is extended to the wide circle of the all, and Omniscience is claimed as your own; O **Allah**, forgive those who in lowliest plight repentant stood and adhered to Your path of righteousness, and ensure them immunity from the dreadful conflagration of Hell fire ».

8. «O **Allah**, our Creator, and admit them into the blissful gardens of Eden of promise to them and to those of their parents, their partners in marriage and their progeny who lifted to You their inward sight, You are **AL-Aziz** And **AL-Hakim**, (the Source of wisdom and wise mysterious dispensations,»

9. «And free them from the censures of the evil consequences of their deeds in life and make them void; for he whom You do not censure for his evil deeds then, You will have conferred Your mercy on him, and this is indeed triumph supreme.»

10. Those who denied **Allah** and refused to acknowledge His Authority shall be called upon Hereafter to listen to the proclamation: «**Allah** hatred to you is far greater than your present natural aversions and antipathies among yourselves; aversions actuated now by the status quo which you face resolutely, you brought upon yourselves by the evil incitation in life to counsel deaf to Allah's message.»

11. They shall say: « O **Allah**, our Creator, twice did you deprive us of animate existence by death and twice did you bring us into being and caused us to exist, and now we confess our sins and confess to the charge, but is there a way out of this agony and torment? »

12. They are told: «This is, in requital of the way you conducted yourselves in life; when Allah alone was invoked you rejected the idea as groundless fiction and you fixed your attention on the negative aspect of your belief, and when other objects of worship were added to Him portraying a corporate deity you accepted the idea, and the thought sweetly crept into your study of imagination. But judgment and judicial decision rest in His hands; He is the Unique Whose attributes belong to the highest regions of thought and reality; the Unique Who is eminently entitled to the designation: The Supreme.

13. He is it Who exhibits to you His signs, His marvels and revelations and sends down to you from His realm His divine influence and efficacious grace free and unmerited, and from the floor of the vault of heaven rainfall*, the intermediary agent or instrument of sustaining life and providing livelihood; but no one reflects except those who lift to Him their inward sight ****see v.164c2.v5,c45and commentary***

14. Therefore dedicate the heart of your purpose solemnly to Allah and reverence Him

exclusively albeit this be hateful to those who devote their purpose to a corporate deity and refuse to acknowledge Allah's Oneness; Uniqueness and Authority.

15. He is **Allah** Who has the rightful claim to the position of supremacy and the highest power and authority; He is it Who occupies the glorious Throne and sends the Spirit at will on whom of His servants He wills and induces him to caution all against the Day when all shall assemble for Judgment,

16. The Day when they are fully exposed within and without and none of their aspects or secrets bearing reference to the way they conducted themselves in life, is but to Allah fully disclosed. There and then to whom belong the domination and the supreme controlling power and absolute and independent authority but to **Allah**, **AL-Wahid** and **AL-Gahhar** the One and only and the All Powering.

17. In that Day-of Judgement- shall every soul be requited with what is commensurate with its qualities and its deeds. Judgement, then, is an expression of absolute justice and vindication of right by assignment of reward or punishment; and **Allah** is indeed swift in putting the law in executions

18. Caution them O Muhammad; against the approaching Day of Resurrection when the hearts sink, choking the breath, the tongue and the utterance, connoting extreme fear disabling them to put their thoughts into words; there and then shall they find no friend nor an intercessor whose mediation is accepted.

19. **Allah** knows the Obliquity of the eye and what the bosoms conceal of thoughts and feelings.

20. And **Allah** exercises His Authority in the maintenance and the vindication of right and He requites each according to his deserts whereas those whom they invoke besides Him are incapable of administering right or justice; indeed **Allah** is **AL-Sami** (with unlimited audition), and **AL-Bassir** (the Vigilant Who sees all things).

21. Have they not journeyed through the land and looked with their minds' eyes to see what was the end of those who preceded them, who were far mightier and whose diligence never wearied, They left more material indicating prosecution with activity anal perseverance; but Allah seized them with a calamity and reduced them into a useless form in requital of their iniquities, and no tutelary did they have to protect them from Him,

22. A penalty imposed on them in the train of their malicious refusal of the clear evidence of His Omnipotence and Authority presented to them by their Messengers, and in conscience did He seize them with a calamity and reduce them into a useless form; He is indeed Omnipotent, He punishes severely.

An instance is alluded to: that of pharaoh, Haman and Qaroon.(Korah)

23. To this effect I may example My Omnipotence and Authority by a brief account of Mussa (Moses) whom We sent equipped with Signs, serving to demonstrate divine power ant authority

24. He was sent to I'haraoh, Haman and Qaroon who called him a necromancer skilled in magic and a great liar.

25. And when he presented them with tile truth from heaven's realm, the truth evincing both the truth of his mission and that of his message, they decided to take vengeance on those whom they considered deluded wretches, and so they proclaimed:

«Slay the progeny of those who fell with him into line and spare their women». But the plan devised by those who refuse to acknowledge **Allah** attains no end.

26. And Pharaoh added «Allow me to kill Mussa and let him invoke **Allah**, his Creators to deliver him out of my hands; I fear he might induce you to change religions or cause dissension and discord to spring in thc land.»

27. Mussa said: «1 have committed myself to **Allah**, my Creator, and your Creator, counter to every one who is unjustly extravagant in his account of himself and refuses, with inordinate self-esteem, to acknowledge the Day of Judgment.»

28. And there said a man of pharaonic parents, whose heart had been impressed with the image of religious and spiritual virtues but had hidden his faith: Will you slay a man just because he says «The One object of supreme adoration and the end and the purpose for which I am destined is **Allah**, my Creator. And he has already bought you clear evidence demonstrating **Allah's** Omnipotence and Authority and brings you to your senses! And if he happens to be lying and conveying a false impression he will only much hurt himself and his interest and the fault will be at his own door But if what he says is in conformity with truth and in agreement with reality then you shall be wed to some of the calamities he has promised you anal you will have brought suffering upon yourselves». Allah certainly does not guide to His path of righteousness any one who goes beyond just and prescribed limits and lies in his teeth.

29. «O my people» he added « today you have the sovereignty the dominion and the authority and you have acquired supremacy and pre-eminence and you are the mighty ones yet, but who would save us from Allah if we come within the measure of His wrath? "Pharaoh said: " I only expose you to harmonious influences and what seems to me appropriate and befitting ,nor do I guide you but to the path of righteousness »

30.Then said he whose heart had been touched with the divine hand :«O people :I have an uneasy sense of the probability of a misfortune which might befall you on an unlucky day, the like of the day of those who confederated their wits against their Messengers»

31. «like the manner of acting of the people of Nūh, and those of 'Ad, the 'Adites, and Thamud, -the Thamudites - and those who succeeded them whose disposition denoted indifference and unconcern, yet **Allah** means no injustice to His servants.»

32. «O people», he added, «I fear for you the Day of discourse and interchange of thoughts and words.»

33. «The Day you shall turn your backs and in vain try to flee, for you have no tutelary to protect you from **Allah**; and he whom **Allah** does not guide to His path of righteousness shall find no one to guide him thereto. »

34. «And before Mūssa, came Yusuf (Joseph) who was sent to you with clear evidence of **Allah**'s Omnipotence and Authority, but you remained in a state of uncertainty as to the truth and reality of what he presented to you. And when he died you claimed that never shall **Allah** send after him another Messenger; thus does **Allah** neglect him who is extravagant in his account of himself, who is doubtful of the truth and He leaves him to wander from His path of righteousness.»

35. Those who contend with opposing argument against Our signs and seem resolved to dispute the truth of Our revelations without being furnished with proof, occasion **Allah's** strong disgust as well as the strong repugnance of those whose hearts have

been impressed with the image of religious and spiritual virtues; Such objectionable disposition does **Allah** imprint on the heart of every extravagant in his account of himself, shackled with tyranny.

36. And Pharaoh said to his grand vizier: «O Haman: erect for me a lofty building soaring skyward; I may find the means of attaining my objective, »

37. The means to get to the heaven's realm where I may meet and converse with the **Allah** of Mūssa to prove my point that Mūssa, as I think, is indeed a liar. "And thus was Pharaoh enticed by his deeds of evil and iniquity alluring his mind's eyes and inducing him to hug his irreverent conviction to his heart and was swayed from the path of righteousness, The plan devised by Pharaoh attained no end but only a ruthless destiny.

38. Then said he whose heart had been touched with the divine hand: «O people: follow me and keep up with my train of thoughts; I will lead you to the path of righteousness»

39. «O people» he added, «life here is but an evanescent and ephemeral enjoyment, whereas the Hereafter is indeed the settled eternal abode.»

40. He who willfully violates a religious or a moral principle shall not be requited but with the like thereof, and he or she whose deeds are imprinted with wisdom and piety shall he welcomed into gardens of bliss and surpassing beauty wherein they are provided for without measure.

41. «O people» he said, «how is it that I invite you to the deliverance from sin and the admission to eternal bliss and you invite me to the fire of Hell!»

42 «In effect you present me with inducement to deny **Allah** and incorporate with Him other deities of whom I have no mental apprehension and to know them, is simply to acquire abundance of empty and unprofitable knowledge, whereas I invite you to **AL-Aziz** (the Olmighty) and **AL-Ghaffar** (the Forgiving.)»

43. «Indeed, the object of worship you ask me to reverence, and make obeisance to has no assertion of any right here or Hereafter, and our return shall be due to **Allah**. And those who are extravagant in their accounts of themselves are the inmates of the fire of Hell.»

44. «One day you shall recall to the mind all that I have expressed to you in words, and as for me, I commit my purpose to **Allah**. He is indeed the vigilant who keeps a watchful eye upon His creation and upon the way they conduct themselves in life.

45. In consequence did **Allah** ensure him immunity from the evil consequences of their cunning and their skilful deceit, whereas these people headed by Pharaoh were beset on all sides with torturing punishment.

46. Exposed to the fire shall their souls be, morning and evening, (the interim between death and Resurrection) and when a point in the course of time is marked by the Eventful Hour of Judgement, the command is issued thus: «Enter Pharaoh and his people into the pit of Hell and submit them to the maximum punishment.»

47. There and then shall all the inmates of Hell interchange altercating words and hold angry discourse and thus say the weak who lacked strength of purpose and will to those who were extravagant in their accounts of themselves «We were your followers: are you now going to carry on our behalf a share of this burdensome infernal afflictions?»

48. And there shall say those who were extravagant in their accounts of themselves «we are now all within it **Allah** has already judged between His servants, bad men and angels.»

49. And there shall the inmates of Hell say to the sentinels who keep guard: «Would you invoke **Allah** your Creator to ease our anguish and torture just for one day!»

50. «Did your Messengers,» shall say the sentinels, «not present to you clear signs and expounded revelations demonstrating **Allah's** Omnipotence and Authority His Oneness and Uniqueness, His Omnipresence and Omniscience?» «Indeed they did» they, shall say then the sentinels shall say, «you may invoke **Allah** as long as you want; it is only that invocations voiced by those who deny Him is as vain as it attains no end.

51. Indeed and as a matter of certainty, We will make victory Sit on Our Messengers helm and on the helm of those whose hearts have been impressed with the image of religious and spiritual virtues, both here and, on the Day when the Messengers, the actions , the faculties and the senses are called as witnesses.

52. The day when of no avail shall be an excuse or a plea in justification of deeds of iniquity advanced by the wrongful of actions. They have come within the measure of **Allah's** curse, and the worst of it is their destined abode and their heritage in hell.

53. In order of time, We sent to Mūssa the spirit of truth guiding into all truth and We made Bani-Israel (the Children of Israel) the inheritors of the Book,

54. Guiding into all truth and an admonition apprehended by those who open their hearts' ears and their minds' eyes and lift to **Allah** their inward sight.

55. Therefore, be patient O Muhammad and bear with them their faults and limitations; the promise of **Allah**, your Creator, is the truth personified. Invoke **Allah's** forgiveness for any instance where you went short of a standard or showed apprehension, and praise **Allah**, your Creator, in acknowledgement of His Divine favours and extol His glorious attributes evening and morning.

56. Those who contend with opposing arguments against **Allah's** signs and seem resolved to dispute the truth of His revelations without being endowed with authority, simply vent their feelings overflowing with the sense of pride and inordinate self-esteem but attaining no end. Therefore, commit yourself O Muhammad, to **Allah** counter to their falsehood. He is **AL-Sami**' (with unlimited audition), and **AL-Bassir** (the vigilant who sees all things),

57. In effect the creation* of the heavens and the earth and bringing them into being involve a far greater work than that involved in the creation of mankind and bringing them into being, but most people are not aware of this fact.

58. Nor does the one who lacks intellectual and spiritual perception compare with him who perceives the truth mentally and lifts to **Allah** his inward sight, nor do those whose hearts are impressed with the image of religious and spiritual virtues and their deeds with wisdom and piety compare with those whose works are tinted with evil. How little do you people reflect!

59. As to the predetermined Eventful Hour of Judgement, It shall unquestionably come to pass but most people refuse to give credence to the statement and they hold the event as untrue.

60. «Invoke Me,» says **Allah**, your Creator, «I respond to your invocation.»

«Meanwhile those who are too proud to pay reverence to Me and do not display adoration with appropriate acts and rites, shall take up their abode in Hell, plunged into infamy and humiliation.»

61. **Allah** is He Who designated for you a period of darkness -the night- to take your natural repose and recuperate, and a period filled with light. the day- to have a clear perception of things and acquire experience of the activities of human existences. Indeed **Allah's** efficacious grace abounds in people but most of them show no gratitude.

62. This is **Allah**, your Creator, Who created all things and brought them into being and caused them to exist. there is no Ilah but Him yet how strongly deluded they are that they believe a lie!

63. Thus in like manner were deluded those who came before you, who refused to acknowledge Our Revelations and Authority; they befooled their minds and their judgement of the truth so as to cause what is false to be accepted as true.

64. **Allah** is He Who set for you the earth at creation in the order of a settled habitation where you establish your abode and made the heaven, with its regions, spheres, celestial bodies and realms of space, a construction of imposing magnitude. He gave you form and He shaped you and how shapely He fashioned you and He provided you with victuals of the various good and wholesome kinds of provisions; this is **Allah**, your Creator, blessed be He and praise be to Him Who has the glorious attributes, the Creator of the universe.

65. He is the Eternal; there is no Ilah but Him, therefore invoke Him paying reverence, devoting your religious observance with appropriate acts and rites exclusively to Him. Praise be to **Allah** the Creator of the universe, in acknowledgement of His divine favours.

66. Say to them, O Muhammad: «I have been forbidden to pay reverence to those whom you Invoke besides Him ever since I acquired the divine knowledge featured in the clear signs and the expounded revelations, and there I have been commanded to submit to Him, Creator of the universe,
*

67. He is it Who raised you, by special creation from dust, then He made you evolve from a constituent part of emitted fluid, then from a clinging organism, then He disburdens the wombs of you as a new born babe. You grow to maturity, then you are carried through the stealing steps of age to advanced life. And among you is he who encounters death earlier, and you are destined to live on to a predetermined age that you may hopefully reflect.

68. It is He who gives life and inspirits the property of animate existence, and He occasions death and deprives of animate existence, and when He determines to bring anything into being, He simply says: «Be» and it is.

69. Have you not seen O Muhammad those who contend with opposing arguments against **Allah's** signs and seem resolved to dispute the truth of His revelations, how they turn a deaf ear and refuse to listen but to their own conception; an imagination proceeding from their deviating senses!

70. These and such persons of future generations and of times past together with the present, who refuse to acknowledge the Book -the Quran- and the spirit of truth We conferred on Our Messengers who were sent before to guide people into all truth, shall come to know and experience the fatal consequence of their denial of **Allah's**

Authority,

71. When in time they shall bear the yoke and be dragged in chains,

72. Plunged into boilers and from thence into Hell where they suffer torment.

73. There and then they shall be asked: «Where are those whom you incorporated with **Allah** and invoked in accession To Him?»

74. They shall say: «They have vanished away.» And they add, « in effect it is quite evident that we conceived the absent to be present and we reverenced and entertained imagination.» And thus does **Allah** neglect those infidels who deserve ill.

75. This train of evils you people drew after yourselves is in requital of the pleasure you unjustly derived from the early religion of sensuous character and because of your insolence to make people the instrument of your evil ambition.

76. Now enter into the gates of Hell. the kingdom of eternal suffering, where you bewail your lot. Evil indeed is the abode of those who are extravagant in their accounts of themselves.

77. Therefore in patience O Muhammad you possess your soul; the promise of **Allah**, your Creator, is the absolute truth. We either show you, in your life time, some part of the retributive punishment We have promised them, or cause you to die before you witness this punishment, then to Us they are destined to return.

78. Before you O Muhammad We sent Messengers to their people, some of whom We mentioned and narrated to you their stories and some we did not relate to you their account, nor was it ever in the power of any Messenger to display an act of a miraculous nature but through **Allah's** instrumentality and authorization. And when His command comes to pass, here or Hereafter. judgement is conducted in equity and justice. There and then shall the loss fall on those given to intentional assertion of what is false.

79. **Allah** is He Who domesticated for you cattle to hold as property and rear them to ride on some and some would serve as food.

80. This is besides other benefits you advantage yourselves of and to effect what your emotions are directed to its attainment, and upon their backs and on board ships you are carried.

81. And other signs, revelations and marvels does He exhibit to you displaying His Omnipotence and Authority; so which of His signs will you deny?

82. Have they not journeyed through the land and looked with their minds' eyes to see the fatal consequence of those who preceded them, who were mightier by force of numbers and far mightier in power and their diligence never wearied! They left more material indicating prosecution with activity and perseverance. Yet all the advantages they availed themselves of did not afford them help nor did they serve their purpose!

83. And when their Messengers brought them the clear and plain revelations guiding out of darkness and superstition of later times and out of want of spiritual and intellectual sight into illumination and enlightenment, they rejected the good counsel. They favoured what enriched their bosoms of worldly knowledge which satisfied their desires and made them rejoice beyond a common joy. And so, on all sides are they beset by the same material and immaterial things they had turned in to ridicule.

84. And when they encountered and experienced Our severe punishment, it was only

then that they declared: «We believe in **Allah** alone, and we deny all the deities which we incorporated with Him.»

85. But their submission to **Allah**, then and their acknowledgment of His Godhead when they saw His severe punishment befalling them precluded forgiveness; a mode of action adopted by **Allah** and has long been pursued. The loss, then, falls on those who deny Him.

Chapter 41

« Expounded revelations »

FUSSILUT

« Meccan »

This Surah. (Chapter) assures mankind that the Quran is an Expounded, self-explained Revelation authoritatively revealed by Allah Who created the universe, in an ordered system, from the primordial gaseous and dusty or smoky state to the final stage of consolidation. This is the Surah in which Allah disclosed to man the knowledge of how He structured the universe in one harmonious system and the unit of time during which this was accomplished. See introduction of chapter 7. So conditioned, a warning is being delivered to those who deny Him and blissful tidings are being announced to those who acknowledge His Omnipotence and Authority and to Him they lift their inward sight; examples of both categories are being cited. Though last. not least in the train of events, Allah declares: He shall exhibit to mankind His marvels in the remote parts of the heavens and the earth as well as within themselves, so that they be convinced that the Quran and the mission of His Messenger Mohammad are the absolute truth.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. H. (Ha), M; (Meem) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though 4sf.itten in the people's tongue, cannot be emulated.

2. A Book - a Quran - a Revelation, disclosed by **Allah, AL- Rahaman and AL-Rahim**

3. A Book whose veritable revelations have been expounded and made plain, a Quran in the Arabic literary form disclosed to a people who comprehend the truth,

4. A book announcing blissful tidings to those who lift to **Allah** their inward sight, and intimates a cautionary advice against the denial of **Allah** and the disregard of the profound reverence dutiful to Him **.**Yet most of them deflect from the thought and turn a deaf ear.

5. And they say: «Our hearts O Muhammad are shielded against what you induce us to accept as a matter of fact, and our ears are deaf and in fact you might say there is a screen interposed between us and you, and so, you just proceed as you have begun; we are doing what we will».

6. Say to them: « I am only a human like you. Nonetheless, I am being inspired by Heaven that **Allah**, your Creator, is One and only Ilah; make Him, then, the heart

of your purpose and invoke His forgiveness; Woe betide those who incorporate with Him other deities,

7. who deny the needy their dutiful alms and refuse to acknowledge the truth of the Hereafter.

8. But those who believed, with hearts impressed with the image of religious and spiritual virtues and with deeds of wisdom and piety, shall rejoice at the unceasing blissful reward.

9. Say to them the –unbelievers-: «In effect you do deny **Allah** who created the earth in two days, determined by His own unit of time and proclaimed in His calendar, and you incorporate with Him other deities when He is **Allah**, the Creator of the universe and of all beings».

10. « And He placed therein, in a certain setting, natural elevations* of the earth's surface rising notably above the surrounding level and fixed as with an anchor for stabilization, and He blessed it with His divine favour and He determined its livelihood and the means of sustaining life in four days of the same unit of time and made the sustenance available for all alike who seek His bounty.»

11. «Then He applied himself to the immeasurable expanse of the realm when it was in its primordial gaseous and dusty** or smoky** state and He commanded both the realm and the primordial earth thus: « Come within My authority willingly or unwillingly»: they both responded , thus: «We both come actuated with unconditional obedience to **Allah's** command. ***** see introduction C.7.***

12. « Then He set them in order and arranged them in seven heavens in two days of the same unit of time and designated to each heaven its destined purpose » and We decorated the lowermost heaven with lamps or heavenly bodies and to keep guard; a plan determined by **AL-Aziz** and **AL-Alim** (the almighty and the Omniscient).

13. Should they -the unbelievers- as yet turn away and counsel deaf, then say to them: «I warn you of an injurious rout tempest like the thunderbolt which overtook the 'Adites and the Thamudites».

14. Their Messengers, who were spectacles and warnings, approached them from every angle and left no stone unturned advising them to worship no one but **Allah**, but they counselled deaf and said: «Had **Allah**, our Creator, willed us to discern divine truths, He would have sent down angels; therefore we utterly refuse to acknowledge your messages».

° ***Croatian of the heavens and the earth and the time involved are referred to in introduction of Chapter 7***

15. As to 'Ad (the 'Adites) who were unjustly extravagant in their accounts of themselves; they counselled deaf and, with inordinate self-esteem insolently said: «Who is greater than us in power; we are the mighty ones yet». Do they not see that **Allah** Who created them is infinitely greater in power and far mightier than they are and they continued to reject Our revelations.

16. And so We drove against them, on some unlucky and miserable days, a fiercely cold wind swallowing the ground with fierceness and rage, vehement, merciless, roaring for vengeance, avenging wrong and punishing crime so as to taste the suffering of disgrace and multiple humiliations in life, and worse shall be the suffering Hereafter, and no one, then, can fiord them help. * ***See V.11, C.35 and***

Commentary

Commentary:

Warm air laden with moisture flows toward a zone of low atmospheric pressure over a tropical ocean and ascends within it. The water vapour in the rising column of warm air condenses into clouds and rain liberating great deal of heat in the process which. further speeds the upward flow of air. Perhaps a quarter of a million tons of water are extracted from the ocean and the converging air every second by a hurricane and their condensation over one day release energy equivalent to the explosion of a 13,000 megaton nuclear-bomb. As the heated air rises faster and faster new air Converges on the storm center with ever increasing speed; winds of as much as 200 miles per hour may be generated in this way. The rotation of the earth deflects the wind flowing toward the center or eye of the storm. A hurricane is a nightmare of shrieking wind made all the more apocalyptic by torrents of rain and darkness as dense clouds blot out the sky.*   * see V.78,C16 and commentary

17. But as to Thamud -The Thamudites-, they preferred to close their minds' eyes than to open their hearts' ears and lift to **Allah** their inward sight, and so they were seized by a thunderbolt stunning them with disgrace and humiliation in requital of their deeds of iniquity.

18. And We saved those whose hearts were impressed with the image of religious and spiritual virtues and had entertained the profound reverence dutiful to **Allah.**

19. The Day **Allah's** enemies are forced to move on in throngs toward Hell, then those in the foremost lines are stopped until those in the rear catch up,

20. And when they have all reached the intended end, there and then shall their senses: hearing, sight and touch or skin bear witness to their deeds of iniquity.

21 They will then look for the how and the why and the wherefore their skins betrayed them! But their skins shall voice all their throats proclaiming: «**Allah** has recreated us invested, like everything else, with articulate sound and He created you in the beginning from nothingness and back to Him you return. »

« He that has a secret should not only hide it but hides that he has it to hide ». Carlyle

22. But you could not hide yourselves, even if you wanted to, from the notice of your hearing or your sight or your skins lest they should bear witness against your deeds of iniquity. The fact is, you did not think that Allah knows much of what you do.

23. Such conception as you have formed of **Allah**, your Creator, was an imagination proceeding from your senses, it has marked but your fall and brought great and irretrievable disaster upon you and you have come to be great losers.

24. And now if they prefer O Muhammad to sit like patience on a monument smiling at grief, nonetheless, they are destined to the abode in Hell. If they invoke **Allah's** forgiveness, never will heaven respond favourably to their invocation.

25. And We have bound them to evil and Satanic companions who would follow them like their shadows and give them evil counsel and allure them to brighter present and happier destiny by negating resurrection and affirming that black was white. There has come to be what was predicted beforehand that they, like others

among the Jinn and mankind of past generations, were born to be great losers.

26. And insolently did the infidels say to each other: «Do not listen to this Quran and, when recited, contrive and contradict the provisions of its edicts loudly as to make it nearly nugatory; perhaps you will gain the upper hand.»

27. Wait for the course of events O Muhammad We will make them taste the fatal consequence, and We will requite them for every deed at the gauge of the worst of their iniquities with which they conducted themselves in life.

28. This is the punishment which **Allah's** enemies shall suffer-Hell- wherein they shall find their eternal abode, in requital of their unforgivable refusal to acknowledge Our Revelations and Authority.

29. There and then shall those who denied Allah say: «**Allah**, our Creator, would you show us those of the Jinn and mankind who misled us and made us wander from the path of righteousness so that we trample over them, spurn them, treat them contemptuously and reject them with contempt and disdain.»

30. Those who have proclaimed what they reverently entertained in their minds, and put their thoughts in words: « Our Ilah is **Allah**, the Creator.», and they have always trodden the path of righteousness and lifted to Him their inward sight, invite the descent of the angels who come down to impel them to the feeling of security and intimate to them thus: « You are not to fear fate nor to grieve over predestined events, and rejoice your hearts and minds at the blissful tidings of winning the Paradise you were promised.»

31. «We are your tutelary guardians here and your defenders and intercessors Hereafter, where you will find anything of any kind your emotions are directed to its attainment, and you shall have all that you express the desire for»,

32. «A reception and entertainment with. Liberality, honour and good will, conferred by Him Who is **Ghafurun** and **Rahimun** (Forgiving and merciful)».

33. And who has a better discourse or thoughts expressed in words than he whose discourse induces to the belief in **Allah**, His Oneness and Uniqueness, and deals with His nature and attributes and he aspires to deeds of wisdom and piety, and proclaims: «I am one of those who conform to Islam and effectuate unqualified obedience to His commands? »

34. Nor does a deed crowned with equity and good will compare with a deed tinted with evil and ill - will. Therefore repel what affects you with distaste and aversion by what is morally and spiritually sublime, and there you will find that he who harbours to you enmity and ill - will has come to be as though he were a friend actuated with the feeling of sincerity.

35. Nor can such a disposition that is characterized with sublimity be attained except by those who exercise patience in adversity, forbearance under provocation and constancy in labour and effort. Nor can such a disposition be attained except by those who are so fortunate as to be divinely endowed with such a privilege.

36. And if AL-Shaytan entices you by suggesting diversity or discord secretly to your mind, do not consent nor be actuated, but commit yourself to Allah counter to the evil he instigated; **Allah** is indeed **AL-Sami’** (the Omnipresent with unlimited audition) and **AL-Aleem** (the Omniscient.)

37. Among His visible signs and His marvels displaying Omnipotence and

Authority are the night and the day, the sun and the moon, He created to subserve where wisdom bears command, and not made to rule. Therefore do not bow down in adoration to the sun nor to the moon but bow down in adoration to **Allah** Who brought them into being and caused them to exist if it is Him you truly worship and you truly adore with appropriate acts and rites.

38. Should they -the infidels- continue to be unjustly extravagant in their accounts of themselves and exercise inordinate self-esteem nonetheless, those with **Allah** in His heaven's realm praise Him and extol His glorious attributes night and day and never do they grow weary.

39. And among His visible signs and His marvels displaying Omnipotence and Authority is that you see the earth standing so desolate and so bare and when We send down the rain, it is stirred to activity and swells by absorption of moisture and begins the process of vegetal growth. Indeed He who revived it shall bring the dead back to life. He is indeed Qadiron (Omnipotent.) over all things

40. Those who corrupt Our revelations and distort them from their intended purpose and meaning are not hidden from Us nor is their motive unknown to Us. But then, is he who is cast into Hell fire better or he who comes back in Day of Judgment actuated with the feeling of security? You -infidels- just proceed as you have begun if you will; He is indeed **Bassirun** (Omnipresent Who sees all that you do.)

41. Indeed, those who declared the Quran, when it was revealed to them, to be untrue and untenable and not what it is stated to be, shall regret their declaration. It is indeed a Book enjoying the majesty and splendour attendant upon a manifestation of **Allah**.

42. A Book that is not open to falsehood, past, present or ever nor from any aspect. Even if assailed, its inherent power and operative influence are never hurt; it is a disclosure of knowledge, wisdom, and guidance authoritatively revealed by Him, Who is Hakimun (the Source of wisdom and wise mysterious dispensations), and **Hamidūn** (Worthy of all praise.)

43. Nothing is said to you O Muhammad by your opponents who call you everything they could lay their tongues to that was not said to **Messengers** sent before you. Indeed **Allah**, your Creator, has on hand mercy and forgiveness and He has on hand also condign punishment.

44. Had We made it a Quran in a literary form that is ambiguous, un understandable and foreign to their thoughts, they would have said: «If only its revelations and precepts were expounded so that We could apprehend the intended tense!» How is it that We render it in a literary form foreign to people's thoughts when it is addressed to an Arab! Say to them :. « It -the Quran- is the spirit of truth guiding those whose hearts have been touched with the divine hand into all truth. Its inherent heavenly power exerts a remedying effect on their minds to counteract doubt and redress uncertainties; whereas to those who deny it, and their heart's ears are deaf, it exerts a blinding effect on their intellectual and spiritual perception. These are they who seem to be called upon from afar as the earth's distant ends; they are also distant from **Allah's** blessed abode.

45 We gave **Mūssa (Moses)** the Book AL-Tawrah (the Torah) and there it was met with disagreement; it was not in accordance with some of his people's taste and liking; it excited their displeasure and disgust. And had it not been for **Allah's** Word proclaimed beforehand to put punishment of your opponents O Muhammad in

respite, their Hereafter would have been planted in the now. They are in perplexity about it -the Quran- with suspicions amongst their thoughts.

An instance of this disposition and attitude of mind is here alluded to

46. He who imprints his deeds with wisdom and piety, advantages himself of spiritual privileges, and he who weds himself to evil, invites his own detriment and loss, and never is **Allah**, your Creator, unjust to His servants.

47. To Him, the Ultimate source and Authority is attributed the knowledge of the point of time of the predetermined and Eventful Hour. And no blossoms come out of their calyces as seeds or fruits, nor does a female - human or animal- conceive a seed in her womb or gives birth to - a child or an animal respectively - but come to His knowledge. And there shall come the Day when He **-Allah-** calls them up-the infidels - to bring into their minds those whom they incorporated with Him. There and then shall they say: «**We** truly acknowledge, by way of reparations, our offence which we do regret and none of us can bear witness to a corporate deity.»

48. And there, they are forsaken and renounced by those whom they regarded and adored before with appropriate acts and rites, who have failed their expectation. And now such a sure watch laid upon them makes them realize that there is no escape.

49. Nonetheless, man does not weary of invoking **Allah's** benefaction and benediction, but no sooner he is befallen with a misfortune or wedded to a calamity than he nurses despair and gives up hope.

50. And if We should extend to man Our mercy and make him taste Our benefaction and benediction following what had befallen him of a misfortune, he ventures to say: « This is the meritorious outcome of my thought which ran before my action and I doubt if the alleged Eventful Hour will ever present itself, and if I happen to be resurrected and return back to **Allah**, my Creator, there and then and at His hands shall I merit the desert of good. In effect there and then We will inform those who denied **Allah**, and refused to acknowledge His Omnipotence and Authority, of the detailed particulars of their life and We will subject them to a condign punishment which doubles their torment.

51. And when We mercifully bring man in Our grace and show it in Our munificence, he feels impelled to move away and more distant from what **Allah** inclines him to propound. And when he is befallen with a misfortune or wedded to a calamity- in consequence of his wrongful and unclean hands- he spends his breath invoking **Allah's** mercy and blessings,

52. Say to them -the infidels- : «What if it -the Quran- is a disclosure of knowledge and wisdom and a guide from Allah, and you refuse to acknowledge it ! who then will have strayed far and wandered widely from the path of righteousness !

53. We will exhibit to them Our marvels in the remote parts of the universe and within themselves until it becomes evident to them that it -the Quran- is the truth personified and the glory of **Allah** by it is typified. Is it not enough that **Allah**, your Creator, is **Shahidun** (a witness) of all things!

54. Yet they continue to be in doubt of the encounter with **Allah** their Creator. However, never doubt but He is **Mohiton** (the Omnipresent who is Omniscient of all things in all respects and all in all.)

Chapter 42

« Counsel »

AL SHURA

« Meccan »

This Surah (Chapter) emphasizes to the skeptic's who hardly dare give credit to their senses, the Divine nature of the Quran. It tells them that this message and all the preceding ones are basically the same. They all declared the Oneness and Uniqueness of Allah and they all demanded of people to resign themselves to Allah alone and to Conform to Islam. All messages made clear the fatal consequences of denying Allah and/or incorporating with Him other objects of worship. Meanwhile they all proclaimed the rewards awaiting those who lifted to Allah their inward sight. All messages made clear that Allah is accessible to appeals and that He forgives those who in lowliest plight repentant stood that He might relent and quit them all His debt. The Surah also displays Allah's Omnipotence and Authority and shows clearly that He is it Who bestows* on whom He will male or female progeny or a combination of both or none. The Surah also explains the rationale behind apportioning livelihood among people and arranging them in grades. Lastly people may plead their causes and He decides them. * see VS. 49-50. ** see introduction C.53**

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **H**. (Ha). **M**. (Meem).

2. '**E**in, **S**. (Seen), **Q**. (Qaff) the surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue cannot be emulated.

3. In like manner does **Allah** inspire to you O Muhammad, even as He inspired to those sent before you His veritable revelations and disclosure of knowledge, precepts and injunctions. Thus Say **Allah AL-Aziz** (the Almighty), and **AL-Hakim** (the source of wisdom and wise mysterious dispensations.)

4. Allah, Who owns, and has the rightful claim to all that is in the heavens and on earth and supremacy, authority, and power over them are acknowledged as His own. He is above all and beyond all. He is AL-Alim and **AL-Azim** (the Unique Whose attributes belong to the highest regions of thought and reality)

5. The heavens almost rend and very nearly tear apart asunder for the profound reverence dutiful to Him in His heaven's realm, and the angels celebrate His Name, and extoll His glorious attributes and invoke His forgiveness for those domiciled on earth. Indeed He -**Allah**- is it Who is exclusively the **AL-Ghaffur** and **AL-Rahim** (Forgiving and the Merciful.)

6. And those who chose to be under the tutelage of others besides **Allah**, shall He keep them in view. He watches over innocence and folly. You Muhammad are not entrusted to their care nor are you responsible for their ordinary pursuits of life.

7. Thus did We inspire to you O Muhammad a Quran in the Arabic literary form to warn the people of the Mother City -Macca- and the people of all cities around. To caution them against the horror and grisly dread which shall dwell without end on the

undoubted and inevitable Day of the Throng when some shall be in the beautiful and blissful region of heaven's realm and others in the blazes.

8. Had **Allah** willed, He would have made them one conjoint body united in feeling and in thought, but He extends His mercy to whom He will, whereas the wrongful of actions have no tutelary friend or guardian nor can any one afford them help.

9. Or have they chosen to be under the tutelage of others besides Him, but **Allah** is He under Whose tutelage comes safety and security and He is it Who resurrects the dead and He is **Qadirūn** (Omnipotent) over all thing's

10. And whatever subject or point you seem resolved to argue or dispute, refer it to **Allah**, the Ultimate Authority, for decision, recalling Him to the mind and speaking your thought, thus: «He is **Allah**, my Creator, in Whom I trust and to whom I have recourse for guidance.»

11. He is **Allah**, the Generator of the heavens and the earth, Who provided you with wives and mated you to your kind and provided you with cattle and mated them to their kind so that you procreate and increase in number by natural generation. Nothing material or immaterial is like unto Him; He is **AL-Sami'** (the Omnipresent with unlimited audition) and He is **AL-Bassir** (the vigilant who hears and sees all things.)

12. To Him is attributed the authority and control over the known and the unknown and the mysterious schemes and systems which hold and structure together, in harmonic relations, all that exists in the heavens and on earth. He gives livelihood generously and confers support gratuitously on whom He Will and He also gives with restraint and by measure to whom He will; He is indeed **AL-Alim** (the Omniscient) of all things.

13. To you people He has enjoined the same system of Faith He enjoined Nūh (Noah); the system of faith which We inspired to you O Muhammad, the same system did We enjoined Ibrahim (Abraham), Mūssa (Moses) and Isa (Jesus) to follow:

a. Recognition of **Allah** and His control of destiny,

b. His rightful claim to obedience, reverence and worship, and the general mental and moral attitude resulting from this belied and its effect upon the individual and the people at large and the personal and general acceptance of this feeling as a standard of spiritual and practical life. And We enjoined all

c. To observe this faithfully and not to be divided or discordant nor split into factions. Discordant as they are, the idolaters find it hard to accept what you induce them to follow. But **Allah** chooses for His message whom He will and leads to His path of righteousness those who recourse to Providence and take Him as their guide.

14. Yet they only became divided into sects and factions, through envy and enmity, each with a belief cherished in their minds after their acquaintance with facts and intellectual perception of the truth. And had it not been for **Allah's** word proclaimed beforehand to put punishment in respite to a determined point of time, their Hereafter would have been planted in the now. And now your contemporaries, the successors who have inherited the Book AL-Tawrah (the Torah) are in perplexity about it on account of its present Intricate character

15. Therefore, present them with inducements to entertain the thoughts of Faith and practical Divinity; and cling to the discourse as you have been commanded, and do not yield to their fruitless desires, and say to them: «I have given credence to all the Books Allah has sent down and in all of them do I believe, and I have been commanded to administer right and justice between you. **Allah** is our Creator and your Creator. We are accountable for our deeds and you are answerable for yours, no proposition does either of us advance to influence the mind of the other nor is there between us a contest of emulation; in one assembly shall Allah bring us together; He is the end and the purpose for which all of us are destined.

16. As to those who contend with opposing arguments against **Allah** and seem resolved to dispute the truth after it has been accepted by the many who have lifted to Him their inward sight, their argument, in **Allah**'s sight, is as futile in its effects as it is feeble in its principle. and they have come within the measure of **Allah**'s wrath and painful shall be their retributive punishment.

17. **Allah** is He Who has sent down the Book -The Quran- and the Books sent down before; He sent them down in conformity with truth and in agreement with reality and with the balance of reason and justice, And you never know; the predetermined Hour may well be drawing near and be soon in sight.

18. It -the predetermined Hour- is the wish of those who deny Allah and challenge the truth of it and that it be hastened on, but it is not the object of desire of those whose hearts have been touched with the Divine hand, who dread it and stand in awe of it. They know well it is the truth and they make no doubt of its reality. Indeed those who contend with opposing argument against the predetermined Hour, denying that it shall come to pass, are transgressors who are lost in the very depth of the maze of error.

I9. **Allah** is Benevolent and the Benignant Sovereign to His servants; He provides livelihood and He fits out whom He will with what He will and with what is necessary for a certain purpose and He is AL-Qawiyo (the Omnipotent) the Unparalleled, and **AL-Aziz** (the Almighty)

20. Who so chooses to go by the Hereafter and has imprinted his deeds with wisdom and piety and reasoned high of Providence to win more advantages thereat, We will reward with what runs higher than what corresponds to his piety, And who so chooses to go by the world We will provide with what is apportioned to him here, but he will be denied any share Hereafter.

21. Or do they have deities who share with **Allah** His Divine Nature, who ordained for them a particular system of faith and worship other than that **Allah** has authorized? Had it not been for His word proclaimed beforehand to put punishment in respite to a determined point of time, their Hereafter would have been planted in the now; but the wrongful of actions shall suffer a condign punishment;

22. There and then shall you see the wrongful of actions alarmed at their sinful iniquities in life being exacted with the sudden fear and the apprehension of danger which has beset them on all sides; whereas those who had believed with hearts impressed with the image of religious and spiritual virtues and with deeds of wisdom and piety, rejoicing beyond a common joy in the beatitude of heaven's realm where they shall find any object of desire or anything of any kind that their emotions are directed to its attainment be in readiness to come to them at will. This is indeed the great bounty and munificence of Providence.

23. This is the happy announcement **Allah** proclaims to His worshippers whose hearts have been impressed with the image of religious and spiritual virtues and their deeds with wisdom and piety. Say to them O Muhammad: «I do not ask you for anything in return except the affection and good disposition toward **Allah** and His Messenger as well as toward your kin so that you get nearer to Him and win His grace and mercy. And who so crowns a deed with equity **Allah** shall reward him with what runs higher than what corresponds to his equitable deed. **Allah** is indeed **Gafurūn** (Forgiving); and **Shakurūn** (He acknowledges what is esteemed a worthy deed ».

24. Or do they say: «He -Muhammad- has related to **Allah** what he has fabricated and fraudulently imitated!» But if **Allah** has determined that you Muhammad misrepresent Him, He would have blocked searching's of your heart; and if it be His will He would compose your heart with patience to endure their false and slanderous accusation. But **Allah** effaces and blots out falsehood and endorses and ratifies the truth by His words which to His acts accord; He is **Alimūn** of all private thoughts and feelings reposted in the bosom.

25. He is it Who accepts repentance of those of His worshippers who in lowliest plight repentant stood and forgives their sins, and He is Cognizant (Omniscient) of all that you do.

26. He grants the prayer and fulfills the wish of those whose hearts reflect, the image of religious and spiritual virtues and their deeds wisdom and piety Moreover a provision of His bounty is made for the augmentation of what accords to their request with circumspection. But those who deny Him shall be put to the torment.

27. If **Allah** were to give livelihood generously and liberally to all His creatures and to confer support gratuitously, they would be apt to run riot on earth and transgress the goal. But He sends down to the extent He prescribes as He will; He is **Khabirūn** (Omniscient), and **Bassirūn** (Whose constant vigilance is extended to all His creatures.)

28. He is it Who sends down the rain lo revive the land and causes it to bear crops after people have been pined with hunger and with drought and have nursed despair;* He extends His mercy and spreads it so that it be felt; He is the Tutelary Provider of tutelary care; it is He to whom are extolled the glorious attributes.

29. Among the visible signs and the marvels, displaying Omnipotence and Authority is His creation of the heavens and the earth** and the beings He scattered over them and the power to gather them and bring them all together when He will.

30. And whatever befalls you of a misfortune or weds you of a calamity is a consequence of your wrongful and unclean hands. Yet He ignores many offences and forgives you a great deal.

31. Nor will you be able to render punishment here ineffectual nor can you frustrate His end or the laws and statutes of His realm; and besides **Allah**, no one can accord you tutelary care nor can any one afford you help.

32. And among His visible signs and marvels displaying Omnipotence and Authority, are the stately sea going vessels gracefully imposing like majestic mountains.

33. If it be His will, not a breath of wind would cross. the heavens and He would take the wind out of the sails, and motionless shall they remain on its surface, tokens indeed symbolic of **Allah**'s Omnipotence and Authority; tokens giving insight to those

who bear well all calamities, and the good events live ever in their thankful hearts.

"Commentary" Trade Wind

The earth's rotation modifies the pattern. Of air flow. Their is a westward drift of air in the lower atmosphere, then an eastward one in mid-latitudes and finally another westward drift near the equator. Each hemisphere's pattern of air flow is a mirror image of the other's: The easterly winds of the northern tropics -the trade winds- blow from the northeast while the same easterly trades below the equator blow from the southeast. The name trade wind originated in the days of sail, When these steady winds were the mainstays of ocean commerce.

34. Or if He wills He would overwhelm them with a fierce wind in requital of their iniquities, but many of the offences He ignores and He often forgives you a great deal,

35. A matter of fact to be apprehended by the minds of those who contend with opposing arguments against Our signs, and seem resolved to dispute the truth of Our revelations, that there is no escape nor can they go unpunished.

36. Do not conceit yourselves; all that you have been put in possession of is simply the evanescent and ephemeral enjoyments of life here, whereas all that is in the beatitude of heaven's realm affords eternal and surpassing pleasure **Allah**. has reserved for those whose hearts reflect and the image of religious and spiritual virtues and in **Allah**, their Creator, they trust,

37. Who are disposed to avoid major and deadly sins and the willful and deliberate violation of moral principles, and when angered they forgive and do not entertain the thoughts of ill will,

38. Who respond favourably to **Allah**, their Creator, and have been steered by His guidance. They pay to Him reverence and veneration and engage in worship. They adore Him with appropriate acts and rites and conduct their affairs and ordinary pursuits of life by taking Counsel together to establish justice and integrity. They spend in benevolence and in equity of what We provided them of Our bounty,

39. Who set right and redress a grievance or an abuse, a wrong or a misfortune when treated with injustice, prejudice or harshness .

40. The return of a wrong is a wrong of a like nature, but he who forgives and reconciles himself with his own heart and with **Allah**, shall **Allah** credit him with what is due; He detests the wrongful of actions

41. Yet he who avenges a wrong that has been inflicted upon him, incurs no consequence.

42. But the consequence is indeed incurred on those who wrong people and treat them unfairly with injustice, prejudice or harshness and run wild on earth, going beyond prudent and reasonable limits, such persons shall be put to the torment.

43. But again he who bears the wrongs, and bears with the wrongful and accords him forgiveness, possesses his own soul; this is indeed the mode of considering matters with an attitude of mind reflecting a high spirit and strong will.

44. And he whom **Allah** does not guide to His path of righteousness, shall find no tutelary guardian besides Him to guide him thereto. And you shall see the wrongful of actions excited with fear and terror when Hell is in their sight. There and then shall they say: «O **Allah**, do we stand a chance to return back to life and hold

Your way and follow it without deviation?»

45. And you shall see them exposed thereto -the Fire- and back they recoil with abhorrence from it, mortified with fear and humiliation, glancing with stealthy eyes and catching a glimpse of it. And there shall say those whose hearts reflect the image of religious and spiritual virtues: «losers indeed are those who lost themselves in vanity, and their crimes lost them mercy and lost them their families on the Day of Resurrection. Indeed the wrongful of actions have brought on themselves eternal suffering ».

46. And no tutelary guardians will they have, besides **Allah**, to afford them the present help or be the fortress they had expected; and he whom **Allah** does not guide to His path of righteousness shall indeed lose the way thereto.

47. Respond favourably, you people, to **Allah**, your Creator, before a Day comes when Hereafter shall never be reversed by **Allah** to Here below, nor shall you find a stronghold, nor can you recourse to the denial of what is true.

48. And If they should turn a deaf ear, nonetheless, We did not send you O Muhammad to watch over their innocence and folly; you are only responsible for relating to them Our message. Yet if We should extend Our mercy to mankind and make them taste Our benediction, they rejoice beyond a common joy, and if a misfortune or a calamity befalls them in consequence of their wrongful or unclean hands, man looks for the how and the why and the wherefore and becomes sour and in bitterness he turns his worst side outwards.

49. With **Allah** reside the sovereign authority and the supreme controlling power of the heavens and the earth. He creates what He will; He bestows female progeny on whom He will and He bestows male progeny on whom He will.

50. He bestows a combination of both males and females and renders barren whom He will; He is indeed **Alimūn** (Omniscient), and **Qadirūn** (Omnipotent.)

51. No human would qualify to be spoken to directly by **Allah** without the intervention of a medium, nor is it befitting; but only by inspiration or vision, or from behind a veil or through a spirit who would actuate him with what Allah has ordained and with what He will; He is indeed **ʿAliyūn** (Supreme) above all and beyond all and He is **Hakimūn** (the Source of wisdom and wise mysterious dispensations.)

It is hoped that people do realize that it is the man and not the woman who is responsible for the birth of the female child as explained in Surah AL- Najm* albeit the decision in the end rests in the hands of Allah as indicated in the above verses 49- 50

***** see C.53 the introduction***

52. Thus did We inspire to you O Muhammad the Quran through the spirit Jibril (Gabriel) who actuated you by Our command. You neither knew what the Book the Quran was nor what Faith was like. But We made it -the Quran- a source of light wherewith We impart knowledge, wisdom and spiritual light to guide into all truth whom We will of Our servants. You (Mohammed) do indeed guide to the path of righteousness,

53. The path of **Allah** Who has the rightful claim to all that is in the heavens and to all that is on earth; supremacy, authority and power over them are acknowledged as His own. Indeed all affairs are **Allah's** concern; they are referred to Him, the Ultimate

Authority, for consideration, decision and execution**.**

Chapter 43

«Adornment»

AL ZUKHRUF

« Meccan »

This Surah (chapter) displays the esteem of the Quran as it really is, as well as the view held by the opponents of Faith. The Surah also made evident that there is only One Allah Who is worthy of the profound reverence dutiful To Him. Yet the opponents of Faith Incorporated with Him other objects of worship and they pinned their faith to His male servants whom they considered as a part of Him and rejected the females whom they considered as His integral part. However, when they failed to defend the great argument of their folly they reverted to the faith of their aboriginal stocks. The Surah gives also an aspect of the narratives of Ibrahim (Abraham), Mussa (Moses) and the Pharaoh, then Isa (Jesus), son of Maryam (Mary), and their war of belief against disbelief and the reward promised those who lifted to Allah their inward sight.

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In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **H**. (Ha), **M**. (Meem), the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. And by the Book which is the spirit of truth that guides people into all truth,

3. A Book, We have made in Arabic literary form that you may hopefully comprehend its inimitability and employ the faculty of reason in forming conclusions,

4. And it is a transcript reflecting the grandeur of the archetypal Book in the heaven's realm as held by Us in high esteem and a source of wisdom.

5. Or do you people think that We would disregard you and omit it -the Quran- and the matter would be let drop just because you have been extravagant in your accounts of yourselves and may well neglect this noble discourse!

6. Nor is it a novelty to send you a prophet as a spectacle and a warning, How many did We send to those dating far back into the distant pas!

7. Nonetheless no prophet do We send as a spirit of truth to guide people into all truth but they mock him and give him a lick with the rough side of their tongues and call him everything they can lay their tongues to.

8. They conceit themselves if they contemplate possession of control, power and authority. We did away with nations far mightier, prosecuted with activity and perseverance, whose diligence never wearied and We reduced them into a useless form; and so the fateful events of those of the distant past had served as a warning to those who follow.

9. Yet ironically if you should ask them O Muhammad: who has created the heavens and the earth? They shall say: «They were created by Him, **AL-Aziz** (the Almighty) and **AL-Alim** (the Omniscient)»;

10. Who has made the earth for you a settled habitation* and carpeted it with vegetal growths and furnished it with your daily needs, and He channeled it with paths, tracks, routes and waterways guiding your direction in your course of travel and in your movement.

*** see V.6, C.78 and commentary.**

11. Who sends down from the floor of the vault of heaven enough rain water in due measure and thereby a dead and barren land,** is revived; similarly shall you be resurrected. ***** see V.5, C.45 and commentary***

12. Who created all pairs of opposite sexes and all creatures and made for you of the ships and the beasts a means of transportation,

13. That you may sit and rest comfortably upon their backs and render solemn acknowledgement of Divine favours when making a land travel or a voyage by sea and exercise the mind in devotional thought and put your thoughts into words, thus: « Glory to Him Who has subjected these animate and inanimate creatures to us; it would have been otherwise impossible to render them submissive and to make them minister to our comfort»

14. And indeed to **Allah**, our Creator, we shall all ultimately go back»

15. Yet they -the infidels- have incorporated with Him some of His servants as objects of worship and considered them His integral part; indeed man is ungrateful, blasphemous and profane.

16. Or did He adopt from among His creatures the females and committed to you people the males?

17. Yet ironically, the moment that any of them hears the news of the birth of his female child, the sex which he ascribes to **Allah AL-Rahman**, his countenance at once speaks a different language; his eyes shrivel into darkness in his head and he falls into the darkness of deepest dismay.

18. Is it befitting to ascribe to **Allah** a creature who is born and raised surrounded by ornaments and articles of personal decoration and fails to defend an argument!

19. And they chose female designations to be the appellations they use of and toward the angels who are servants of **Allah, AL-Rahman!** Did they witness their Creation! We will commit to writing their irresponsible statement and call them to account.

20. And they allegedly say: «Had **Allah, AL-Rahman**, so willed we would never have worshipped -these corporate deities-. They are not acquainted with the truth nor do they have information or proof to support their allegation; they simply lic and indeed they lie in their teeth.

21. Or did We reveal to them a Book beforehand authorizing their allegation that they refer to it anal speak like a book!

22. In effect they projected their own cause so as to say: «We have found our fathers bent on a particular system of faith and worship and we walk in their foot steps.»

23. But then, We never sent a Messenger before you O Muhammad, to a people but stood those with the riches similitude exact of your people and said: «We have found our fathers bent on a particular system of faith and worship and in their foot steps we walk».

24. And when the Messenger said to them: « Even if I present you with what belongs to the highest region of thought and reality and is more guiding than that you found your fathers bent on and it guides you into all truth»? Yet they said: «But we do not acknowledge your mission nor do we give credence to your message».

25. In consequence We took just vengeance on them; and there you can see what was the end of those who denied the truth.

26. You may refer O Muhammad to an aspect of Ibrahim's (Abraham) narrative when he said to his father and his people: «I am innocent of your ills and of all those you worship»

27. Except Him who brought me into being and caused me to exist; He will indeed guide me into all truth

28. A dogma he founded and he legated to his posterity and to those who would succeed him, that they may hopefully keep Allah in mind and to Him they would lift their inward sight

29. But the idolaters ignored Ibrahim's great legacy and so did their successors. Yet I made them both enjoy life until the truth has come to them at the hands of a reputable and esteemed Messenger,

30. And now that they have been presented with the spirit of truth guiding them into all truth, they say: «This is sheer sorcery and we refuse to acknowledge it.»

31. And they insolently say: «if only this Quran were revealed to a distinguished man from one of the two cities -Macca and Taif!»

32. Do they distribute or apportion the grace of Allah your Creator and His mercy to whom they please! It is We Who have apportioned their livelihood among them here and allotted their sharas authoritatively that they have no choice .We promoted and exalted in rank, honour, estimation, development, power and wealth, some above others and arranged them in grades so that they render obedience and service to one another and minister to the comfort of each other. But to be a recipient of the mercy and efficacious grace of **Allah**. your Creator, outweighs all that you may accumulate or treasure up in life.

33. Were it not that all people, through envy, would form one conjoint body united in feeling and thought of disbelief in Allah, We would provide the homes of those who deny **Allah AL-Rahman** with ceilings and roofs of silver as well as stairs of silver by which to ascend.

34. And homes sparkling with silver doors and lounges of silver whereupon they recline and rest with un searching and restful spirit.

35. (And to round this off,) We would provide them with all sorts of adornments all of which are simply ephemeral enjoyments of this life, whereas the beautitude of the Hereafter in heaven's realm has **Allah**, your Creator, reserved for those who entertain the profound reverence dutiful to Him.

36. But he who blinds himself to **Allah AL-Rahman**'s -enlightenments and renders himself insensible of Him and of His authority, We will bind to a devil who will follow him like his shadow and give him evil counsel.

37. Such companionship of evil ones as fitted to destruction will blind those insensible of **AL-Rahman** of the path of righteousness and make them think they are

guided into all truth,

38. Until the Day comes and he is in Our August presence; pained at heart, he will then say to that evil companion: «I wish I had kept my distance and were as distant from you as the two solstices are from each other; how evil you were for a companion »

39.But this Day, they arc told, «no one can afford you help nor can he set you free; you have wronged yourselves and now both of you shall share the condign punishment.»

40. But do you think O Muhammad you will be able to make the worthless who counsels deaf open his heart's ears, or the one who lacks intellectual or spiritual perception open his mind's eyes, or that you can guide such persons as have justly been destined to err and stray from the path of righteousness!

41. Therefore, O Muhammad, should We take you away by death before you witness the promised punishment, rest assured that We, will take just vengeance on them.

42. Or if We do not take you away, then We will show you the retributive punishment of which promise was made; indeed We are able to overpower them and reduce them into a useless form.

43. Therefore keep your hold O Muhammad on all that has been inspired to you and cling to the Quran; you are indeed on the path of righteousness.

44. For the Quran is an authoritative counsel to you and a discourse of Practical Divinity to your people and there shall come the Day when all of you will be called to account.

45. And you just test critically the precepts of those whom We had sent before you, to see if We had ordained reverence and veneration to be paid to a being, or a power, or a deity besides **Allah AL-Rahman**!

46. (To this effect I may example My Omnipotence and Authority by a brief account of Pharaoh and his people in whose hearts reigned vices and follies.) We sent to them Mussa (Moses) and We equipped him with signs serving to demonstrate divine power and authority, and there he said to them: «I am the Messenger of **Allah**, the Creator of the universe and of all beings.»

47. But when he presented them with Our signs and displayed to them acts of a miraculous nature, they laughed them to scorn.

48. And no sign did We present them with but was greater than the sign displayed before, and by consequence We made ruin seize them so that, with hearts travailed, they might hopefully turn to Us and lift their inward sight.

49. United by the fatal consequence, they said to Mussa (Moses): « O you necromancer, skilled in magic, invoke **Allah,** your Creator, and appeal to Him, in virtue of what He conferred on you of sufficient grace, to deliver us from this burdensome affliction which is exhaustive to the mind and We will be guided into all truth.»

50. And when We delivered them from what was burdensome and exhaustive to the mind they simply broke their vow and their actions to their words did not accord.

51. Then, Pharaoh made a public declaration and caused it to be proclaimed

through out all his cities: **«**Am I not», he said, **«**the sole sovereign of this land, and the dominion of Egypt belongs to me, and these rivers flow beneath my palace! Can you people not see!»

52. «Am I not**»**, he added **«**Far better in worldly conditions than this creature who is contemptible and can hardly express himself or put his thoughts into wards!»

53. « If only a bracelet of gold from heaven's realm has ornamented his arm to betoken authority or he has been companioned with the angels to confer on him dignity in an order of prophet hood!»

54. Thus did –Pharaoh- befool his people who soon obeyed him. They were a mischievous people disposed to practice evil.

55. And when they were really enough to provoke Us, they came within the measure of Our wrath and We took vengeance on them and drowned them all.

56. And We made of them, with this vindictive punishment and fateful event, a deterrent which has served as a warning to those who followed.

57. And when the son of Maryam (Mary) - Isa (Jesus) was cited as an example of **Allah's** Omnipotence and Authority to create whom He will or what He will from nothingness, your people refused to recognize him and laughed him to scorn.

58. Knowing that he is venerated as a deity by Christians and that you Muhammad might have consigned him with their idols, to damnation, they created a connected series of statements intended to annoy you and subvert your position when they said: **«** Are our Gods the better or Him، and if his abode is Hell, we and our Gods would love to be there **»**. They are quarrelsome people given to contention.

59. He -Isa (Jesus)- is only a servant of Ours on whom We bestowed the prerogative of Prophethood and made him an example serving to betoken to Bani-Israel (the Children of Israel) Our omnipotence and authority.

60. Had We willed We would have made some of you angels or procreate angels who would live on earth and be your succeeding generations.

61. Coming events cast their shadow before, and so will Isa whose return to earth shall be the sign of impending Judgement and that the Final Hour is indeed imminent. Therefore do not doubt the event you people and follow My Messenger who guides you to My path of righteousness.

62. And let not AL-Shaytan (Satan) tempt you away from My path of righteousness and detract you from piety; he is your avowed enemy.

63. And when Isa presented them -Bani-Israel- with clear evidence of **Allah's** Omnipotence and Authority, and said to them: « Now I have come to you with all manner of wisdom and soundness of judgment in the choice of means and ends and to clarify to you some of the points upon which your whole dispute turns, therefore, reverence **Allah** and entertain the profound reverence dutiful to Him and obey me »

64. Indeed **Allah** is my Creator and your Creator; worship Him, since reverence and veneration paid to Him constitute the path of righteousness »

65. Yet the various sects and factions, Jewish and Christian ignored the knowledge imparted to them and they differed from each other in opinion and moved to disagree among themselves, and so, denunciated shall be those who were wrongful of actions; they shall suffer torment on an Eventful and Grievous Days

66. What do they expect after their refusal to acknowledge **Allah** other than the sudden confrontation with the predetermined Hour they shall encounter unexpectedly as it takes them unawares!

67. There and then shall those who were friends become enemies, but not those who revered **Allah** and entertained the profound reverence dutiful to Him.

68. Addressed by **Allah**, they -the devotees- will be told: «O My worshippers who had reverenced Me with hearts impressed with the image of religious and spiritual virtues, no fear or dread shall fall upon you this Day nor will you come to grief».

69. «You, and others such as you, who had honoured Our signs and resigned' themselves to Me and conformed to Islam».

70. «Now enter you and your wives into My Paradise, in the heaven's realm of surpassing beauty, supremely blest, where you rejoice beyond a common joy»

71. Therein, shall they be attended upon and served in majestic dishes of gold, and in golden goblets shall they drink the cup of joy; and within there they shall find anything of any kind that the emotions are directed to its attainment and the eyes delight in. And therein they will have passed through Nature to Eternity.

72. «And so, this is the region of the heavens featuring surpassing beauty and supreme bliss; it is the desired end of which they have come into possession by Divine grant for their deeds which had been imprinted with wisdom and piety**»**

73. Therein you have plenteous fruits reflecting plenteous grace from high, fruits which afford them pleasure; they are for them to enjoy.

74. But in Hell, the kingdom of eternal suffering and misery shall the wicked bewail their lot.

75. No relief physical or mental will be expected and in their idea of relief comes the intensity of punishment and the longer they lose hope the more they nurse despair.

76. We never acted unjustly or unfairly to them nor did We not observe the principles of justice and fair dealing. It was they who acted unjustly and unfairly to themselves and were wrongful of actions.

77. There and then shall they call upon Malek -the head keeper of Hell- to mediate suspension of punishments «O Malek**»**, they say, **«**appeal to **Allah,** your Creator, to blot us out of existence and extinguish our debt **»**.**«** Never **»**, says Malek, **«**in here you remain and forever you continue to be».

78. O you Meccans: We have presented you with the spirit of truth guiding people into all truth, but most of you do detest the truth and execrate My fact.

79. Or have they decided O Muhammad on a course and set their hearts on denying, the truth anal conspire your death! But it is We who will decide the question by authority and make you reign in their hearts; for great is thc truth and it shall prevail.

80. Or do they think that We do not hear what is not openly avowed and their secret counsel? Indeed, Omnipresence is Our attribute and Omniscience is inherent in Us and Our Messengers are by their sides bearing records and relating in writing in whole.

81. Say to them: **«**If **Allah AL-Rahman** had a son, I would precede all others

and be the first to pay to him reverence and veneration.»

82. Praise be to Him and extolled be His glorious attributes; **Allah**, the Creator of the heavens and the earth and of the unique throne of supreme Majesty, Omnipotence, grace and mercy; far be He beyond all measure and above all they attribute to Him.

83. Let them drown themselves O Muhammad in the nonsensical and in vanities and engage in amusement which is the happiness of those who cannot think, until the encounter with the Day they have been promised.

84. And He is it Who is the **Allah** in the heavens and the **Allah** on earth and He is **AL-Hakim** (the Source of wisdom and wise mysterious dispensations) and He is **AL-Alim** (the Omniscient).

85. And blessed be He and praise be to Him Who has the glorious attributes and within Whom reside the sovereign Authority and the supreme controlling power of the heavens and the earth and of all that lies between them, Who alone knows the point of time of the predetermined and Eventful Hour, and back to Him shall all of you return.

86. Nor shall those to whom they -the infidels- pay reverence and veneration besides Him have the function of intercession; a privilege confined only to those who had asserted the Uniqueness and Oneness of **Allah** and bore witness to this truth.

87. And if you should ask them O Muhammad **«**Who has brought them into being and raised them from dust?**»** They shall say: **«Allah**» Yet, ironically, they pay reverence and veneration to others besides Him. How strongly eluded they are that they believe a lie!

88. We have acknowledged your spiritual prompting O Muhammad when you expressed discontent at your people and said: **«O Allah**, my Creator, these are a people who have counselled deaf and portrayed strong disposition to discord and disbelief ».

89. Leave thorn alone O Muhammad and decline to recognize them but address them with the customary formula of salutation **«** peace **»** so that if they should thunder against you, they would peace at your bidding and you be out of harm's way, then they shall come to know the fatal consequence of their obsession with follies.

Chapter 44

« SMOKE »

AL DOKHAN

« Meccan »

This Surah (Chapter) treats some aspects of the one thought in the usual manner of greatness of expression symbolic of the clearness, the effectiveness and beauty of the Quran: its authenticity and authority, the Night and the Month When Allah commenced revealing it to man, a phase of the Last Day and what happens to the heavens, Resurrection as an ' undoubted Event, Allah's just retribution, all bearing reference to admonition and serving as a warning to mankind:

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **H**. (Ha), **M**. (Meem) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated.

2. And by the Book which is the spirit of truth that guides people into all truth,

3. The Book which We began revealing at a blessed and a highly esteemed Night, it is incumbent on Us to send a Messenger as a spectacle and a warning and entrust to him an authoritative Book;

4. A night in which every affair proceeding from Him, the Absolute source of wisdom, is disposed of in the manner imparting knowledge, wisdom and spiritual light and displaying **Allah**'s Omnipotence and Authority;

5. An ordinance set forth by Us that We send upon man Our high behests through Messengers who would illuminate the souls by divine truth;

6. An act of mercy vouchsafed by **Allah**, your Creator, to His Creatures. He is indeed **AL-Sami'** (with unlimited audition), **AL-Alim** (the Omniscient),

7. The Creator of the heavens and the earth and all that lies between them, a fact acknowledged by you people if your hearts have been touched with the divine hand.

8. There is no **Ilah** but He. He gives life and inspirits the property of animate existence and He occasions death and deprives of animate existence. He is **Allah**, your Creator, and the Creator of your forefathers.

9. Yet they are objectively uncertain of the plain truth and they give occasion to uncertainty, and they follow that emotion which they think would help them attain the object from which pleasure and satisfaction are expected.

10. You just wait the course of events O Muhammad; there comes a Day when the heavens shall stir smoke-like dust and things end into smoke.

Commentary:

This is not a novelty because we know through astronomers that large stars supernovas do explode and overwhelm outer space with gases and dust particles (from the elements which were formed in the interior of the raging furnaces) For example: the gaseous remnants of the supernova- the crab nebula- which was noted by Eastern Astronomers when the light from the stupendous blast reached the earth on July 4,1054 The original star at a distance of 6,300 light years would have been inconspicuous from earth but the brightness of the blast was 200 million times that of the sun and it was visible by day for 23days Similarly explode stars spreading their gaseous and dusty Contents in the interstellar space

By consequence one can visualize the heaven when all celestial bodies explode declaring DOOMS DAY.

11. There and then shall your people -the Quraishites- smother out of a small danger into a great one by reason whereof ensues a great famine and they will be reduced to the painful extremities of hunger and the hungry flame devours the silent dead.

12. Thence they shall plead with **Allah** for alleviating their distress: « **O Allah**, our Creator », they shall say: «deliver us from what is burdensome and exhausting to the mind and we will submit and believe with hearts reflecting religious and spiritual

virtues ».

13. But in what way and by what means will they be brought to their senses and keep their promise of submitting to Our Authority with hearts reflecting religious and spiritual virtues once they have been delivered from distress. They have denied Our Messenger who brought them the spirit of truth guiding people into all truth.

14. And they turned a deaf ear and refused to listen and they turned their backs upon him, accusing him at one time of «being taught by others » and at another time «a demoniac, possessed by an evil spirit».

15. But **We** will, for a while, allow you people to receive Our efficacious grace effecting the end for which it is given. We will help you get over your misfortune, albeit We know that you will return thereafter to the same subject of thought and to your former disposition. You will hug your old irreverent conviction to your hearts and consequently fall from grace,

16. There shall come the Day O Muhammad when **We** strike the blow that is severe, shocking, disastrous and destructive punishing wrong and avenging crime; the great instance of Our vindictive punishment. Indeed, **We** will take just vengeance on those wretches who had miss-spent life befooling the minds so as to cause what is false to be accepted as true.

l7. And long before them -the Quraishites- We had tested the people of Pharaoh. There came to them a noble Messenger -Mussa (Moses)- inviting them graciously to do what was agreeable and he presented them with inducements;

18. (Inducements) to open their hearts' ears and their minds' eyes and listen to his religious and moral discourse. He said to them: «O you servants of **Allah**; you had better respond favourably to the spirit of truth guiding people into all truth; I come to you with a message which **Allah** has entrusted to me and in sincerity and honour do I relate it to you».

19. «Nor Should you pride yourselves on disbelief in **Allah**, your Creator, or set off yourselves against Him with inordinate self-esteem. I come to present you with delegated authority to influence your conduct and your actions».

20. «And here do I commit myself to **Allah**, my Creator and your Creator, counter to your hostile attitude of mind which may induce you to stone me to death»

21. «And it you do not pin your faith upon me and you think I am open to suspicion then leave me alone and keep me out of harm's way».

22. There and then did Mussa make devout and humble supplications to **Allah** his Creator, praying for His aid, setting forth in words by reference to their wicked characteristics.

23. «March My servants to the sea by night», he was told; «you will be followed. for their vengeance shall follow you wherever you are».

24. And after you have stricken the sea with your staff and made a footpath for your people across, calm yourself and let the sea return to its settled calm. They are a multitude of men destined to drown ».

25. And so, how plentiful was what they left behind; they were in a condition of abundance: gardens and springs,

26. And all kinds of vegetal growth and products of the soil and mansions and

stately homes,

27. And luxuriation in power and luxuriation in abundance of the necessities and comforts of life wherewith they rejoiced beyond a common joy.

28. Thus did We put another people of a different race and creed in possession and made them the heirs, whereas their name was the only inheritance they left.

29. And neither the heaven nor the earth shed tears over them; they were not going to weep at what they were glad for; nor was the wicked's just punishment meant to be put in respite.

30. There and then did We deliver Bani-Israel (the Children of Israel) from the suffering and the painful humiliation,

31. Inflicted by Pharaoh who beheld his unfortunate people from an exalted throne and was extravagant in his account of himself and was fond of his own way which he saw but the one way to erect tyrannies in all his cities.

32. Such prerogative as **We** confined to Bani-Israel was based on Our knowledge of who best deserved, among all people of the time, to be the recipient of Our mercy and blessings.

33. And **We** conferred on them what was to their need: convenience and comfort and We bestowed on them -through Mussa acts of miraculous nature serving to demonstrate divine power and authority. All together, were a sure test of their actions and reactions which would echo their true beliefs and the prevalent inclination among them.

34. Yet these -Quraishites- who deny Resurrection, insolently say:

35. «We only die once when we come to our life's end and never will we be resurrected».

36. «And they add, if you Muhammad together with those who have fallen into line truly assert an Eternal Providence and justify the truth of Resurrections then bring back our forefathers».

37. Are they -the Meccan infidels- the better in wordly conditions than the people of Tobba* and their predecessors? But We did away with them, and reduced them into a useless form; they were evil personified.

**** family name of Himyuar Kings in Yaman***

38. Nor did **We** create the heavens and the earth and all that lies between them in amusement and diversion.

39. In effect **We** have not created both of them but in conformity with truth and in agreement with reality with soundness of judgment in the choice of means and ends; but, in darkness most of them walk on and they know not, nor do they even understand.

40. Indeed the Day of segregation of the rightful from the wrongful who indulged in vanity is the calculated point of time and the moment of impact eventful to them all

41. This is the Eventful Day when no master shall avail his subordinates nor can a subordinate avail his master but like master, like man, nor can anyone afford them help,

42. Except those to whom **Allah** will extend His mercy; He is **AL-Aziz** (the

Almighty), and **AL-Rahim** (the Merciful).

43. There and then shall the ugly, the bitter and disagreeable tree of Zaqqum or (Zaqqoom),

44. Be the edible food of the sinner,

45. Food which like molten metals. will keep boiling inside the bellies

46. And like water brought to the bolting point.

47. The angels posted as sentinels keeping guard of the Fire are commanded, thus: «Seize him and detain him -the sinner- and take him to the depths of Hell.»

48. «And pour on his head torrents of painfully tormenting boiling water.»

49. «Now taste and see,» he is told, «how just is the retribution; you had tasted the pleasure of your saw of might and you preferred might to right just as you had enjoyed and abused birthright».

50. «This is the just retribution you had always doubted».

51. But those who had entertained the profound reverence dutiful to **Allah**, shall be welcomed to where they are privileged, with safe-conduct and security,

52. Amid beautiful gardens and dazzling springs,

53. Dressed up in silk gowns and ornamented brocade and seated in opposite directions enjoying the glory of heaven.

54. Thus shall it be, and thus shall **We** join them in wedlock to beauty with attractive dark eyes whose splendour could not have been sustained in life.

55. Whatever fruit they ask for or they portray in their minds shall be given with surety; they have been given the security.

56. They shall suffer no death other than the first death they had encountered at their life's end, and now they have been saved the torment of the Fire;

57. An efficacious grace of **Allah** your Creator, effecting the supreme triumph for which it is given.

58. We have revealed it -the Quran - in your tongue O Muhammad; so that it takes effect and be of operative influence on your people that they may comprehend and lift to **Allah** their inward sight.

59. Events cast their shadow before, therefore await the course of events. O Muhammad you will come to know what fate awaits them and likewise they are also waiting,

Chapter 45

«Kneeling in Adoration and in Humiliation» (to Allah)

AL GATHIAH

« Meccan »

This Surah (Chapter) assures mankind that the Quran is an authentic and authoritative Revelation revealed by Allah. The physical processes alluded to here are noted by the senses and the mind; they serve to demonstrate Allah's

Omnipotence and Authority and the divine nature of the Quran. Mankind are, therefore, admonished to ponder Resurrection and Judgment and regard Allah with the profound reverence dutiful to Him.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1**. H.** (Ha), M. (Meem) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue, cannot be emulated

2. It -the Quran- is a Book that is emphatically revealed by **Allah** in complete glory, featuring Him as the guide, and who could be a better guide than **Allah, AL-Aziz** (the almighty), **AL-Hakim** (the Wise)

3. The heavens and the earth are teeming indeed with signs and symbols expressive of acts of miraculous nature serving to demonstrate divine Singleness, Uniqueness, Omnipotence and Authority for those whose hearts reflect the image of religious and spiritual virtues,

4. And in the special creation* of you people , and in the propagation of the animal kingdom all around , are signs and symbols serving to demonstrate divine omnipotence and authority for people who ponder

5. And the variation in duration besides the constant alternation and succession symbolic of the night and the day*, and the rain **Allah** sends down from the floor of the vault of heaven wherewith He revives the earth after it has suffered death,** and the air in motion in the various directions and of varying degrees of force*** perceptible to the senses and the variation in weight and pressure are indeed signs emblematic of His Omnipotence and Authority, for people who reflect

****** Commentary:***

vegetation:-

This is best illustrated by extreme deserts such as that in lower colorado basin area in U.S.A. It may be rainless for years at a time . then a chance storm can unload tonnes of water in an hour and the seemingly sterile sands come to life. The long dormant seeds bloom and produce new seeds to be invisible until the next down pour.

The atmosphere:-

is neither simple nor shallow, the troposphere where man exists is merely the lowest level of many. It ends at 5 to10 miles up and contains the air currents which shape most of the earth's weather. The stratosphere occupies the next 10 to 15 miles. In it are two narrow layers containing concentrations of chemicals. The lower contains particles of sulphate which may play a role in rainfall. Above it is layer of ozone ,a form of oxygen which blunts the force of deadly ultraviolet rays coming from the sun and thus makes life on earth possible. Next is the mesosphere ,a warm layer in which most of meteors from outer space are incinerated .it's replaced at 50 miles by the ionosphere whose top shades off somewhere between 350 and 600 miles up. Some layers in the ionosphere (D., E., F. and G) are zones where air particles have been ionized by solar radiation . They are important to man because they reflect radio waves back to earth and make wireless reception possible .last comes the exosphere in which the atmosphere slowly dwindles to nothing .It contains a huge radiation band known as the magnetosphere and is believed to extend to 40,000miles

Ref. Life Nature Library, 1962, P.65…

**** see introduction C.39, V.5 ** see V.164, C.2, V.5, C.45 and commentary***

6. So, these are cosmic signs characteristic of the vast scale of the universe and its changes which We relate to you O Muhammad in truth by inspiration actuated by the Spirit Jibril (Gabriel). If they -the infidels- refuse to acknowledge the truth as is featured in these signs; what then will convince them if this Quran and these signs do not?

7. Denunciated shall be every sinful liar who intentionally asserts what is false and relates it to **Allah**, and clothes himself with the ugly vesture of wickedness;

8. A vesture of wickedness that makes him counsel deaf to **Allah's** revelations when they are recited, declaring to him what is in conformity with truth and in agreement with reality. He intentionally closes his heart's ears and exercises inordinate self-esteem as though he lacked his sense of hearing. Tell him O Muhammad to expect a condign punishment,

9. And when he -this wicked- commits to memory any of our revelations or hears of any of our signs demonstrating Omnipotence and Authority, he turns them into ridicule, and his vanity blows malicious mockery. Such persons are incensed with multiple wrongs; they shall suffer multiple humiliations and a mortifying punishment.

10. Hell awaits them and asserts them as her own and shall beset them on all sides. There and then nothing they earned, accomplished or gained here will be of advantage to them nor will those whom they adopted besides **Allah** and held in reverence and veneration avail them benefit or afford them help, and they shall suffer grievously.

11. This Quran features the spirit of truth guiding into all truth; and those who refuse to acknowledge its revelations and deny **Allah's** signs demonstrating Omnipotence and Authority shall suffer excruciating pain and be put to torture.

12. **Allah** is He who reduced the sea* to a state of subjection under your dominion and authority so that ships may float thereon for transportation by His invisible acting force that produces their motion, that is besides being of service in effecting your objects sought after of His bounty so that your bosoms would hopefully surge up and answer thanks.

13. And He reduced for you all that the heavens and the earth contain to a state of subservience: heavenly bodies, earth, water, air, fire, deserts. All, like yourselves and your belongings, are not really your own, but His. Here, there and everywhere are signs with prodigies emblematic of Omnipotence and Authority sensed by those who consider matters and ponder their cause.

14. Say O Muhammad to those whose hearts reflect the image of religious and spiritual virtues to forgive and give up resentment against those who do not expect with desire nor desire with expectation the days when **Allah** requites like for like and repays a people with what is commensurate with their deeds.

15. He who does what effects a good purpose and what is consonant with equity, and his deeds are imprinted with wisdom and piety will have benefited his own soul, and he who is wrongful of actions and instills evil in his works will have lost his own soul; then ultimately to **Allah**, your Creator, shall all of you be brought back.

16. **Allah** asserts: **« We** gave Bani-Israel (the Children of Israel) the Book and authority and soundness of judgment in the choice of means and ends and bestowed on them the Divine prerogative of Prophethood, We provided them with victuals of the various good and wholesome kinds of provisions, and they wore Our favour to the

end that We preferred them above all peoples*. (At the time when idolatry and aetheism prevailed)

**** See V.32, C.14, V.14, C.16***

17. And We presented them with clear divine evidence serving as the ground for belief, yet they did not move to disagree among themselves and be at variance until they had received informative knowledge and intellectual acquaintance with the truth. They, then, vented what their breasts* have forged of enmity, ill-will and envy occasioned by their contemplation of your superior advantages. But **Allah** shall judge between them on the Day of Resurrection on the strained points upon which the whole unreasoning turns,

18. Then **We** determined for you O Muhammad the statute, the perfect exemplar of excellence, the statute which We ordained for the **Messengers** before you. So, act upon it and in accordance with it and do not gratify those who knowingly deviate from the path of righteousness, nor act upon their desires.

19. They are of no advantage to you nor can they avail you protection from **Allah's** punishment. In fact the perverse who are wrongful of actions joined in mutual intimacy, whereas **Allah** is the friend and protector of those who are eminent in piety; they enjoy His special favour.

20. This Quran is a spectacle of truth guiding people into all truth and inducing those whose hearts reflect the image of religious and spiritual virtues to lift to **Him** their inward sight and entertain expectation of His mercy which is imbued in this Book.

21. Or do those whose deeds are haunted with evil, conceive in their minds that **We** assess them in life and death in the same value **We** ascribe to those whose hearts have been impressed with the image of religious and spiritual virtues and their deeds with wisdom and piety? How absurd and irrational is their judgment!

22. And in accordance with reason and truth did **Allah** create the heavens and the earth, and the truth is unfolded to their own view demonstrates omnipotence and authority. He purposed to requite every soul with what is commensurate with its qualities and its actions, and they shall not be wronged.

23. Have you seen **O Muhammad** the one who is possessed by the idea directing him emotionally to take his personal vanity as his deity and look up to it in adoration, knowing that he is wrongful of action! and on that ground did **Allah** lead him into error and deny him intellectual hearing and close his heart's ears and veil his mind's eyes and dispose him to denseness of intellect! So conditioned, who then, besides **Allah**, can guide him to the path of righteousness? Will you people not ponder!

24. And those who deny future life think aloud the thoughts passing through their minds: «There is only this present life » they say, « we die and as the grass upon the earth shall our posterity be », then they shall also die and their posterity live, until time does away with life and reduces this world into a useless form and all time shall appear but short time, but indeed as no time ». So they think, and with their ignorance of the facts, their action of evidence fails to convince their minds, and their supposition is formed on grounds admittedly insufficient.

25. And when Our clear and evident revelations are recited to them indicating Our Omnipotence to effect Resurrection, the only reason they bring in support of their notion existing only in thought is the same argument they always advance, thus:

«Bring Our fathers back to life, if indeed what you claim be true.»

26. Say to them O Muhammad: **«Allah** has brought you to this world and caused you to exist from nothingness and He occasions your death when you end your days, then brings you together on the Day of Resurrection, the Day giving no occasion to doubt or uncertainty **»**. But most people do not realize this fact nor do they bring vividly before their minds Allah's Omnipotence to effect what He will.

27. And to **Him** belong the sovereignty and the absolute controlling power of the heavens and the earth, and when the predetermined final Hour arrives at the defined time, there and then, shall those who assert falsehood lose their way and incur the loss of every attribute they formerly possessed.

28. And you shall see every nation falling on their knees with horror driven through them compounded of pain and fear. Each nation in its corporate character is being called to account according to their good or bad books, and be told: **«**Today you are requited with what is commensurate with your deeds**»**.

29. This is Our Book of Records in which entry of your deeds has been made in truth. **We** have kept a register in which Our angels committed to writing every word, deed and event in a precise manner affording indisputable evidence of all matters in question.

30. So that those who believed with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety, shall **Allah**, their Creator, welcome into the realm of His mercy; a state of supreme triumph.

31. But as to those who denied **Allah**, they will be told: **«**Have Our revelations not been recited to you but you exercised inordinate self-esteem, and you obstinately determined to criminate yourselves by allusion to falsehood; an allurement by which you fell and were a people of sin!**»**

32. «And when it was related to you by Our Messenger that the promise of **Allah** is the absolute truth and that the predetermined final Hour is an undoubted and inevitable event, you always stated explicitly»: "**We** do not profess to know what the predetermined final Hour is, nor do we recognize it; in effect our opinion of it is only a supposition formed on grounds admittedly insufficient".

33. There and then shall their deeds of iniquity, and their actions of an evil savour present themselves to them and be on view, and now on all sides shall they be beset by the same material and immaterial things they turned into ridicule.

34. And they are told: **«**Now is the Day we forget you and you will be left to twist and turn in the scorching flames of Hell, in vindication of the right you had willfully forgotten; You neglected the noble discourse, addressed to you; you disregarded **Allah** and His Omnipotence to effect what He will, and you failed to advance what would serve as a future security on this momentous Day, therefore it serves you right to be in Hell which punishes wrong and avenges crime, and no one now can afford you help**»**,

35. **«**A penalty imposed on you people in the train of blowing malicious mockery at **Allah's** revelations and signs which demonstrated Omnipotence and Authority, and you were also deceived by the sensuous enjoyment you regarded as the chief object of life **»**. Therefore, now such persons will not be delivered out of it nor will they be reproached.

36. Praise be to **Allah** and extolled are His glorious attributes, the Creator of the heavens and the earth and of this world and the world to come and of the state of past, present and future existence.

37. It Him befits the unique attribute of **«** Proper Pride **»** as well as the glory, majesty and splendour attendant upon the manifestation of His Supreme Being in the heavens and on earth And He is **AL-Aziz** (the Almighty) and **AL-Hakim** (the Wise).

Chapter 46

« The Sandy Hills »

AL AHQAF

« Meccan »

This surah (Chapter) refers to the people of 'Ad (the 'Adites) who lived in a valley surrounded by sandy hills near Yemen. The Surah treats the manner of thinking characteristic of mankind at large. If they will only ponder the countless signs all round, which bespeak and clearly indicate One Creator and only, will undoubtedly recognize Him, acknowledge His divine messages, present and past, and accept His Messengers, present and past, and they will not doubt Resurrection nor Judgment. All this is dealt with in four related parts which succeeded in influencing peoples' hearts and minds like a beautiful symphony concerted in four movements.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. H. (Ha), M. (Meem) the Surah opens with these introductory letters from the Arabic Alphabet to draw attention to the miracle of the Quran which though written in the people's tongue , Cannot be emulated.

Part I: Faith versus Atheism and Idolatry.

2. (With reference to the Quran): It is a Book emphatically revealed by **Allah** in complete glory, featuring Him as the guide, and who could be a better guide than **Allah AL-Aziz** (Almighty) **and AL-Hakim** (the Wise)!

3. Who declares in His own words, thus: **«We** have not created the heavens and the earth and all that lies between them but in accordance with reason and truth and for a determinate period of time. **»** Yet those who deny **Allah** turn a deaf car to the advice inducing them to alter their evil course when warned of its danger but they disregard the warning and burry it in oblivion.

4. Say to them O Muhammad: «Do you see those you people invoke besides **Allah**; if you consider them deities or creatures of diligence and capacity, then show me what in the world you live on did they form out of nothingness and brought into being and caused it to exist». Or do they claim participation in the process of the creation of the heavens, or do they assert that: part of it is their own! Say to them: « Bring me a Book revealed before this Book-the Quran- wherein a deity has ordained idolism and brought it to book ! or bring me traces of knowledge and facts featured in a book if you truly speak like a book!».

5. And who can err and stray from the path of righteousness more than he who

invokes besides **Allah** a creature, spiritual, animate or inanimate who shall never respond to him till the Day of Judgement, nor are such creatures aware of their invocation ?

6. and when mankind are thronged before **Allah** for judgment, they shall see those whom they invoked here are at enmity with them Hereafter, they shall contemptuously refuse to acknowledge their supplication.

7. Yet when Our evident and plain revelations are related to them and Our signs are clearly indicated and pointed out, then those who deny **Allah** label the truth presented to them as falsehood and say: «This is only sorcery assumed by him -the Messenger-»

8. Or do they say: «He -Muhammad- has forged it » Say to them: « if I have forged it; what good does it do me, and if I did as you unjustly claim, then who on earth can defend me from **Allah** and vindicate my cause ? » **Allah** knows best your minds which strive laboriously for some evil end; but enough is **Allah** to be a witness of my actions and of your actions and He is **AL-Gafur** and **AL-Rahim** (the Forgiving and the Merciful).»

9. Say to them: «I am not a novelty of Apostleship hither to unknown to you nor do I know what is to be or will be, nor what is in store for me or for you . I only submit to what is inspired to me by **Allah** and do what I am commanded to do, and I am only a spectacle and a warning.»

10. Say to them « What if this Book -the Quran- is a Divine disclosure of knowledge by **Allah** to man, and you refuse to acknowledge it when all the preceding Books, foretold things to come crowned by the Quran as has been acknowledged by one or more of Bani-Israel (Children of Israel) who attested that it conforms, like the Book of Mussa (Moses), with truth and agrees with reality?» Yet you deny it and you turn your heads in contempt and you object to it with inordinate self-esteem. But never will **Allah** impress piety on the hearts of the perverse who are wrongful of actions.

11. And those who deny **Allah** speak of those who sincerely believed in Him, and say: «If it -the Quran- were good and has a quality in a sufficient degree, we would have been the first to take it as a matter of choice;» and so, since they respond to the Quran with careless disinterested spirit and disfavour, they will label it: «fables of old.»

The Book of Mūssa dealt with the code of life and so does the Quran, whereas the Book of Isa (Jesus)-AL-Injil (the Bible) dealt with moral precepts to sweep away the corruptions which had crept in, and so in this respect the Quran comes next in order of time.

12. And before the Quran, **Allah** sent down the Book of **Mussa** steering people by His guidance and His mercy to the path of safety and righteousness, There came down the book-the Quran-, in the Arabic tongue, asserting the truth of the Book of Mussa and warning the perverse who are wrongful of actions, thus serving as blissful tidings to those whose deeds are printed with wisdom and piety,

13. those who have spiritual perception of **Allah** and their tongues always vent this feeling, viz: « **Allah** is He to Whom we commend ourselves in the act of worship and in reverential awe, in judgment and in our way of life and in all that we do or say,

» and under no circumstances will they alter the attitude of their minds and their habitual mode of settled behaviour; these shall have no ground for alarm nor will fear or dread fall upon them nor will they have a cause of grief Hereafter.

14. These are the inmates of Paradise wherein they will have passed through nature to Eternity in requital of their meritorious actions and their wise and pious deeds .

Part II : Man's manner of thinking and behaviour vis-a-vis. Faith from Womb to tomb.

15. **We** commended to man his parents, to commit them to his kind care and display to them a friendly and a kind disposition. With travail did his mother bear him and with travail did she bring him forth, and between bearing him, weaning and rearing him she spends thirty months of bodily and mental toil. Then when he has grown to maturity and attained the age of forty he invokes **Allah**, thus: **« O Allah**, my Creator » he prays, « create in me a clean heart and actuate me with the feeling of gratitude and gratefulness to You for the efficacious grace you conferred on me and on my parents: that I do deeds imprinted with wisdom and piety, that You create in my progeny clean hearts impressed with religious and spiritual virtues, Now I do repent of the wrong doings I might have done, and I join those who commit their causes to You. »

16. These are they whose best deeds will **Allah** count to them for righteousness, and ignore their wrong doings and quit them all His debt, and destine them to make abode in the beatitude of heaven: a Divine assurance of future blessing they have been promised.

17. But he who contemptuously says to his parents: « Fie on you » « How disgusting what both of you tell me!» «do you afford me ground of expectation of Resurrection when all generations who had departed life long ago never came out of their graves ? » They both-the parents-exercise pity and appeal to **Allah** for help and they rebuke him -the son- for his disposition and for want of Faith, and they utter denunciation against him and say to him: « You had better commit yourself to **Allah** Whose promise is true. » But he says to them: « This is nothing but fables of old.»

18. Such persons among preceding generations of the Jinn and mankind were born to it; it was their destiny to suffer loss and such destiny has been fulfilled

19. There are grades for all; grades of appreciation and grades of depreciation; grades commensurate with the deeds, for **Allah** is vigilant; He pays the equivalent and no one will be wronged.

20. One day those who denied **Allah** shall be exposed to Hell fire and be told: « You abused the gifts **Allah** has endowed you in life: faculty, Power, quality, ability, talent - and countless other good things, and you exhausted them all in sensuous enjoyment which was your chief object of life, and you neglected to spare what will insure your future security Hereafter. Therefore, this Day you will be subjected to the affliction of humiliation in requital of turning your heads in contempt, your inordinate self-esteem and of your evil practice.

Part III: The narrative of the 'Adites and how they expected prosperity but instead they fell into ruin.

21. Relate O Muhammad to your people the narrative of Hūd, a brother of 'Ad - the 'Adites-, a spectacle and a warning, He cautioned his people, who inhabited the valley of the sandy hills -Al Ahqaf-, against the danger of denying **Allah**, especially when other Messengers have preceded and others succeeded him and the peoples' fate served as a deterrent. He said to them: « I fear for you an immense punishment on a great Day. »

22. His people -the 'Adites- said to him: « Have you come to us to induce us to forsake our gods; » « bring about what you have promised us if indeed you are declaring the truth. »

23. He **-Hūd-** said: «The acquaintance with this fact lies entirely-in the hands of **Allah** and in His power; I only relate to you the message entrusted to me by **Allah**, but I do see that you are so ignorant that you do not know your duties **to Allah**.»

24. And when they saw a cloud drift coming their way they expressed glad feeling because their valley had suffered drought and they said: « This is a cloud whose rain shall bring a rainbow of hope, joy and prosperity. But that was a joy in which they could not rejoice. This, » said **Hud,** « is what you have challenged to be hastened on; » « it is but a storm charged with a condign punishment bearing impetuously upon you, »

25. reducing to useless form and ruins anything it touched by **Allah's** command that they were laid low in horrible destruction, and nothing could be seen but the remains of their wrecked and empty homes; thus do **We** require a people given to crime.

26. **We** had endowed them with power and ability, with diligence and capacities of action, with wealth and knowledge, with mental receiving Dower and talent, and with many qualities which total up to a much higher degree then those that are summed up in you' people. We conferred on them the power of hearing and seeing, faculties divine, and We conferred on them the seat of feeling, understanding and thought, and the seat of consciousness, intellect and volitions, but they' took a bad advantage of thesc divine qualities and misused them, Consequently neither their power of hearing nor that of seeing were of any advantage to them nor did they derive benefit of their intellect or of their volitions; They simply ignored **Allah's** revelations and signs, and by consequence they were beset on all sides by the same material and immaterial things they mocked at, owing to their inordinate self-esteem.

27. And before them in time, did **We** do away with towns all around you people. We displayed to them many signs and revealed many revelations all demonstrating divine power and authority and indicating some coming event, so that they stand repentant in lowliest plight and return their thoughts to **Allah**, but they did not.

28. Did those whom they worshipped in accession to **Allah** afford them aid or! assistance Never. Contrarily, they could not find them, and it serves them right; they befooled the minds and the judgment of the people so as to cause what is false to be accepted as true.

Part IV: Now the Jinn are induced to go to listen to the Quran as the Messenger was, reciting it.

29. **We** resolved to direct some of the Jinn toward the place where you **Muhammad** were leading your followers in the act of worship, reciting the Quran.

When they were within hearing; a command to be quiet was uttcred by some and they listened to the end of the recital. They hastened back to their people advising them to alter their course of actions when warned of its danger.

30. « Our people », they said, «**We** have just heard a recital of **Allah's** revelations from a Book revealed in succession to the Book sent down to Mussa. It is in harmony with, and declaring the truth of, all Divine Books sent down before it; it is a spirit of truth guiding into all truth and to the path of safety and righteousness.»

31. «Our people», they added, «open your hearts' ears and respond favourably to the man entrusted by **Allah** to guide you into all truth, and believe in him and give credence to all that he says; then **Allah** will forgive your sins and save you from condign punishment.»

32. «And he,» they said, «who turns a deaf ear to the man entrusted by **Allah** to guide people into all truth, must realize that he will not and simply cannot frustrate the laws and statutes of heaven's realm on earth nor can he be under the tutelage of any one besides **Allah**.» Such persons are they who hold fast to false beliefs.

33. Can they not see with their minds' eyes that **Allah**, Who created the heavens and the earth and did not grow weary or worn out with fatigue, is able to resurrect the dead and restore them to life ?He is **Qadirūn** (Omnipotent) to effect all things.

34. One day will those who denied **Allah** be exposed to Hell fire and be asked: «Is this not consistent with the truth? By **Allah**, our Creator », they will say «indeed it is» Therefore, they are told, «now taste with all your senses the merciless but just retribution for denying **Allah** and for your insolent disregard of His warning.»

35. Therefore, in patience O Muhammad possess you your soul as did the resolute among the Messengers; and do not dwell on their punishment to be hastened on; for, on the day they face resolutely what they have been promised, they will realize that life here was a scene of ephemeral glory, imperceptibly minute as though it had lasted for no more than an hour of the time of daylight. This is a divinely inspired message entrusted to a Messenger; a message that warns of a condign punishment, and who shall suffer it but a people given to wickedness and crime!

Chapter 47

« Muhammad The Prophet »

MUHAM1NIAD

« Madinite »

This Surah (Chapter), in effect, deals mainly with the war of belief against disbelief and what to do with the prisoners of war at this stage. Those who enjoy Allah's tutelage are those in whose hearts reigns piety.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Those who denied **Allah** and stood in the way to prevent **Allah's** spirit of truth from guiding people into all truth, has He imprinted their deeds with irreverence, profanity and damnation.

2. But those who believed in **Allah**, with hearts impressed with the image of

religious and spiritual virtues and deeds imprinted with wisdom and piety, believed in all that has been revealed to the **Prophet** Muhammad from **Allah,** in conformity with truth, has **Allah** erased and deleted their sins and has given them peace of mind and peace of conscience.

3. Such dispositions: were indeed befitting for the reason that those who denied **Allah** went in pursuit of the worthless and in vain they wasted their days, while those who believed in **Allah** with hearts impressed with the image of virtues sought the truth disclosed by **Him**. Thus Does **Allah** discourse to people their parables.

The following verse refers to the encounter with the enemy in battle. This is the accepted view and it is well supported by other Surahs. In fact the Hanefites suppose this action to apply only to the battle of Badr.

4. So conditioned, when you people encounter those deniers of **Allah**, in combat, strike their necks to inflict death, and subdue the living at their peril, keep them in confinement and restrict their movements until hostilities have ceased and your enemies have laid down their arms. There and then you either set the captives free for nothing at all in return or for a ransom or for the freedom of Muslim captives. Had **Allah** willed, He would have punished them in His own manner. But He means to rear you and educate you so that your actions evince both wisdom and integrity, **Allah** then will establish your genuineness and quality as is asserted or claimed when reason has to deal with force and when you deal with each other in peace and in wars and to prove that the purpose of **Allah** is objectively the heart of your purpose. And remember that those of you who resisted blood, to acquire the glorious privilege of a martyr never will **Allah** imprint their works with irreverence profanity or damnation.

5. But He shall steer them by His guidance, and give them peace of mind and peace of conscience.

6. And He will welcome them into gardens of bliss and surpassing beauty, the paradise which He has portrayed to them already, and of which He has given them a detailed and a graphic account.

7. O you who believe with hearts impressed with religious and spiritual virtues: if you intend to direct your minds and thoughts to striving in the cause of **Allah** and to make His purpose the heart of your purpose, He will help you defend your final cause and help you take a firm position and set your feet firm.

8. But those who denied **Allah**, He will afflict with the miseries of fallen greatness and imprint their works with irreverence, profanity and damnation

9. A disposition rightfully earned for their averted state of mind and mental attitude of persistently opposing all that **Allah** has revealed in conformity with truth and in agreement with reality; and so He doomed their hopes to disappointment and their deeds to worthlessness.

10. Have they not journeyed through the land and looked with their mind's eyes to see the fatal consequence of those who came before them in time how **Allah** laid them low in horrible destruction?

Similarly shall be the lot of those who deny Him

11. That is because those whose hearts reflect the image of religious and spiritual virtues are under the tutelage of **Allah,** whereas those who deny Him are under the

tutelage of nobody.

12. Indeed **Allah** shall welcome those whose hearts. Reflect the image of religious and spiritual virtues into gardens of bliss and surpassing beauty beneath which rivers flow, while those who deny Him experience life delight and eat in the way cattle eat; and in Hell shall they make abode

13. How many townships did We destroy; townships which enjoyed great controlling power that made their authority felt; townships which were powerful to a greater extent than your town **O Muhammad** which drove you out and ousted you of your home. Yet no one was there to fight for their safety or offer them help.

14. Can he who has acknowledged the truth captivating his heart's ears and his mind's eyes compare with him whose deeds of evil and iniquity allured his mind's eyes and induced him to hug his irreverent conviction to his heart? Or can he compare with such persons who have entertained sensuous notions and in vain have wasted their days?

15. And does it compare: the garden of bliss and surpassing beauty promised to those who believe with breasts filled with reverential awe wherein rivers flow with untainted pure fresh water, and rivers flowing with tasteful, unchanging, immutable milk, rivers flowing with wine making glad the hearts of those who drink it, and rivers flowing with strained clear honey, a garden in which grow all kinds of fruits and the grace of **Allah's** mercy and forgiveness. Does this blissful state compare with the state wherein one suffers the permanent abode in Hell where in the inmates are forced to drink boiling water melting their bowels?

The hvpocrites of Madina attend the assemblies addressed by the Prophet but they turn a deaf ear.

16. Among your listeners O Muhammad are those who are hypocrites. They apparently incline their ears to you while their hearts' ears are closed, and when they leave at the end of your discourse of instructions and exhortation, they, in a cunning manner, ask your faithful associates who have intellectual acquaintance with facts: «What was it that he -Muhammad- has just said?» These are they whose hearts has **Allah** impressed with dullness of comprehension and they followed their own lustful course and a religion of a sensuous character.

17. But those whose minds' eyes have led them to the path of safety and righteousness, **Allah** has justified faith as a conviction operative on their character and will and imprinted their deeds with wisdom and piety.

18. Do they (The infidel Meccans together with the hypocrites) intend to remain in their state of disbelief until they suddenly face the foreordained Hour? But its shadows have been cast and its preceding signs have come into peoples' knowledge; and so where can they turn and what can profit them when it comes upon them?

19. Therefore, you must know O Muhammad and realize with great prudence that there is no deity but **Allah**. Invoke His forgiveness on your behalf for anything you might have done wrongly and on behalf of the believers among the men and the women whose hearts reflect that image of religious and spiritual virtues. **Allah** is well acquainted with all your activities during daylight and with all your doings when you rest in your homes.

Believers are not all ready to sacrifice themselves for Allah's cause. It is only those of them who consider the purpose of Allah the heart of their purpose, those of them whose hearts are impressed with the image of religious and spiritual virtues. The others are placed in the class of hypocrites who assume the false appearance of virtue with dissimulation of real inclinations or real character.

20. And those who have conformed to Islam say: **«** If only a Surah (Chapter) be revealed ordaining war against those who deny **Allah** (or Jihad in His cause)!**»** yet when a Surah is revealed wherein **Allah** does not play with metaphor but He comes to the point, then you see those whose hearts melt away in disease and lassitude look toward you with a countenance standing similitude exact of someone who has fallen into a fainting fit in conflict with the encounter with death and it serves them right.

21. Willing obedience coupled with words expressing desire for action should have been their response and when **Allah's** command comes about, then if their actions to their words accord, it would be more advantageous to them.

« The wish to disobey is already disobedience » Ruskin « They were not loving subjects but disobedient rebels. » Scott

22. And if you people fail to obey **Allah's** command, then do you have in mind, as a fixed purpose, to make mischief and create discord on earth and break the ties of a common blood and of uterine consanguinity ?

23. such persons are those whom **Allah** has afflicted with such evils as indicate a malignant fate and has deafened their hearts' ears and blinded their minds' eyes.

24. Do they not ponder and meditate upon the Quran or do they keep locks upon their hearts?

« When devils will the blackest sinnes put on, they do suggest at first heavenly shewes.» Shakespeare

25. Those apostates who have renounced Faith in favour of disbelief after the spirit of truth has guided them into all truth, were victims of Al-Shytan (Satan) who took advantage of them, instigated them and suggested to their minds heavenly shows thereby staking their very lives on very dark hopes.

26. AL-Shytan took advantage of them when they consented to help those who held all that **Allah** has revealed in a very strong dislike and cherished hatred to His revealed religion; they said to them: **«** we will obey you in some respects, **»** (namely: to carry on underhand plotting and to plan some actions to attain the desired end, and to employ secret influence for the accomplishment of set designs), but **Allah** knew what their hearts forged that their tongues must vent.

27. How will they react when the angels of death besiege them all about to disembody their souls and descend violently upon them striking their faces and their backs?

28. So be it, because they practiced the vices incidental to paganism and hypocrisy: disobedience, intrigues and vices which **Allah** detests and has forbidden. They allied themselves to the enemies of **Allah** and His Messenger and bore malice to every propitious action that pleases **Allah** and so He Imprinted their deeds with irreverence, profanity and damnation.

29. Or do these people, whose hearts reflect the morbidity inherent in their innermost being, think that **Allah** will not expose their malicious feelings?

30. Had **We** willed **We** would have written a letter of discredit upon their faces, and you Muhammad would have recognized them by the emblem imprinted on their sinister faces. But in any case, you will recognize them when they express their thoughts in words in an air of contempt and they adjust them to their malicious attitude. **Allah** Knows all that they do.

31. In fact, **We** will most certainly try you people to distinguish you into those who consider **Allah's** purpose the heart of their purpose and strive patiently in His cause, and those who are not moved to action; and to ascertain your spirit and your worth when you engage in the practical test of actual experience.

32. Those who denied **Allah** and stood in the way to prevent **Allah's** spirit of truth from guiding people into all truth, and forsook the Messenger after the truth was made evident to them by heaven and by men, shall not harm **Allah** in the least, but He will imprint their deeds with irreverence, profanity and damnation.

33. O you whose hearts reflect the image of religious and spiritual virtues: obey **Allah** and obey the Messenger and do not render your deeds void and devoid of real value by renouncing Faith.

34. Indeed, those who have renounced Faith and prevented **Allah's** spirit of truth from guiding people into all truth and they died captivated in disbelief, never will **Allah** forgive them nor quit them His debt.

35. Therefore do not weaken in power or in strength of purpose nor be tempted to invite your enemy to peace when you are in control of the situation and you have the upper hand. Remember that **Allah** stands by you to protect you and defend you, and He will not reduce or annul the value of your efforts.

36. And keep in mind that life here is but an illusive and rapid change of feeling, fancy and thought, and an amusement which brings happiness to those who cannot think. But if your hearts are impressed with the image of religious and spiritual virtues and you entertain the profound reverend dutiful to **Allah**, He will pay you all you merit and He will not ask you to spend your wealth in His cause except to give zakat (alms); for zakat is but the vehicle of prayer and if he -the needy- be hungry, it is zakat that feeds him.

37. For, if He **- Allah -** were to ask you to spend all your wealth in His cause and bear heavily on you, you would be unwilling to give or spend anything, and then He will have exposed your unwillingness and your secret grudge against spending.

38. There, at that point, you people are invited to spend, all that you can afford in the cause of **Allah.** Some of you will show unwillingness, and he who is parsimonious and unwilling, will only deny himself the future security depending on how much he had advanced in life to be credited to his own account in heaven's realm. And remember that **Allah** is **AL-Ghaniy** (Independent and Absolute); He is the riches of the heavens and the earth and if you are as dependent on Him as indeed you are, then you are poor enough and if you people turn a deaf ear, He will replace you by other people who will not be the like.

Chapter 48

«The Opened Gates of Victory »

AL FATH

« Meccan »

This Surah (chapter), describing victory, refers to the peace treaty concluded at Al Hodaibyiah between the Messenger (the Muslims) and the Meccans without warfare. Circumstances: The Prophet decided to go to Macca for the performance of the minor pilgrimage (Umrah) and not for warfare. Before reaching Macca, He sent a messenger to assure the Meccans of his peaceful Intention. The rumour circulated that the Messenger had been killed when in effect he was not. However, this rumour was enough to make the Arab followers, who were thus far unreliable, feel obligated; they felt they owed the Prophet fealty and service and so they pledged themselves before Allah to make good all that they failed to do in the past. This was a turning point in the course of the Faith. The Meccans were made to give the Prophet recognition which exalted him in dignity and power crowned by the peace treaty. The voice of the hypocrites became feeble, the distant Arabs all round become spiritually closer, the envoys were about to reach their destinations, religious animosity of itself faded away especially when the Jewish influence was suppressed and removed out of the way. Soon enough decisive changes took place and two years later Mecca opened its gates to the Prophet and eventually people in great numbers adopted Islam.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. We have opened for you **O Muhammad** the way of wisdom, and We have circumstanced the matters of fact in Our own manner to give you access to every virtue which makes fortune and victory sit on your Helm.

« Great men too often have greater faults than little men can find room for». «To err is human, to forgive is divine». Pope

2. As a logical inference, **Allah** forgives you all your faults of the past and also those to come, and complements His bounty and munificence on you and guides you to the path of safety and righteousness.

3. And **Allah** helps you gain the mastery and be exaltedly triumphant.

4. It was He Who inspired peace and tranquility to the hearts of the believers whose breasts are filled with reverential awe, so that their hearts be impressed with the image of religious and spiritual virtues, and their deeds with wisdom and piety. And to **Allah** belong the forces, specific and generic of the heavens and the earth, and **Allah** has always been **Alimūn** (Omniscient), and **Hakimūn** (Wise).

5. So that, He affords entrance to those Whose hearts reflect the image of religious and spiritual virtues, among the men and the women, in gardens of surpassing beauty, beneath which rivers flow, wherein they will have passed through nature to Eternity and He erases and deletes their sins. It pleases **Allah** to confer such a great triumph.

6. And like that, He afflicts the hypocrites, men and women, and those, among

them, who incorporate with Him other deities and think evil of **Allah** and view Him with contempt; On them shall rebound and recoil the evil thoughts they imputed to Him; they provoked His anger against them and He has afflicted them with such evil as indicates malignant fate. He has prepared for them the abode in Hell, and evil indeed is the destination.

7. For again, to **Allah** belong the forces, specific and generic, of the heavens and the earth; and **He** has always been **Azizūn** (Almighty) and **Hakimūn** (Wise).

Now Allah addresses His Messenger but He means to remind the people of His Messenger's capacity, then He addresses the believers through Him, esteeming some and reproving others.

8. We have sent you O Muhammad to be a witness who shall testify, in Day of Judgment, of the response of the people to the Divine message and We sent you to deliver the joyful news to those whose hearts reflect the image of religious and spiritual virtues and to be a spectacle and warning,

9. So that you people believe in **Allah** and His Messenger with hearts impressed with the image of virtue, and to make His purpose the heart of your purpose and to entertain the profound reverence dutiful to Him and to praise Him and extoll His glorious attributes at the beginning and at the end of the day.

10. Those who take the vow to you Muhammad to serve **Allah** with breasts filled with reverential awe and deeds imprinted with wisdom and piety, is in effect it is to **Allah** that they render their vows; the hand of **Allah** be at the top of their hands. And he who breaks his oath, he but breaks it to his own great detriment, and he who fulfills the promise he made to **Allah**, will be requited greatly.

11. Mark well. O Muhammad what the stay-at-home desert Arabs will say to you: **«** We were unable to be part of your expedition and join battle (if there is any) on account of our constant attention to our commercial transactions and to our families, and we seek your help in invoking **Allah'**: forgiveness on our behalf **»**. They speak with their tongues in their cheeks and what they utter and what their hearts forge do not together accord. Say) to them: **«** who is he who has power to restrain **Allah** from a contemplated action and prevent the coming-on of a calamity or of prosperity? But indeed **Allah** has been well acquainted with what you were doing».

Allah exposes their follies.

12. In effect you people thought that the Messenger together with the faithful believers should be caught in the jaws of death and never would they return back safe to their people. This mental anticipation allured your hearts by hopes of relief, and you hugged this evil thought to your hearts and you were a morally depraved people.

13. He who does not believe in **Allah** and His Messenger with hearts impressed with the image of religious and spiritual virtues must realize that **Allah** has prepared for those who deny Him, the fierce blazes of Hell.

14. To **Allah** belong the control and the sovereignty of the heavens and the earth; He forgives whom He will and justly subjects to pain and suffering whom He will and He has always been **Ghafurūn** (Forgiving), and **Rahimūn** (Merciful).

The expedition which followed shortly after Al Hodaibyiah peace treaty was

probably against the strong influential Jewish Tribe-Khaiber whose spoils has Allah promised exclusively to those who were at Hodaibyiah.

15. And now that these the stay-at-home Arabs find you Muhammad ready to launch an attack, and expect you to lead your army back laden with the spoils -of Khaiber– they will say to you: **«** Allow us to go with you **»**, thereby exchanging **Allah's** word for theirs. Say to them: « You shall not come with us, for thus early has **Allah** said **»**. They will say to you: «You only fear that we share with you what you hope to keep for yourselves». How little indeed do they comprehend a circumstance!

Then comes the moment for the critical test:

16. Say O Muhammad to those stay-at-home Arabs: **«**You will be called upon to make your march for a land whose people face danger with boldness, firmness and courage and they exercise powerful and vehement opposition, and you are expected to war against them unless they, of their own free will, submit and surrender their very selves to **Allah»**. **«**And if you comply with **Allah's** command, He will requite you graciously, but if you should change your minds and turn back as you did before, He shall afflict you with a condign punishment**»**.

Those Permitted to be the stay-at-home:

17. Absolved from guilt shall be the blind and the lame and he who is sick. He who obeys **Allah** and His Messenger, will **Allah** welcome into gardens of surpassing beauty beneath which rivers flow, and he who turns a deaf ear will **Allah** subject to a condign punishment.

Here Allah tells His Messenger how pleased He was with those who felt obligated to him at Hodaibyish and felt they owed him fealty and service. There and then did He promise them, exclusively, the spoils of the battle which was to follow shortly thereafter?

18. How well pleased has **Allah** been with the believers whose hearts reflect the image of virtues as they were making the vow to you under the tree to devote themselves to **Allah** and to serve His purpose; He knew well what they had at heart and that they made the vow with the deepest feeling. Therefore He inspired them with peace and tranquility and decreed to reward them with a victory that is quite near.

19. This is besides the gains which will come exclusively into their possession consequent on the event, and **Allah** has always been **Azizūn** (Almighty), and **Hakimūn** (Wise).

Allah expounds His action to the Messenger and to the believers.

20. **Allah** has given you a Divine assurance of future gains to come into your possession, and so He expedited for you this event (of concluding peace treaty at Hodaibyiah) and He held back the people’s hands from a hostile course of action against you so that it comes to be a sign; an act of miraculous nature serving to demonstrate Divine power; authority. He is well intentioned to guide you to the path of safety and righteousness.

The next promised gain referred to in the following verse may be Macca or another land.

21. He **-Allah-** also gave you a Divine assurance of other future gains which are in the gripping hands of your antagonists whom you have not been able to overpower; **Allah** has beset them on all sides, and **Allah** has always been **Qadirun** (Omnipotent) over all things.

22. Had the infidels warred against you -at Hodaibyiah- they would have withdrawn hastily and taken flight and never would they have found any who would fight for their safety nor any who would afford them help.

Allah's policy and mode of action, as described above, date far back into the past

23. This is a course of action adopted by **Allah** and has long been pursued, and you people shall not find a change in **Allah's** mode of action.

24. It was He who held back the hands of your enemy as well as your hands from a hostile course of action against each other (at Hodaibyiah) in the precincts of Macca, after He had helped you win the victory over them. **Allah** has always had sight of what you do.

25. These Meccans are they who have persistently denied **Allah** and stood in your way to obstruct your course to the Sacrosanct Mosque and the offering to where it be scarified; Had it not been for treading injuriously, unawares, upon the faithful believers -men and women-residing among these Meccans, which believers you did not know nor could you recognize, and the error of injuring them would be a crime, We would have allowed you to make a march for Macca; **Allah** extends His mercy to whom He will. Had they- the unknown believers- been dissimilar in appearance We would have afflicted the infidels among them -the Meccans- with a condign punishment.

26. While the infidels cherished the violent feeling and furious passion of paganism and national ignorance, **Allah** inspired peace and tranquility to His Messenger and to the faithful believers whose hearts He imprinted with the image of religious and spiritual virtues and whose works with wisdom and whose words with piety; virtues they merit and of right belong to them, **Allah** has always been **Alimūn** (Omniscient) of all things in all respects.

A matter was revealed and prefigured to the Messenger in a dream that he and his followers would enter the Sacrosanct Mosque to perform religious rites. When this was not fulfilled during the Hodaibyiah event, the Muslims wondered “what had happened!” But Allah assures them of fulfilling His promise at the appropriate time.

27. **Allah**, well intentioned, fulfilled what He presented to His Messenger’s mind in his sleep: «You» **Allah** said, «Shall enter the Sacrosanct Mosque, **Allah** willing, with peace of mind and rightly free from apprehension, with heads shaved by some and hair cut short by others, free of fear». **Allah** takes the matters of fact He knows and you do not, and circumstances them in His own manner and He accorded you besides Hodaibyiah quite a near event.

28. It is He who has sent His Messenger to transmit the spirit of truth to guide

people into all truth, and to proclaim by public discourse the Quran featuring the appropriate system of Faith and worship conforming with truth and agreeing with reality. A Quran serving as the criterion and the canon wherein Providence is the guide; it aligns and makes unanimous the course of action, of thought and of life of all concerned, Muslims and Non Muslims whose religious practices are contingent upon man - made related aspects of the one religion whose unclouded and authoritative front is Islam; and good enough for you people is this testimony on the part of **Allah**.

29**.** Muhammad, the Messenger of **Allah**, and those with him are unrelenting in combat with those who deny **Allah** but thoughtful of each other, loving and affectionate among themselves. You see them kneeling in supplication and prostrating in adoration in quest of **Allah's** efficacious grace and making His good will their aim. Their countenances bear evidence of prostrating their reason to Divine Revelation and their looks are bright, beaming with hope. This is the product of a sequence of events portrayed as such in the graphic appearance described thus early in AL-Tawrah (the Torah) and AL-Injil (the Bible). It is a picture standing similitude exact of a seed which began to spring, putting forth its stalk which grew stronger and stronger. It supported leaves, flowers and fruits, displaying a spectacular and imposing situation distressing those who deny **Allah** and throwing them into mental disorder and discomposure. To those of them, whose hearts reflect the image of religious and spiritual virtues and deeds of wisdom and piety, has **Allah** promised a gracious reward.

Chapter 49

« The Chambers of the Messenger's Wives »

AL HUJURAT

« Madinite »

Allah teaches those who adopted the Faith: manners, rules of behaviour and customary mode of acting. Reconciliation between brothers is incumbent on Muslims. There is a big difference between someone who conformed to Islam and another whose heart reflects the Image of religious and spiritual virtues.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. O you who believe with hearts reflecting the image of religious and spiritual virtues and with works imprinted with wisdom and piety:

Do not precede **Allah** and His Messenger in expressing judgment or belief, view or notion and entertain the profound reverence dutiful to **Allah**; **He** is **Sami'ūn** (Omnipresent with unlimited audition) and **Alimūn** (Omniscient)

2. O you who believe with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety: Do not raise your voices above the voice of the Messenger, nor speak to him loudly in the manner you speak to one another lest unawares your hopes should be doomed to disappointment and your deeds to worthlessness.

«The ear listens delighted to the charming tone smoothed by Divine harmony. » Milton. modified.

3. Indeed, those who lower their voices when they have audience with the Messenger of **Allah** arc those whose style in discourse reveals their character which is imbued with Grace divine, and whose breast has **Allah** filled with reverence and piety; they merit forgiveness and a great reward.

4. Those who call you O Muhammad, from without the chambers of your wives; most of them do not have the sense nor the knowledge of how to act under given conditions.

5. If they had reconsidered it and decided more wisely to wait quietly until you have come out, it would have been better for them, but **Allah** is **Ghafurūn** (Forgiving) and **Rahimūn** (Merciful).

Actions based on false reports must not be taken until one is absolutely certain that what has been reported is true, otherwise one may wrongly discredit or disgrace someone or injure his or her reputation and this is utterly forbidden, The incident was that of Waleed Ibn Uqbah whom the Messenger had sent to fetch the alms collected from the people by their governor, Al Hareth. Waleed never really went; he disappeared somewhere and came back to the Messenger reporting falsely the refusal by Al Hareth to give him the alms which had been collected and he alleged that he almost killed him. This report upset the Messenger who summoned Al Hareth who in turn gave the true account. Allah warns the believers to be careful.

6. O you whose hearts reflect the image of religious and spiritual Virtues and their deeds wisdom and piety: If ever there comes to you someone known to be immoral or potentially harmful, pernicious, malicious or mischievous, and relates to you a message or an event, an incident or something he heard, then be objectively certain of the truth to preclude risk of error and the consequence of wrong action and of injuring the reputation of a people or defaming them in ignorance, and later be pitifully regretful for what you have done.

7. And you must realize that the Messenger of **Allah** is in your midst. If he were to a submit to your wishes and yield to you in many of the matters, you would be befallen with misfortunes, But **Allah** has touched your hearts with the divine hand to create in them affection for the Faith and to make you regard it with an eye of favour, He made you hate disbelief, immorality and disobedience with heart and hand. Such persons arc those who follow the path of safety and righteousness.

8. This is **Allah's** divine influence operating in men to regenerate and sanctify, to impart strength to endure trial and resist temptation; an efficacious grace effecting the end for which it is given; **Allah** is **Alimūn** and **Hakimūn** (Wise).

Faithful believers in Allah are fellow-members of Islam and an association of brothers: it is incumbent on Muslims to reconcile their brothers.

9. If two parties, bodies, states or nations in their corporate character, among those who sincerely believe in **Allah** should engage in warfare against each other, then you reconcile them and bring about peace between them. And if one of them wrongs the other, then you fight against the one exercising injustice, prejudice or harshness, until they conform to divine commands If they do, then reconcile one to the other in accordance with reason and justice, and exercise authority in maintenance of right. **Allah** entertains a great regard for those who vindicate the right.

10. Indeed, the believers whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety are fellow-members of the Faith; an association of brothers. So reconcile your brothers with one another and entertain the profound reverence dutiful to **Allah** that you may merit **His** mercy.

No believer, man or woman, should laugh at another in contempt, nor call each other with nick names; a Pagan custom below the dignity of Islam.

11. O you who believe with hearts reflecting the image of religious and spiritual virtues and with deeds of wisdom and piety: Men must not laugh at other men with the intention of producing a specified deriding, or ridiculing, or contemptuous effect upon one another. It may be that the laughees are better than the laughers in many aspects. Nor should women laugh at other women with the intention of producing a specified deriding or ridiculing, or contemptuous effect upon one another. It may be that the laughees are better than the laughers in many aspects. Moreover do not defame one another nor nickname each other by insulting or repulsive derogatory names. How bad it is to be called malicious or wicked after having professed the Faith with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety! And he who does not change his mind with regard to past conduct, then such persons are guilty of wrongful actions.

«The man that dares traduce because he can, with safety to himself, is not a man » "Cowper" Suspicion in some instances is indeed a sin.

12. O you who believe with hearts reflecting the image of religious and spiritual virtues and their deeds wisdom and piety. Avoid suspicion in many instances and the conjecture of the existence of something evil or wrong without proof; suspicion in some instances is indeed a sin. Nor play the spy upon each other or peer inquisitively and impertinently into the nature of other peoples' actions, nor traduce or slander one another by speaking evil or falsehood or speaking maliciously behind his or her back. Would any of you like to eat the flesh of his dead brother! Indeed you would shrink from it with horror. Therefore, keep **Allah** in mind and entertain the profound reverence dutiful to Him, **Allah** is indeed **Tawabūn** (Relenting) and **Rahimūn** (Merciful).

Allah indicates to people that He weighs them not by their parentage, lineage, descent or rank in life, but by the image their hearts reflect.

13. O you people; We created you from the union of a twain, male and female, and We divided you into nations and communities and dispersed you over the earth to get to know each other and not to boast your descent or rank. The one among you whom **Allah** values most and is held precious in His esteem is he who keeps **Allah** in mind and acquaints his heart with wisdom, and regards **Allah** with breast filled with reverential awe. **Allah** is **Alimūn**, and **Khabirūn** (intimately acquainted with all things).

A tribe named Banu Asad went to Madinab, where the Messenger had emigrated, seeking relief for their families by reason whereof a famine had ensued that year. They had conformed to Islam, but they thought at that stage that they had become absorbed in the Faith, which they were not. Consequently, Allah defines to them and to the people at large the stages they go through.

14. (The desert Arabs say to the Messenger); «We are strongly disposed to believe in **Allah** and obey His ordinances.» Say to them O Muhammad: «You have not yet been absorbed in the Faith, but you may say; «We have conformed to Islam».

But not yet have your hearts been impressed with the image of religious and spiritual virtues. If you obey **Allah** and the voice and reason of His Messenger, **Allah** will not depreciate the reward of your good deeds; **Allah** is **Ghafurūn and Rahimūn**.

15. Indeed, true believers are those who have solemnly believed in **Allah** and His Messenger with hearts reflecting the image of religious and spiritual virtues and their deeds wisdom and piety and never since have they had a reason to occasion doubt or uncertainty. They strove with their money and their lives in the cause of **Allah** Whose purpose has been the heart of their purpose. These are indeed the true to their promises and to their Faith and as true as the needle to the pole.

The address to the desert Arabs continuous

16. Ask to them O Muhammad: «Are you going to inform **Allah** of what operates on your character and will, and what accrued from your apprehension of **Allah** knows fully all in all in the heaven; and on earth and **He** is **Alimūn** of the divine truth all in all?.»

17. They oblige you O Muhammad and make you feel indebted to them for having conformed to Islam. Say to them: «Do not obligate me for conforming to Islam, but **Allah** rather is He Who obligates you for opening your hearts' ears and your minds' eyes and influencing your appetite to Faith if indeed you are true to your promises and to your Faith.

18. **Allah** is indeed Omniscient of all that is invisible and unknown and of all that is secretly disposed in the heavens and the earth and He holds prescience of all events and of all private thoughts and feelings that are reposited in the breasts. He is **Bassirūn** and (He sees all that you do.)

Chapter 50

« Letter Q and What it Represents »

Q A F

« Meccan »

When Allah makes an oath at the beginning of a Surah (Chapter) it denotes something of paramount Importance compelling the audience to open their hearts' ears. What could be more important than the asseveration of the truth of the Quran featuring Allah's Omnipotence as is clearly displayed in the heavens and the earth and in man himself.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Qaf, and by what it represents and what it stands for as a natural symbol of adoration, and by the distinguished Quran featuring the glory of Allah Who is the final cause of creation and the highest aim of intelligent creatures.

2. There is no reason to marvel at the recognition of a man who came to you people from your midst as a spectacle and a warning to you all and you refuse to accept him in his capacity and the infidels say: « It is indeed strange ».

3. «How can We be raised after death when we have been reduced to dust?» «This idea of Resurrection, studiously sought out, is indeed far fetched.»

4. But We Have already and thus early known to what extent has the earth consumed of the corpses of their dead, (or it may be; what the earth shall regularly consume of them by death) We keep a book where everything is related in writing and set down in a permanent form.

5. Yet the infidels denied the truth when it was presented to them and treated the Messenger as one who passes himself as someone other than he is, as if they were involved in doubt and anxiety about a matter on account of its intricate character.

6. Did they not direct their intellectual eye at the heaven above them with its regions, spheres, realms of space and celestial bodies, and ponder how skillfully, powerfully and authoritatively did We construct and furnish with ornaments and with qualities that give distinction and render impossible any flaws?

7. And the earth* how We spread and stretch out and furnished with mountains placed in a certain setting, fixed as with an anchor, and therein did We produce and cause to grow a set of every kind of variegated vegetation, **** see C.15, V.19 and commentary.***

8. To impart insight of the mind and an admonition to be put in mind of every votary devoted to religious observances with breast filled with reverential awe,

9. And how We sent down from the floor of the vault of heaven showers of blessed rain and with its instrumentality did We vegetate orchards and grain to be reaped and gathered in!

10. And the tallish -palm- trees with pinnates of fan-shaped leaves and sprouting offshoots of variegated and delicious fruits!

11. And how with rain We produce victuals for the people and restore life to a dead land ! and so also shall be Resurrection!.

A warning to the Meccans addressed to the Messenger.

12. Long before them - the Meccans - did the people of Nūh (Noah) and those of the town of Rass and those of Thamud (the Thamudites), suspect their Messengers of falsehood.

13. And so did the people of 'Ad the -'Adites- and those of Pharaoh and the contemporaries of Lūt (Lot).

14. And similarly did the forest dwellers and the people of the King of Yemen, all of whom suspected their Messengers, of falsehood, and there, was fulfilled the prophecy of the punitive event to the wicked.

Allah reproves those who lack insight: Will these people not ponder the first creation from nothingness, when nothing ever existed before?

15. Did We grow weary and worn out with fatigue with the first creation that you people suspect the validity of a new creation?

16. It was We Who created man and brought him into being and We know , what his innermost being suggests secretly to his mind and what his breast forges, and We -Our angels- are closer to him than his own neck vein.

17. Two angels sit as receivers by his sides, right and left, to take delivery of all that he advances of actions with reference to rendering an account of his life and

conduct to **Allah**.

18 Nothing he utters and expresses in words, be it under his breath or openly disclosed but is related in writing by the two angels who keep a watchful guard.

19. Then, there comes the occasion when he sinks into a stupor indicating the near approach of the encounter with death; «This is,» he is told, «what you tried hard to evade.»

20 Then, comes the moment when the trumpet is sounded; this is the Day against which a cautious notice has been given

21. And now comes every soul driven to its destiny by one of the watchful angels, accompanied by a witness to give evidence in relation to matters of fact (be it the other watchful angel or the deeds done)

22. He will be told: «you did not perceive nor did you heed this Day; and so, now that We have unveiled your mind's eyes , you shall apprehend with acute perception and see through a brick wall.

23. Then shall the spokesman of the two watchful guards who accompanied him in life say: «Here I present his true account ready prepared and put in order.»

24. Then, the two watchful guards are told: «Cast into Hell every one who denied Allah, who had been headstrong, self-willed and pertinacious in adhering to his own wrong and did not yield readily to admonition,

25. Who was an opponent of a good deed and a hinderer of benevolence, symbolic of transgressive infirmity and disposed to suspicion,

26. Who incorporated with Allah another deity and so put him to the torment laid upon the damned.

It is clear that man is accompanied by two watchful guards by his right and left sides; the angel on the right records righteous deeds, and the one on the left, the evil deeds. The following verse 27 suggests that man is also accompanied by a third party who may be a satanic Jinn or a satanic human friend who allures to evil and leads the way.

27. His satanic friend or companion will say: «My Creator, I never incited him to evil; he was already and thus early an opinionated man who had erred and strayed from your ways like lost sheep».

28. Then will **Allah** say: «Do not altercate with each other in My presence; I had already and thus early sent you a spectacle and a warning and Books and narratives by which moral and spiritual relations are typically set forth.»

29. «No statement that has been affirmed will be altered at this stage, in the presence, in defense or vindication of one's conduct nor am I unjust to My servants.»

30. The day shall come when We ask Hell «Are you now to the full?» and it will say: «Are there no more?»

31. And Paradise will be brought near to those who keep Allah in mind and entertain the profound reverence dutiful to Him, and it will be in their sight.

32. This is the bliss promised to;

a) The penitent who repents with intention to amend the sin or wrong-doing

and keeps the promise,

b) Regarding the oath and Faith and keeping the tongue from evil and leaving the secrets to conscience. In short, he respects Allah's ordinances and the practice authoritatively enjoined,

33. **c**) Who is influenced by profound respect and reverence and stands in awe of **Allah** Whom he cannot apprehend by sight and departs this life with a clean heart that has been impressed with wisdom and piety.

34. Such persons will be welcomed into the beatitude of heaven: « Enter you people into My mercy, **Allah** says, and take up your abode in My Paradise with peace of mind, of soul and of conscience; peace be on you; this is the Day of timelessness and Eternity.

35. Therein, they will have whatever object of desire from which pleasure or satisfaction is expected, and any wish they express in words or is suggested to the mind will be instantly fulfilled, and of everything We have available and at will, and much more.

An admonition and a warning.

36. How many generations before them -the Meccans-, mightier than them in power, did We destine to destruction, and how soon did their mightiness meet misery! They wandered about not knowing where, in quest of a means of escaping death, but is there any!

« Much better is the insight of the mind than the light or eyesight of the body.»

37. Indeed, there is what is commendable in this narrative and worthy of acceptance and regard for him whose heart has been touched with the Divine hand and has opened his heart's ears and his mind's eyes and has witnessed the ground for belief tending to prove the conclusion.

Is it not a fact, you people, that:

38. We created the heavens and the earth in six days* determined by Allah's own unit of time and proclaimed in His calendar and never were We worn, out with fatigue.

39. Therefore in patience O Muhammad possess you your soul; praise the glory of your Creator and extoll His glorious attributes before sunrise and before sunset,

40. And at some part of the night and after the concluding part of prostrating yourself in the act of worship and the formal ending of prayer,

41. And you shall listen on the Day when the announcer proclaims Resurrection and makes it manifest to the senses from a near distance to all: **the Moment of Judgement.**

42. This is the Day when all shall hear the exploding annunciation of the matter of fact so announced; this is the Day of Resurrection.

43. It is We who give life and inspirit the property of animate existence, and occasion death and deprive of animate existence, and to Us shall all return.

44. This is the Day the earth over the dead shall crack and everyone will be embodied by his soul, and they will then emerge from the graves rushing to their Fate and nothing is easier than to throng the resurrected to Judgment.

45. We know best what they -the infidels- say, and you O Muhammad never forced them to follow you or your admonition nor did you erect among them tyrannies. Therefore, keep reminding people of their duty to Allah, their Creator, and proclaim the Quran to those who regard **Allah**'s warning with reverence and awe, tinged with latent fear.

Chapter 51

« The Wind and What it Distributes Over the Universe »

AL ZARIYAT

« Meccan »

Allah in asseveration of the truth of Day of Judgement, swears to people by some physical and spiritual phenomena, Allah also alludes to an astronomical fact discovered by scientists only recently and considered fundamental; that is, the expansion of the universe (verse 47) «... and We are expanding the universe ».

It took eighteen centuries before scientists knew that the universe is expanding. On the other hand the Quran stated emphatically that the universe has always been expanding, and that was more than fourteen centuries ago. Knowledge of an expanding universe was first predicted by astronomer De Sitter when Einstein's equations were developed into a cosmology. It was the great American Astronomer Edwin Hubble (1899 - 1953) who proved that galaxies of stars exist outside our own Milky way galaxy and discovered that the universe is expanding ,*

When it is realized that the discovery was the result of endless studies made by several means which included: development of large telescopes, spectroscopy, radio astronomy (radio waves) and other means, non of which existed fourteen centuries ago, then it is hoped that the Non-Muslims may be willing to pause to think of the credibility of the Quran. Today it is an established fact that the universe is expanding. In fact, it is a fundamental part of cosmology.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the air in motion with any degree of force perceptible to the senses, conveying physical phenomena and distributing them over the universe.

2. And by the visible mass of condensed watery vapour floating at various heights in the upper air.

3. And by the vessels, small or stately, floating on water propelled by the wind upon the sails or propelled by other means.

4. And by the angels, the attendants and divine Messengers of **Allah**, who minister the affairs of mankind and all other beings, and apportion to each what is determined by **Allah**,

Object or oath

5. That all that affords a ground of expectation of good and blessing, mercy and forgiveness to those whose deeds reflect wisdom and piety, and of retributive but just punishment to those who have denied **Allah** and challenged His ordinances, is consistent with the truth and agrees with reality.

6. And that the final trial of mankind at the end of the world is indeed an inevitable event that shall fall to. their lot.

Then Allah swears to people by the heavens and their immensity, that they are in confusion.

« Look how the floor of heaven is thicke inlaid with pattens of bright gold » Shakespeare.

7. By the heaven with its infinite expanse, its spheres, its imposing elevation and the inlaid patterns of bright gold:

*** see V.47.**

8. You people are indeed at variance in your statements and beliefs, discordant in your reasons and resolutions and it is evident that variance of opinion proves error somewhere.

9. whereas the path of **Allah** is the path of safety and righteousness and His Quran features Him as the guide; it is resolute, and no one rejects it but him who befools his mind and judgment of it, so as to cause what is false to be accepted as true.

10. Denunciated, then, are those who suspect their **Messengers** of falsehood, make doubt and always give occasion to uncertainty.

11. Who are sunk in pleasure with brains swimming with the thought of disbelief, immersed in strong delusion that they should believe a lie and disbelieve the truth.

12. And contemptuously and insolently ask: **«** When will that alleged Day of Judgment fall to our lot?**»**

13. The Day shall come when, then, the faggot will be fried and they will fry in their own grease and suffer the consequences of their own folly.

14. And there and then will they be scornfully told: **«**Taste with all your senses the unbearable sensation coming over your bodies by being cast into Hell Fire. This is what you always challenged be hastened on and there, did your minutes hasten to your end **»**.

Fate of the Righteous

15. But the righteous who keep **Allah** in mind and entertain the profound reverence dutiful to Him will take abode in gardens of surpassing beauty ornamented with beautiful springs.

16. satisfied with what **Allah** has fulfilled of their wish and their desire and expectation; they were charitable in life and they performed their duties to the best.

17. They hardly missed a night but apportioned part of it, be it little or much, to divine worship at the expense of their sleep.

18. And they entreated **Allah** humbly when the stars became invisible at the gleam of dawn: **«**O **Allah** they prayed, to err is human, to forgive is divine. We

beseech your forgiveness of our errors and our iniquities if we had inadvertently done any».

19. And they apportioned a determinate share of their wealth to distribute among the needy who make requests for aid, and among those without the means of bare subsistence and among the faint souls past corporal toil.

Allah, here directs peoples' attention to the countless things displayed on earth, totally of His own make.

20. On earth are countless signs of miraculous nature serving to demonstrate divine power, omnipotence and authority; signs clearly recognized by those whose hearts have been touched with the Divine hand.

21. And signs within yourselves: (bodily structure, organization and development, the characteristic appearance of an individual or a race, the vital functions and countless other signs): can you not see?

22. And in heaven rest your livelihood and the means of sustaining life, and all that you have been promised of bliss for the righteous and suffering for the wicked.

And now Allah swears by His own Majesty to assure people of Judgement.

23. And so, by the Maker of the heavens and the earth: all of which promise has been made, is as true as the needle to the pole and as true as you express yourselves in words.

Then the theme is changed to a narrative of certain events in a remarkable rhyming form indicating Allah's omnipotence to those who lack insight. The first of these events is that of the three disguised angels (Said to be Gabriel, Mechael and Israfael) who visited Ibrahim (Abraham).

24. Have you heard O Muhammad of the narrative of the disguised guests of Ibrahim (Abraham) on whom he imparted honour and respect?

25. They entered in the presence, and greeted him with the expression of good will «Peace» and he met them with the dictum of welcome « Peace » stranger guests.

26. He Quickly went in to his household and placed an order for a meal to be served to the guests, then he came back with a fatted roasted calf.

27. He set it before them and cordially said: «Would you not like to eat!» but when they did not.

28. back he recoiled apprehensive and pervaded with fear, but they consoled him and in good will they said: «Do not be afraid » and they authoritatively made to him the intimation of the coming of a well informed and wise son who would have a sound judgment and the ability to perceive and adopt the best means for accomplishing an end.

29. His wife overheard the statement and, in astonishment and wonder caused by the unexpected, she came up with an outcry. She smote her face and said: «what impossible matter will you guests make easy next?» «An old woman who lived barren all her life!»

30. They said: «Thus says **Allah**, your Creator,» «He it is, Who is indeed, **AL-**

Hakim (the Wise), **AL-Alim** (the Omniscient)».

31. And now, said Ibrahim to his guests, «what is the purpose of your visit, O you itinerant messengers?».

32. They said: « we have been sent to a sinful people who willfully violated all religious and moral principles ».

.33. «To drive, with impetuous violence against them stones of clay inflammable-ore; (probably brimstone).

34. Set apart and intended for the extravagant in their accounts of themselves who rove beyond just limits and beyond prescribed observances, and exceed what is proper and reasonable».

35. We had predetermined to deliver those inhabitants whose hearts were impressed with religious and spiritual virtues and their deeds wisdom and piety, but the only inhabitant who qualified was Lūt himself.

36. And We did not find more than one single house whose household had accepted the Faith, and that was Lūt's household excluding his wife.

37. We made the event cast its shadows which We left as a sign serving to convey an intimation and to demonstrate divine power and omnipotence to those who fear greatly the eternally tormenting punitive punishment.

38. Another sign that bespeaks **Allah's** Omnipotence and Authority is that of Mussa (Moses) whom We sent to Pharaoh and there did Mussa stand manifest of great authority.

39. But Pharaoh, operating against Mussa by means of a corner, vented what he imagined Mussa to be: «A magician, or one who suffers from demoniacal possession».

40. And so We took a sudden possession of him and his troops, seized them into Our hands and We drove them, like a drove of sheep, into the sea; and this was imputed to him on account of his own evil.

41.And in the case of 'Ad - the 'Adites - We drove against them a cold terrifying and destructive hurricane, merciless, pitiless and unrelenting.

42. Nothing did it touch but it reduced to ruin and decay.

43. And in the case of Thamud -the Thamudites-, they were told: «You are granted respite, to experience with delight, for further consideration of the matter until the coming of a certain date»,

44. But they insolently defied the command of **Allah**, and were consequently destroyed by an overwhelming thunderous convulsion of the earth's surface produced by a natural force within the earth's crust in broad daylight.

45. And so they could not assume an erect attitude on their own feet nor were they able to protect or defend themselves.

46. And similarly did We strike a blow at the people of Nūh before them; they were indeed a sinful people.

Now omnipotence is here displayed in physical phenomena.

47. And the heaven with its regions, spheres and realms of space did We skillfully, powerfully and authoritatively construct and We are expanding the universe ***- see introduction***

48. And the earth did We spread out* and invest and adorn as with blazonry, and how artistically was it prepared for life and blazoned!

****see V.19, C,15 and commentary. And V.6, C,78 and commentary***

49. And of everything, spiritual, animate and inanimate, did We create pairs complementing each other: (night and day, positive and negative, love and aversion, rest and fatigue, mercy and punishment, sea and land, light and darkness, belief and disbelief, life and death, happiness and misery, heaven and Hell, male and female, …). (And when We come to the universe as a whole, there is He Who complements it and sustains it; He is One and He does not need anything to complement Him), that you people may hopefully ponder.

50. «Therefore,» says the Messenger, « you people have no end to serve but the truth; hasten then to **Allah** and resort to Him. He is the only guide to the path of safety and righteousness, and He sent me to be a spectacle and a warning to you all **».**

51. «And do not incorporate with Him another deity; look to yourselves; I am your spectacle who gives you a fair warning».

52. Bear with them O Muhammad; no Messenger that was sent to the people before them but they unjustly labeled him a sorceror or a demoniac.

53. Is this the legacy of thought they legated one generation to another ! But they are indeed a people given to disobedience, and heaven has laid their transgression to their charge.

54. Therefore, keep away from them O Muhammad; you stand exculpated on all charges, nor will you incur imputation of demerit on account of a fault you have not done; you have done your duty to the best.

55. But keep reminding people of their duty to **Allah**, proclaiming His message, for making the message known shall benefit those whose hearts are impressed with the image of virtue and whose deeds are imprinted with wisdom and piety.

People were created and given enough intelligence to recognize their Creator. If they intelligently consider the immensity and the artistic manner with which creation was effected, they will prostrate to the Maker in adoration, and this is exactly why they were created.

56. I have not created the Jinn and mankind but to recognize Me, serve Me and to worship Me with appropriate acts and rites.

57. No livelihood or maintenance do I require from them nor do I expect them to feed Me.

58. For, indeed, **Allah** is He Who is the sole sustainer Who keeps the whole and all in all in existence and causes them to continue in a certain state; the Omnipotent Who does not grow weary and He is the Sole authority to Whom belongs the controlling power over the universe.

59. Therefore, those who exercised injustice and worked iniquities and were wrongful of actions, must expect the fatal consequence uniting them with the fellows of their crime, and so they had better not challenge it be hastened on.

60. In consequence, denunciated shall be those who denied **Allah** and rejected His ordinances, and how woeful shall be the day which they have been promised.

Chapter 52

« The Mount »

AL T U R

« Meccan »

Allah, in asseveration of the truth of The Day of Judgment, swears to people by the chosen ground where He Inspired His Messenger Mussa (Moses) (Mount Sinai), Isa (Jesus) (mount Olives) where he made his striking pronouncement about the judgment to come, and Muhammad (Mount of light)

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. I swear by the Mount, the chosen ground for the disclosure of knowledge to man from the realm of heaven,

2. And by the Sacred Book inscribed by the scribes of **Allah** who put into words all that He pronounces to them and accords with deep respect, reverence and veneration,

3. Standing as a specific feature upon scrolls when pen was put to paper to become disclosed to view and proclaimed authoritatively

4. And by the Ka' ba like « Holy of Holies » in heavens realm which is continually visited by succession of angels to engage in the act of worship, (or the Sacrosanct House that is frequently populated),

5. And by the vault of the floor of heaven sitting aloft and featuring imposing elevation,

6. And by the sea which is filled with life and motion and swallows water to its fill.

Object of oath

7. That your Creator's punitive punishment, stored for those who deny Him, shall come to pass,

8. And there is just not any expedient nor anyone in the heaven's realm or on earth that can avert it.

A Scene from the Last Day:

9. A day shall come when the heaven sways from side to side in dreadful, commotion;

10. And the mountains grow tremulous, in response to the command of their

Maker, and they go stump and shiver into atoms blown up by the wind.

11. There and then, denunciated shall be those who denied **Allah** and rejected the truth and suspected their Messenger of falsehood,

12. Who amused themselves in idle talk and were given to indulging in personal vanity and drowned themselves in the nonsensical.

13. This will be the day when they shall be forced into the fire of Hell wherein they are pushed head-long.

14. And they will be told **«** This is the permanent abode where you are set ablaze and tortured by burning; this is the Hell you had always denied.

15. Now, do you see it a reality! or is it also an illusive appearance and a secret and overmastering influence resembling magic in its effect? or is it that you have lost sight?

16. Now, you are put to torture by the fire which avenges wrong and punishes crime. And whether you bear it patiently or impatiently, you bear enough wrongs that it serves you right.

To those who accept the truth, Allah savs:

17. Whereas those who entertain the profound reverence dutiful to **Allah** shall take abode in gardens of bliss and surpassing beauty in the beatitude of heaven and enter into the grace of **Allah**, their Creator.

18. Rejoicing beyond a common joy at the answer to their prayer, exhilarating with what **Allah** has conferred on them, and jubilant that He has saved them from torture in the pit of Hell;

19. And they will be told: **«** Eat and drink and enjoy all that affords pleasure in return for the deeds you had done with wisdom and piety.

20. Reclining on throne - like lounges ranked in rows which each is destined to ascend, and **Allah** will wed them to beauties whose eyes radiate splendour that no one could have conceived in life.

Fate of the descendants of the righteous whose deeds may be of a lesser calibre.

21. And those whose hearts reflected the image of religious and spiritual virtues and their deeds - wisdom and piety, and their progeny walked after them accepting their authority and example in faith, even thus their deeds be of a lesser calibre, will still be fitted for companionship together without being an expense to their fathers, and without making inroads on justice, for this is only **Allah's** grace. He confers it on whom He will, and every soul shall be pledged for its deeds.

« It is meat and drink (A source of intense enjoyment) to me...» Shakespeare

22. We will provide them with delicious fruits and the meat of their choice and they will be fitted with whatever they desire.

23. They will be served with a drink which gives a rapturous feeling of bliss and beautitude, and never does it induce them to discourse matters of little value or insignificance, nor do they hear ill tongues or what is morally evil.

24. They will be Served by their handsome attendants whose figures in conjunction with stateliness, and their beauty in conjunction with dignity are eternal, as like as precious pearls, gracefully adorned as with blazonry affording keen pleasure to the sense of sight and charms the intellectual and moral faculties.

25. They will convey the thoughts reciprocally in talk, holding discourse of past events in life, relative to their affairs and actions, responses and reactions.

26. «In life 'they add' » as we lived among our own families, we always worried about such things concerning their fortune here and Hereafter, besides taking concern in the foreordained consequences which would naturally attend our undertakings here and Hereafter.

27. But how gracious has **Allah** been to us; He did not render us liable to the punitive punishment in the scorching flames of Hell.

28. We had always prayed and beseeched Him in life to create in us a clean heart impressed with the image of religious and spiritual virtues and to imprint our deeds with wisdom and piety; He it is **AL-Burro** (the Beneficent) and **AL-Rahim** (the Merciful).

.29. Therefore, keep O Muhammad reminding people of their duty to **Allah**, proclaiming His message. You are a spectacle and a warning to them all, and not as they contemptuously claim, a fortune - teller, nor are you demoniac.

30. Or do they insolently say: « He is a poet, he can fool the people some of the time; we will keep him in view to observe his actions until the encounter with death?»

31. Say to them: «You just remain in waiting in your condition and be ready for some expected event, and I Shall also remain in waiting for the same expected event.

32. Or is it the hope they found on a basis of a mental concept of what is not true, or on what they see in a dream or a vision steering their feeble minds to an unwarranted course of action, or is it on a basis of obstinacy and transgression?

33. Or do they say that this is what your breast has forged that your tongue must vent? Indeed, their hearts' ears are closed and this is the reason they counsel deaf to admonition.

34. Let them, then, produce an informative, discourse, inducing to duties and admonitory, in the similitude of the Quran, if they can truly bring forth their strong reasons.

35. Or have they been created by chance, or are they the creators or supreme beings who created all things?

36. Or was it they who created the heavens and the earth and caused them to exist? Indeed they have a strong disposition to deny their Maker.

37. Or are they in possession of your Creator's treasuries that they take them for their own, or is it they who take them into their control besides control of the universe, its beginning and its end?

38. Or do they have a ladder for ascent to the heaven's realm to gather information upon the listen. If so, then let their attentive hearer furnish the action of evidence in convincing the mind.

39. Or is it that to **Allah** belong only the daughters whom they incorporate with Him, and to them belong only the sons?

40. Or do you ask of them a pay for the Divine message you deliver to them, that they have been burdened with a heavy debt?

41. Or do they realize the unseen or have knowledge of the invisible not apprehended by sight, and they commit it to writing?

42. Or do they only mean your annoyance and affliction with mental agitation, anxiety and trouble? But those who deny **Allah** shall suffer the annoyance and the grievous affliction of their minds.

43. Or do they regard with reverence another deity other than **Allah** who has power over nature and the fortunes of mankind? Glory to **Allah** in the highest; He is the final cause of creation and the highest moral aim of intelligent creaturs, and far exalted is He above all those they incorporate with Him.

44. And if it so happens that they see a mass (sometimes devastating) falling from the sky, they would label it as a cumulus nimbus.

45. Therefore, leave them until they are faced, on some future date, with their settling day, when they are suddenly visited with an overwhelming punishment striking them at the root,

46. A day on which none of their plans and plots, secretly or openly contrived, purposed to accomplish their wicked purpose, shall avail them or afford them help.

47. And besides that there shall be a punitive and retributive punishment that hits in life those wrongful of actions, performed and executed unjustly and harmfully, but most of them are so ignorant as not to know this fact.

48. In patience possess you your soul, therefore, bear with them **O Muhammad** and forebear their provocation until your Creator's command comes to pass. We hold you in great esteem and regard, and We keep an eye on you; you just praise His glory and extoll His glorious Names when you get up upon your feet, and when you get up from sleep,

49. And praise His glory and extoll His glorious attributes some part of the night, and when the stars make an apparent descent, or become invisible, at the incipient gleam of dawn.

Chapter 53

« The Star »

AL NAJM

« Meccan »

Allah addresses the Meccans, through His Messenger, assuring them that the man He chose from their midst is not trying to win them over because of selfish motives, but he is a Allah's Messenger to guide them to the path of safety and righteousness. To this effect, Allah swears by one of the astronomical phenomena to the truth of the message.

Allah assures man that what really belongs to him in Day of Judgment is what he strove for and had endeavored in life to attain. Except. added the prophet that z after death, he or she may still draw Allah's mercy through:

a. A pious descendant Invoking Allah's mercy on their behalf or

b. Continuation of an act of charity they started in life or

c. Profitable knowledge they contributed to the welfare of the people.

Then Allah Indicates to mankind that the child's sex, male and female is determined by the Notfa (seed) of the father* i.e. the sex kind of the child is an attribute of the male Notfa or seed of the father whose seed contains the two sex divisions, male factor «Y» and female factor «X», whereas the woman's Notfa or seed contains only the female factor «X». Therefore, if X from the man unites with the X of the woman, the child will be a female, and if the Y from the man unites with the X of the woman, then the child will be a male. Such knowledge remained unknown to mankind until the microscope was invented about four hundred years ago and approved two hundred years later; this combination is destined, Surah 42,verses 49,50

**** see Vs 45-46***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. I swear by the celestial body when it goes down to make an apparent descent toward and below the horizon,

2. In confirmation of the truthful attributes of your compatriot Muhammad- who did not err nor stray from the path of safety and righteousness,

3. Nor does he give utterance to words, moved by selfish motives, or utters error against **Allah** and commits his heart to inequity,

4. But what he relates to you people is nothing other than a Quran revealed to him by inspiration from **Allah**, and it extends to all subjects treated,

5. A Divine disclosure of knowledge to mankind, instructed to him by the mighty messenger of **Allah** the Spirit Jibril (Gabriel),

6. Who is endowed with power, wisdom and capacities of action, and in a majestic imposingly dignified appearance did he come forth into view.

7. At first, when he assumed the astronomical horizon,

*** see Vs 45-46**

8. Then when he moved down toward the visible horizon and came closer and closer,

9. Until the intervening distance between him and **Muhammad** was no more than two bows length or even closer

10. And through him -the spirit Jibril- did **Allah** inspire His servant Muhammad- with whatever was meant to be intimated,

11. He -Muhammad- never devised a falsity nor could he change what his heart's ears have heard nor what his mind's eyes have seen.

12. Wherefore, then do you people argue against what he saw?

13. In effect, he- Muhammad- saw him- the Spirit Gabriel- on another occasion:

14. At the site where he -the Spirit Jibril- took Up his station in the realm of heaven, a site designated « Sidrat Al Montaha »; (interpreted to be the boundary fenced by trees, where no one, spiritual or otherwise can ascend or descend beyond, unless ordained by **Allah**,)

15. The site which is in close proximity to the heavenly paradise of supreme bliss where the righteous make abode,

16. The site which no one can conceive what embellishment overlays it, a Sidra ornamented by what no eye has seen nor ear heard.

17. He -Muhammad- never turned aside, nor did he lose sight of anything he was meant to see at that site, nor did his mind's eyes wander here or there.

18. What he saw was indeed beyond human comprehension; he saw some of his Creator's wonders and signs serving to demonstrate Divine power and omnipotence.

19. Do you -Meccans- see the idols Al Lat and Al 'Uzza you honour and revere and regard with extreme respect and devotion,

20. And the other idol - Manat - third of the group ?

21. Have you chosen the idol you designated as male and left to **Allah** what you designated as female!

22. But this is quite an unfair distribution!

23. These are nothing but names you and your forefathers have designated and destined to the purpose of worship; names never authorized by **Allah** nor sanctioned. by Him They only follow the false suppositions and the incitement arising from the state of their minds and feeling albeit they have received from **Allah** the spirit of truth guiding them into all truth.

24. Or does man think that whatever he wishes or desires is law.

25. But to **Allah** belong the future and the present, the end and the beginning, all things to be and all that has been, and Hereafter and here.

Allah indicates to these pagans that some angels in His own realm, who are closer to Him than anyone on earth, spiritual, animate or inanimate, cannot and dare not intercede on behalf of anyone unless permitted by Him, so what about idols Which are neither here nor there!

26. A good many angels in the heaven's realm cannot intercede on behalf of any being nor does their intercession avail any, unless **Allah** permits, and then, only on behalf of whom He accepts.

27. Indeed, it is only those who deny **Allah** and Day of Judgement that designate the angels as females and add such feminine names to the angels' proper appellation.

28. Yet they lack the knowledge giving firm belief of what is true on sufficient grounds, and they follow an emotion, they imagine, will direct them to the attainment and possession of the object from which, in their view, satisfaction is expected. But never does an unverified supposition or an opinion offered on insufficient presumptive evidence replace the truth or conformity with fact.

29. Therefore, keep away O Muhammad from those who refuse to acknowledge Our message and choose to go by the world with eyes ever fixed upon worldly matters.

30. For this is the ultimate end and the highest attainable point of their intellectual acquaintance with, and perception of, the facts and the truth. **Allah** is He Who knows best those who wandered from His path, the path of righteousness, and those who have been guided by the spirit of truth into all truth.

31. To **Allah** belong all that exists in the heavens and on earth individually and all together, and all that exists in fact or in idea, and that which is or may be in anyway an object of perception, knowledge, or thought, and that which is done or to be done, and the attribute and the quality of every being in all respects besides all affairs, concerns and matters, so that He justly requites those whose works reflect the image of evil, and rewards those whose hearts are impressed with the image of virtues and their deeds with wisdom and piety.

Allah's mercy is vast; His liberal forbearance toward His creatures is beyond measure; He extends His mercy as He deems fit; He forgives minor but not major sins unless followed by true and faithful repentance.

32 Those who avoid major sins and do not commit themselves to an evil line of conduct, but occasionally fall into mistakes, faults or errors may find **Allah Ghafrūn** (Forgiving),and **Rahimūn** (Merciful); He knows well your nature, your character, and condition of mind besides your disposition and your temperament; for it is He Who brought you into being from the earth, then He embedded you in your mothers' wombs; therefore justify not yourselves before him; He knows best those whose hearts are impressed with the image of virtues and whose deeds with wisdom and piety.

33. Have you seen O Muhammad the one whose attitude has served to disincline him from reverence to **Allah** and to all that He has ordained?

34. And when he gives he gives a little, be it what confers somewhat to the need or comfort of others or rendering a service, or giving one his due, or imparting knowledge, or giving help in some way or another, and yet he stops short and gives grudgingly.

35. Does he have knowledge of what is to be, or will be, or does he know the unknown and realize the unseen and the events yet to happen and therefore he perceives them mentally or in a dream or vision or by sight?

36. Has he not been informed of the contents of the Books of Mūssa (Moses),

37. And of Ibrahim (Abraham) whose vows pledged to **Allah**, he faithfully fulfilled?

38. That no soul bearing wrongs shall in any way bear the wrong actions of another,

39. That nothing is considered one's own in Day of Judgment but only what he strove for and had endeavoured to attain.

40. And that the advantages of his efforts will be seen later in the course of events and the fruits of his endeavours will ripen and glow here and Hereafter.

41. Then will the end crown the deed and **Allah** shall requite him in full for the actions involving godly efforts directed to a definite end and for the deeds imprinted with wisdom and piety.

42. Does he not also know that to **Allah** goes all, and is summed up in the ultimate state which is the end and the purpose for which all in all are destined?

43. And that it is He Who created the emotion expressed by laughing with or without tears, and the emotion expressed by lamenting with tears and weeping out one's eyes or one's heart.

44. And that it is He Who caused the assemblage of certain functional activities to manifest the property of-life, and it is He Who deprives of these activities and occasions death.

45. And that it is He Who created the two sex divisions of organic beings and distinguished them as male and female.

Commentary:

The seminal fluid (male) is emitted successionally, whereas the Notfa or seed of the woman floats in the hormonal fluid streaming out from the ruptured follicle or pouch and at once picked up by the overhanging fringes of the tube of Fallop where it remains for about 24 hours; if not impregnated it moves out. Therefore the fluid mentioned in vs. 45 - 46 refers to the Notfa or fluid of the man and not the woman.

It is time that people realize the difference between what they call « water or fluid of the woman » and the Notfa (seed or ovule). the first is simply a sweating of the vagina during sexual excitement and / or orgasm, it is totally unrelated to pregnancy. The second is the seed without which pregnancy does not occur. It is released from the ovary once a month irrespective of sexual intercourse. and neither the sweating of the vagina nor the Notfa is related ever to the chest bones, or « AL-Taraaeb » - see introduction to Surah 86.

**** Who is responsible for the sex of the child? The man is ...See introduction-***

46. And that He derived these two sex divisions of organic beings from the male seed (Notfa) when emitted.

47. And that it is He who shall effect the second creation when He restores the dead to life for judgment at the Last Day.

48. And that He it is who gives possessions and abundant means; He makes people abound in wealth or natural resources, and it is He Who enriches man with heavenly grace or contents by the fulfillment of a desire or the supply of a want, and it is He Who effects the satisfaction and contented state of mind.

Allah here tells the Pagans who worshipped the brightest and fixed dog sir, the chief of the constellation Canis Major (or Great Dog) that He is the Creator of the star.

49. And that He is it Who is the Creator of the dog star (the Sirius).

50. And that it was He Who annihilated the ancient most powerful earlier generations of the people of 'Ad -the first Adites- and raised their cities to the ground.

51. And likewise did He annihilate the strong and talented people of Thamud (the Thamudites) and left not one survivor,

52. And before them did He blot out of existence the people of Nūh (Noah) who never observed the principles of justice and were most disposed to be obstinately contrary to what is true, and continued to go counter to what is reasonable or required,

53. And it was He Who brought to ruin and reduced to impotence the cities old Sodom and Gomorrah,

54. To a degree inconceivable in imagination as to how they were berried the way they were.

55. Therefore, which of your Creator's attributes, O man, gives you occasion to uncertainty and makes you undecided in belief?

Paganism and corruption of the original authentic Sacred Books, AL-Tawrah (the Torah) and AL-Injil (the Bible), which led to Prostration to humans instead of Allah and the Disappearance of Ibrahim's (Abraham) religion, were enough reasons for another Messenger with a universal message.

56. He, your compatriot Muhammad is a spectacle and a warning of a like kind to the earlier spectacles and warnings to you all.

A strong warning

57. The inevitable Day of Judgment is drawing near,

58. And no one but **Allah** can open up its point of time to the knowledge of the people.

59. Does this discourse affect your emotion you people and excite your wonder?

60. And you laugh to scorn and manifest contempt, instead of weeping out your eyes and your hearts

61. And you express disapproval and decline to accept the message, searching hard for an error to help you refute your Messenger.

62. You had better bow down in adoration to **Allah** your Creator, and prostrate your reason to His omnipotence, and pay to Him reverence and adoration

Chapter 54

« The Moon »

Al QAMAR

« Meccan »

A strong warning to mankind and also an admonition: and what could be a stronger warning than the asseveration that the Day of Judgment is approaching.

«Events cast their shadows before» Campbell. The sign alluded to here is the splitting of the moon.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. The final hour, (that is the Day of Judgment), is drawing near and the moon will be cleft asunder, lose orbit and be disrupted.

Commentary:

Splitting of the moon may mean: rent in two or as described below break up from earth. The tides the moon raises in the land, sea and air are gradually slowing down the earth's spin, at present the rotation period is lengthening at the rate of 25 billionth of a second each day. This seems like little but after 5 billion years it will give the earth roughly a 36 – hour\ day: 18 hours boiling days and 18 hours cold nights. Worse is the effect on the atmosphere especially on the creation of tornadoes and tropical hurricanes which may well be catastrophic. The energy lost by the slow spin of the earth is picked up by the moon through gravitational linkage and as a result the moon will move faster through space, spiral outward from the earth and shines more faintly in the sky. At present it (the moon) is departing from the earth by about one foot every 30 years.

However, when doomsday is approaching Allah ordains what He will

Ref. life nature books: the earth

Response of the pagans to this sign.

2. Yet whenever they see an act of a miraculous nature serving to demonstrate Divine power, and omnipotence, authority and ground for belief, they look upon it as a secret and overmastering influence intended to shake their beliefs and they assert emphatically that such magic as the Messenger enchants them by, is doomed to failure and his hopes will be doomed to disappointment.

3. They denied the truth when it was presented to them and treated the Messenger as one who passes himself off as someone other than he is and they followed their own lustful course and a religion of a sensuous character. But every event has its determined time and place.

4. In fact they have received narratives of the fate of those who denied **Allah**; narratives instructive and informative enough to induce them to reject the path of falsehood and recourse to the path of safety and righteousness.

5. But what good is an utmost wisdom or a wise dispensation providence to people devoid of insight and their hearts' ears are deaf and their minds' eyes are blind!

Judgement Day

6. Pay no attention to them O Muhammad; there shall come the day of the horrendous Event when the announcer among the angels intimates to them the painful and disturbing news of the unwelcome occurrence of the imminent judicious hearing and judgment.

7. Incensed by humiliation reflecting their multiplied wrongs, they will emerge from the graves with downcast eyes in throngs like locusts clustering in myriads,

8. Responding to the call expeditiously and sensing, as infidels who denied **Allah**, what awaits them of horror and ghastly dread, they admit: « This is indeed going to be a distressful day ».

The Quran here relates short narratives of those who denied Allah in the past. The style expressed in the Arabic text of this and similar Suras (chapters) of

concise verses are a masterpiece of literature, impossible to express in another language.

9. The people of Nūh (Noah) in earlier times refused to admit the truth of Our message, and renounced Our servant -the Messenger- and accused him of being demoniac and they gave him a lick with the rough sides of their tongues and called him everything they could lay their tongues to.

10. Nūh made devout and humble supplication to **Allah** praying His aid: «My Creator», he said, « thus far I have been defeated, and the wickedness of my people may defeat Your cause. My Creator, this is a just cause for ground of action.

The annihilation by the flood was Allah's response.

11. We opened the gates of heaven and poured down copious, impetuous and torrential rain sufficient to deluge the world.

12. And We made the earth break forth into sudden action and made the water rush violently and copiously forcing springs and passages impetuously through, and the two waters met to accord in one to occasion the event foreordained for those who were wicked.

13. And We carried him Nūh on an ark constructed with planks fittest together and trusted to save him and his crew from shipwreck.

14. And We kept the ark afloat by Our command, keeping an eye on it and closely observing it with Our blessings to guard them home and reward those within and punish those without.

15. And We left it as a sign serving to convey an intimation; an act of a miraculous nature serving to demonstrate Divine power and omnipotence and so, is there any who will open his heart's ears and his mind's eyes?

16. And how painful was My punishment imposed on those who counselled deaf to admonition and wasted their lives and refused to acknowledge their Messenger!

17. We made the Quran conducive to ease, facile in discourse, easy to remember and a guide to the path of righteousness, and so, is there any who will open his heart's ears and his mind's eyes?

The 'Adites

18. So did the people of 'Ad - the 'Adites -; they refused to admit the truth of Our message and they renounced their Messenger. How painful was My punishment on those who counselled deaf to admonition and wasted their lives and refused to acknowledge their **Messenger**!

19. We drove against them, on an unlucky and a miserable day, a fierce cold wind swallowing the ground with fierceness and rage, vehement and merciless, roaring for punishing crime,

20. Setting people flying and springing upon the ground with violence, plucking towns out and leaving nothing standing as if they were palm- trees torn up by the roots.

21. And so, how painful was My punishment imposed on those who counselled deaf to admonition and wasted their lives and refused to acknowledge their Messenger!

22. We made the Quran conducive to ease, facile in discourse, easy to remember and a guide to the path of righteousness; and so is there any who will open his heart's ears and his mind's eyes?

The Thamúdites

23. And likewise acted -the Thamúdites-; they disbelieved their Messenger and they obstinately refused to listen to the warning against impending danger and misfortune.

24. They said: «Is it in conformity with correct reasoning that one human among us and of human character would be the leader to follow? « We would be indeed at variance with what one approves or regards as right, and we would be of unsound mind»

25. «Is he the one man taken by preference out of all of us who are available, to carry the divine message?» « Indeed he is a liar »

26. But soon enough shall they know who the liar is!

Allah inspires His Messenger Saleh to exercise patience and await the event; He said to him:

27. «We are sending the she -camel as a trial to prove their wickedness ». «And so keep them in view in order to observe their action, and have patience.»

28. «And tell them that the water is to be distributed among their number including the she-camel, and that each share falls to each in turn.»

The prophecy was thus fulfilled by the event. Who would jump at the occasion and prompt the defiance of Allah's ordinance but their leader*! *
see Vs.67-94,C.11 and commentary.

29. They called upon the leader whose heart was confederate with his hand; which held the knife and disabled the she-camel by cutting her hamstring muscles.

30. And how painful was the punishment imposed on those who counselled deaf to admonition and mis-spent their lives and refused to acknowledge their Messenger!

31. And how great and direful was the one cry* We sent against them from the realm of heaven that they came to be like the bristly stubbles of grain stalks that are left in the ground. ***Qaddar Ibn Salef**

32. We made the Quran conducive to ease, facile in discourse, easy to remember and a guide to the path of righteousness, and so, is there any who will open his heart's ears and his mind's eyes.

33. Similarly did the people of Lūt (Lot); they disbelieved their Messenger and obstinately refused to listen to the warning against impending danger and misfortune for their heinous sin.

34. Therefore, how violent was the brimstone-charged storm We directed toward them from the realm of heaven to annihilate them, excepting Lūt's family whom We delivered at the latter part of the night just before it dawned.

35. For they -but not his wife- came in My grace, the efficacious grace which effects to the thankful the end for which it is given.

36. In effect Lūt, earlier, had sincerely warned them of our merciless but just retribution but they doubted his warning and continued their evil practice, lured by some sinister star.

«.., Who could seduce the angels». Milton.

37.Even his guests- the two disguised angels- did Lūt's people try to take away to seduce and induce them to surrender to their evil sin, hut We blinded their sight and We decreed thus «This day shall they taste My merciless but just retribution for their insolent disregard of My warning ».

38. And in the morning We wedded them to an irretrievable and foreordained calamity.

39. And as foreordained: they tasted My merciless but just retribution for their insolent disregard of My warning.

40. We made the Quran conducive to ease, facile in discourse, easy to remember and a guide to the path of righteousness; and so, is there any who will open his heart's ears and his mind's eyes?

41. Also, the people of Pharaoh received their Messengers -Mūssa (Moses) and Haron (Aaron) but they met them with disrespect and resistance and they refused to listen to the warning against impending danger and misfortune.

42. And they ignored all acts of miraculous nature serving to demonstrate Divine power and authority, and so We seized them with such disasters as would be expected only from an **Azizun** (Almighty) and **Moqtadirun** (Omnipotent).

Now, Allah addresses the Meccans at large.

43. Are you pagans -you Meccans- a people of a better sort than those, just mentioned, whose pride got the better of their prudence? Or do you, pagans, have assurances in some sacred Book that you are granted immunity and freedom from a liability to which the others are subjected to?

44. Or do they -the pagans- say: «we are a society that holds together and therefore we are in a position to overcome any adversity and to triumph over misfortune!»

The answer to the above challenging statement made by the pagans, will be found in the following verse. Allah indicated that they will be beaten and flee away. It is said that 'Omar failed to understand what the verse meant until the battle of Badr was fought and these pagans were beaten and fled away.

45. « This host of multitudinous Pagans and idolaters shall be beaten off and put to rout ».

46. Further, there awaits them the foreordained unfortunate Hour when they

come to judgment and indeed worse and worse, painful and grievous, is that predetermined Hour.

47. In effect the wicked, given to sin, are embodied with bewildered souls and unsound minds.

48. There shall come the Day when they are dragged on their faces and be told: « Now, feel the unbearable sensation coming over your bodies by being cast into Hell fire.

Creation which entails plan, design, preparation, consultation, pilot study etc. and finally execution and testing, simply does not apply to Allah. Everything He ordains to be, will be instantaneously fulfilled in one single act, in a fraction of a second, for it is «Be», and it is.

49. Nothing do We create casually; but everything, spiritual, animate and inanimate We create according to plan indicating the relations of objects to one another, times and places of intended doings and actions, proportions and measures, disposition of parts, designs, arrangements, limitations and consequence, all in one single act*

* see V.2, C.25 and commentary.

50. Thus, Our command to bring into being anything, spiritual animate or inanimate, or to bring into effect any proceedings is but a single act executed instantaneously, like the twinkle of an eye.

51. So, pause you people to think of what We did to your ancestors and to people of your sort who denied their Messengers and treated them as one who passes himself off as someone other than he is; and so, is there any who will open his heart's ears and his mind's eyes?

52. And you ought to know that every act, worthy or worthless, good or evil, in the very doing or the point of doing, is set down in writing in the book of Records which the guardian angels keep,

53. Also every act, trivial and insignificant or significant and expressive of something, is related in writing and put on record.

Conversely, men of piety will be graciously rewarded.

54. Those who regard **Allah** with breasts filled with piety and entertain the profound reverence dutiful to Him, shall be welcomed into gardens beneath which rivers flow;

55. Gardens in the beatitude of heavens realm, in the presence of **Allah** wherein they enjoy the conviviality and Divine liberality and good will of A **Malikin** (Sovereign) Who is **Moqtadir** (Omnipresent), Omniscient and Omnipotent.

Chapter 55

« The Unique Attribute of Allah »

AL RAHMAN

«Madinite»

Some of the bounties of God are described

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Al Rahman,

2. Who taught man the Quran, and by its instrumentality has He imparted to him knowledge and wisdom.

3. He created man and brought him into being

4. And He taught him the expression of his thoughts in words and intellectual acquaintance with, and perception of, fact and truth and good versus evil.

Celestial bodies and their determined courses

5. The courses of the sun and the moon were determined according to precise computation,

6. And the stars and all that is in the heaven and the trees and all that is on earth bow to Him in adoration and prostrate their reason to Divine Omnipotence.

Balance as applied to heavens and earth

7. And the heaven did He raise aloft and construct as a building of imposing elevation, and He set the balance of reason, justice and vindication

Equity and equilibrium

8. So that you do not go beyond the limits prescribed whether in balancing probabilities to determine the truth or in balancing scales, nor go beyond all prudence and discretion.

9. But counterpoise and hold in equipoise all matters, concerns and affairs and that which exists individually, in fact or in idea, and that which is or may be in anyway an object of perception, knowledge, or thought, and do not de induced to act dishonestly with the balance, thus remains everything in the course and order wherein it was set at the creation.

Earth, produce and commodities

10. And the earth did He found on a secure basis for created beings, animate and inanimate, and furnish with all that ministers to man's comfort and induces appreciation.

« Dates... serve for the subsistence of more than a hundred millions of souls » Shakespeare

11. Therein grow edible variegated and delicious fruits and date- palms with large bracts and sheathing leaves enveloping the inflorescence which later becomes the fruit as the dates will come to be,

12. And grain of varying fruit- plants and grasses, with its clothing of the rich green leaves and the fragrance of its blossom.

13. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

Creation of man and the Jinn

14. He created man's material part from clay, the same material of which earthenware vessels are made of.

15. And He created the Jinn from a brilliant flame of fire.

16. Therefore, which of your Creator's blessing's, you people of mankind and the Jinn, will deny?

East and West in relation to the Paints at which the sun rises and sets during the year

17. It is He, Who ordained the two major cardinal eastern points and the two major western cardinal points and the points in between, where the sun rises and sets in winter and summer respectively, passing through recurrent cycles of successive events.

18. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

19. He sent the fresh water and the sea water and made them come into contact with each other.* **** see V.61, C.27 and Commentary***

20. And He set up an immaterial and natural barrier between them so that none of them gains advantage on the kingdom of the other

21. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

22. And out of the waters come delightful gems of pearls and coral

23. Therefore, which of your Creator's favours, you people of mankind and the Finn, will deny?

24. To Him, the invisible acting force that produces the motion, belong the ships that are manned to sail the sea propelled by material fastened to the high masts and the stately ships, propelled by other means, imposing and majestic in size and proportions.

25. Therefore; which of your Creators favours, you people of mankind and the Finn, will deny?

The common lot of all creatures on earth is death.

26. All that is on earth and elsewhere the material and the immaterial, shall come to an end and go through the gates of death,

27. And there and then remains only the One Whose countenance reflects authority, grandeur, greatness and sovereignty and the reverence accorded to His Omnipotence.

28. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

«More things are wrought by prayer than this world dreams of Tennyson, Ask and it shall be given you. Matt. 6:7»

29. All created beings, the spiritual, the animate and the inanimate in the heavens and on earth address to Him a humble prayer for mercy and blessings individually or in litanies, pray to Him with supplication in difficulty and in difficulties, or pray to Him for deliverance from what is burdensome, or beg Him for relief, aid, and assistance in adversity and in time of danger, or ask of Him forgiveness for iniquities, or to exalt the pious and debase the despot and oppressor. Each and every day countless and different prayers and petitions, some being a repetition, and others being born anew, are addressed to Him for different requests each according to his or her circumstances and needs.

30. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

31. Soon shall We settle your disputes and judge between you people of mankind and you people of the jinn.

32. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

Space travel and the earth's core

33. You people of the Jinn and mankind: if you are able to penetrate the heavens and the earth from end to end, you just do that; you shall not be able to accomplish this end without **Allah's** ordinance and authority.

"Commentary"

As to the diameter of the heavens, suffice it here to Say that a star like the dog-star-Sirius-which is in the Lower heaven and could be seen with the naked eye is 100,000 times the distance between earth and the sun (Which is 150 million km or 93 million miles), a jet Journey of one million years-

The Encyclopedia Of Space travel and Astronomy, 1979,by Octopus Books Ltd.

When we come to the diameter of the Earth, it is even worse: William W.Rubey, professor Of geology and geophysics, u.l.c.a, nature library Books, says: thus, working from the earth's surface downward, there would be a crust (a few miles), Mantle (1,800 miles), outer core (1,375 miles) and the Inner core (800 miles). Also, there is a dramatic increase in density. The pressure per square inch in the mantle is 10,000 tons, while the incredibly Compressed cubic inch of matter in the earth's exact Center is supporting 20,000 tons of pressure on each of its six faces. With the increase in pressure there is a rise in temperature which at the core is believed to range between 4000 F. and 8000 F.

34. Therefore, which of your Creator's favours you, people of mankind and the jinn, will deny? See commentary

35. You will be rained with misfortunes showering on your heads and with streaming flames of fire and molten bross and columns of smoke and you will end up in smoke.

36. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

Day of Judgement

37. Then when the heaven is rent asunder and becomes a red molten mass that soaked up all the rose of the flames of the fire,

Commentary:

Astronomers describe occasions when those present to witness the events see on one occasion the result of the expansion of helium at the sun's core, Transforming the sun into a red giant. Another occasion is based on the study of the behavior of stars older than the sun when they run out of nuclear fuel that makes them burn. When a star of the sun's mass has converted 15 % of its hydrogen into Helium by the h-bomb fusion reaction, the helium ash at the core lights in a second nuclear reaction which is far hotter.

As a result the star begins to pour out energy of an Increasingly profligate pace swelling and turning blood red as it does so.

Is it one of these events or some other picture that Allah alludes to! who knows! On the other hand the time -table set by scientists in the billions of years is based on scientific calculations but who can predict the time table set by The divine hand

Ref. The Mysterious Universe Nigel Best, Ebury Press, London, 1981.

38. Which of your Creator's favors ,you people of mankind and the Jinn, will deny?

39. There and then no man or Jinn will be asked to account for his misdeeds in life, but their senses and their limbs shall provide the answer.

40. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

Let my deeds be witness of my worth. Shakespeare

41. There and then shall the wicked who offended **Allah** and broke His divine law wear faces with the image of sin, and a written letter of discredit exposing them and witnessing their worth.

And so each of them shall be seized up and fastened by the forelock, the forehead and the feet in preparation for casting him into Hell.

42. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

43. This is the Hell they and such persons had always denied, and now they see it a reality.

44. They shall be perambulated back and forth between it, with its infernal hiss and crackle of the mountainous flames, and the infernal boileries which avenge wrong and punish crime;

45. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

A description of some of the things which conduce to enjoyment in the sphere of those whose breasts in life were filled with reverential awe

46. As for him who entertains the profound reverence dutiful to **Allah**, his Creator, and regards Him with awe and bows the knees to His majesty, grandeur and sublimity, there will be two destined gardenesque habitations.

47. Therefore, which of your Creator's attributes, you people of mankind and the Jinn, will deny?

48. Adorned with variegated branchery springing out of beautiful trees, emitting the breath of attractive flowers, planted in celebration of his or her victory,

49. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

50. Emblazoned with two fountain-heads from which streams continuous dew of **Allah's** grace and blessing.

51 therefore, which of your Creator's blessing, you people of mankind and the Jinn, will deny?

52. And fruits of all varieties in two different forms that age cannot wither nor custom stale their infinite freshness and delicacy.

53. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

54. The fortunate will be resting at ease and in peace resting their arms and leaning their hacks against furnishings lined and ornamented with brocade, and enjoying the fruits hanging from branches springing up and down in both gardens to be always within easy reach.

55. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

56. Therein are women with unconcealed beauties and modest gleaming eyes radiating splendour; virgins, in a state of inviolate chastity, whom no man or Jinn has ever touched.

57. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

58. Beauties representing the rare and valuable precious stones of ruby and those of coral.

59. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

How can the pious be rewarded but with what is really good!

60. Is there a reward for goodness other than goodness?

61. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

62. And beneath the two gardens, belonging to those who stand really high in **Allah's** favour, are other two gardens belonging to those who have / earned their disposition on the right,

63. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

64. Gardens with greenery deep in shade,

65. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

66. Emblazoned with two fountains containing flowing springs uninterrupted in time, sequence, or essence,

67. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

68. Yielding varieties of delightful fruits and date-palms and ornamented with pomegranates,

69. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

70. Within, there are beautiful chaste women who will consort with those men of dignity in the order of piety,

71. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

72. Beauties with eyes radiating splendour restrained to those whom they accompany, and abiding in pearly tent-like pavillrions canopied with ornamented dome-shaped tapestry brocaded with gold,

73. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

74. Virgins, in a state of inviolate chastity, whom no man or Jinn has ever touched,

75. Therefore, which of your Creator's blessings, you people of mankind and the Jinn, will deny?

76. Resting at ease and in peace cushioned up in thrones, fitted with upholstery of green silk in chambers exquisitely carpeted with artistically executed designs,

77. Therefore, which of your Creator's favours, you people of mankind and the Jinn, will deny?

78. Extolled be He for His glorious attributes, and extolled be He Whose Name is blessed, for it is He to Whom divine service and obedience are due, and it is He Whose majesty, grandeur, sovereignty and omnipotence together accord.

Chapter 56

« The Horrendous Eventful Event »

AL WAQIAH

« Meccan »

A description of some of the inevitable horrific events on the day the world comes to an end. Allah also alludes to the position of the stars. When we talk about space in the universe, we are possibly talking about infinity. Astronomers, therefore, chose a unit that can be appreciated by the human mind when they talk about distances in space. They chose the speed of light and the distance it covers in one year as the unit of the right size. Light travels at the speed of 300,000 km\second (186,000 miles\sec.).

A light beam, therefore, would travel round the earth seven times in less than a second. The distance light covers in one year is almost 10 million, million\km. The sun is an ordinary star, one of the 100,000 million that make up our Milky Way Galaxy which is 100,000 light years across and thousands of light years away. These stars are separated from one another by several, light years, that is by several tens of million of million of kilometers. The framework of star distances reaches out some 10-000 light years for the brighter stars, and the spiral arms of galaxies happen to be the abodes of the brighter stars. Astronomers have located a spiral arm some 7,000 light years farther out than our sun. Our nearest important neighbor is the Andromeda galaxy, two million light years away. To give the reader an appreciable idea about the location or position of the stars; think of this: The sun, our local star is 150 million km. away from earth. This distance is covered by a supersonic airliner one way in 10 years. If we took the sun away so far that its light dwindled to that of a star like Sirius; we would have moved it 100,000 times further away, a jet journey of a million years. Also, the nearest large cluster of galaxies is 50 million light years away, Vs.75-76

In The Name of Allah AL-Rahman, andAL-Rahim (The Merciful,)

1. When the horrendous Eventful Event comes to pass.

2. It shall come into everyone's head and no expedient whatever will avert it nor can it be denied.

3. It shall abase those whose mode of action incurred the destiny they brought upon themselves of coming down very low, and it shall raise and exalt in dignity those whose breasts had been filled with the profound reverence dutiful to **Allah**.

4-The earth shakes violently with earthquakes, volcanoes and convulsions.

Commentary:

Plate tectonics

They are either destructive - quakes and volcanoes or constructive – islands and Mountains –. As the rocky plates of the crust and the mantle move around and interact along their boundaries then:

1. the plates either move apart – Atlantic Ridge.

2.or collide, forcing one side under the other subduction - zone melting and returning upwards as lava which builds volcanic islands as in the case of Japan and

other islands.

a. If a subduction zone is near the border of a continent, volcanoes erupt on land.

b. If friction takes place between the plates at a subuction zone, it causes violent earthquakes.

3. Collision between two continental plates forces the edges upwards forming mountains – the Himalayas.

4. Transform faults: the main type of Plate boundaries - the plates slide alongside one another at the spreading ridge and provide a series of offsets at intervals - San Andreas, San Francisco and other places- The Lisbon quake of 1755, was felt over one and a half million square miles of Europe and all waters on earth were violently disturbed.

Ref. Life Nature Library and Space Travel and Astronomy. See C.99, v.1 and commentary

5. And the mountains shiver into atoms.

6. And become so comminuted as to be raised in a cloud by the wind and scattered like ashes.

Classification of people according to their merits

7. There and then, you people shall fall into one of three orders, each occupying the position accorded with his merit.

8. A position on the right side which of right belongs to those who had dearly earned the position on the right; their works agreed with the Divine standard of actions and conduct and their hearts had been impressed with the image of piety. These, has **Allah** destined to win their way to paradise,

9. A position on the left side which of right belongs to those who had eagerly earned their position on the left. Among them are those who denied **Allah** and the hypocrites who assumed a false appearance of virtue and goodness with dissimulation of real character and inclinations and also those who counselled deaf to **Allah's** ordinances. These had **Allah** destined to hell where they make abode.

10. And above all, a position, that is foremost, which of right belongs to those who were gifted with the Divine prerogative of prophethood and apostleship and also to those who before all others had surrendered to **Allah**'s authority and preceded all others in applying their hearts to wisdom and piety with breasts filled with reverential awe and **Allah**'s purpose was the heart of their purpose.

11. These are the nearest to **Allah**'s special blessedness and they stand really high in His favour.

12. They shall be welcomed by Him into gardens of surpassing beauty in the beatitude of heaven, the haven of all bliss.

13. These favorites include a greater number of those who preceded.

14. and a lesser number of those who succeeded.

An aspect of the supreme bliss the favoured shall enjoy.

15. They will be seated on thrones studded with gold and adorned with pearls.

16. They recline thereon facing each other.

17. They will be served by handsome attendants whose figures, in conjunction with stateliness, and their beauty in conjunction with dignity are eternal;

18. Attendants who go round carrying large mouthed deep vessels and goblets to serve a drink issuing from a jet streaming from the springs of heaven.

19. A drink which gives a rapturous feeling of bliss and beatitude and causes no headache nor does it intoxicate the brain.

20. And they will be served with the fruits of their choice.

21. And with the flesh of the fowls which they desire.

22. They will be accompanied by beauties whose eyes radiate splendour that no one could have conceived.

23. Beauties representing as like precious pearles gracefully adorned as with blazonry affording keen pleasure to the sense of sight, and charming the intellectual and moral faculties.

24. This is the reward for their meritorious actions and for their works which reflected wisdom and piety.

25. No matter of little value or insignificance will they hear therein, nor will they hear ill tongues or what is morally evil.

26. But only « Peace, peace be upon you » a greeting addressed by the angels who express good will.

A glance at the luxury, those on the right shall enjoy

27. And those, who have dearly earned the position on the right, whose works and the Divine standard together accorded,

28. Shall inherit eternal life in an environment affording pleasure: landscape portraying thorn- free trees of exquisite beauty inspiring dreamy and luxurious ease.

29. Trees bearing most variegated flowers and trees bearing delicious fruits inducing them to taste the pleasures of eternal life.

30. Trees casting a delightful shadow spreading out and extending in all directions inspiring delight in the sweet aires of heaven and the symphonies of colour.

31. A picturesque view of fountain-heads from which water streams gracefully, reflecting the glory of heaven's realm.

32. Fruits, plentiful and delicious.

33. Never will it be scarce nor will it be forbidden,

34. Furnishings like thrones apt to the furniture of pious personage and raised aloft to exalt them in dignity,

35. And companions whom We created anew.

36. We made them virgins, a symbol of purity, and maidens in a state of inviolate chastity,

37. Distinguished for piety and for a pleasing voice concerted in harmonious music as sweet as the strings of nature's symphony.

38. We have prepared them for those disposed on the right,

39. Who include a great number of those who preceded.

40. And also a great number of those who succeeded.

And now we see what awaits those on the left

41. As for those who had deservedly earned the disposition on the left, who challenged **Allah** and His Messenger, and deviated from the path of righteousness;

42. They shall be exposed to a very strong and lasting hot blast and their thirst will make the boiling water inviting, but never will it quench their thirst.

43. They shall be cast into the shade of the densly overwhelming black smoke;

44. Which is neither refreshing nor pleasing?

How was their behavior in life that brought upon them this destiny? « The obstinate man does not hold opinions but they hold him » 1680

45. Lawless and passionate was their desire for lust and luxury.

46. How obstinate they were in adhering to their own evil course of denying **Allah**.

47. They always maintained their false dictum that: « How can we be raised after death when we have been reduced to dust and bones? »,

48. « And what about our forefathers; are they also included? »

49. Say to them O Muhammad « The foremost and the utmost ».

50. « Shall all be gathered at a certain time on a predestined Day which shall neither be postdated nor anticipated. »?

51. « And then you perverts, deniers of all truth »,

52. « You shall be fed on the fruit of the evil tree named zaqqum ».

53. « And you shall eat thereof your full ».

54. « Then boiling water, over and above ».

55. « The sensation of thirst shall force you to drink more but like unhealthy camels, you shall be always thirsty ».

Hell is the destination

56. And so here, and from now on, they make abode.

Allah tells man that he is it Who created him and He is it Who created the seed in his body out of which his physical life starts.

57. We created you and brought you into being from a state of nothingness and gave you form and shape, and so why will you not believe in Resurrection!

58. Do you see the fluid you emit?

59. Do you create it with the seeds it contains or are We the Creator?

60. We determined death to fall to you as your common lot and We are not incapable of bringing it to effect.

61. Nor are We incapable of exchanging your present form and shape into

another form and shape unknown to you, on the Day We resurrect you.

62. And you have already known the first form of creation, so why will you not ponder!

Another reminder of Allah's Omnipotence

63. Do you see the seeds you deposit in the earth so that they may grow?

64. Do you make them grow or is it We Who make them grow!

65. Had We willed We could reduce them to crumbs and would leave you wonder.

66. But it is We on whom the burden is laid,

67. And yet We make no gain or profit.

68. Do you see the water you drink!

69. Do you bring it down from the clouds floating at various heights in the upper air or do We!

70. Had We willed We could render it salty and embitter all the sweets of life so why are you not impelled to the feeling of gratitude!

71. Do you see the fire you kindle?

72. Was it you who generated its tree or is it We that brought it into existence!

73. We made it a reminder for Our Omnipotence here and Hereafter, and a material advantage and a commodity for those who make use among Our creation.

74. And so, praise the attributes and advance the glory of the Name of Allah your Creator, Who conducts and advances your growth and inspires you with actuation.

Omnipotence featured in the aspect of astronomy

75. I swear by the location of the stars; **-see introduction -**

76. And it is an asseveration of immense magnitude if only you knew.

77. That: the wording revealed to Our Messenger is but a distinguished Book, worthy of honour and entitled to respect, esteem and reverence.

78. A Quran derived from a source- Book- well guarded in the heaven's realm.

79. A Quran that is not to be touched or taken in the hands which are not free from dirt or filth or not free from ceremonial or sanitary defilement, nor in the hands of anyone who has had sexual congress until he or she has bathed.

80. For it is a Revelation of knowledge to man by his Creator the Divine Creator of the worlds, past, present and those to come.

Allah feels pity for those who deny His Revelation

81. Is it not a pity that you people declare such a Revelation to be untrue!

82. And you prosper by refusing to acknowledge it and by refusing to admit it as authentic and authoritatively true?

A challenge to avert death which no one shall escape

83. So, what about the moment of the encounter with death when the soul is on its way out and it makes a rattle in the throat,

84. And you are then on the watch for what is expected, but unable to avert the inevitable?

85. There and then We are in his or her immediate proximity and far closer to the dying than you can possibly perceive or imagine, but you cannot see.

86. And so, if, as is the case, you deny you're Creator and you deny Resurrection and the Day of Reckoning;

87. Why then are you unable to restore the soul to the dying if what you claim is true?

The fate of the person on the death-bed after the soul has surrendered to its Creator.

88. If he or she is one of those nearest to **Allah** s special blessedness and he or she stands high in His favour,

89. Then a great welcome and a rich smell of sweet air, fragrance and the beatitude of heaven;

90. And if he or she is among those who had dearly earned the disposition on the right,

91. Then a greeting of **«** Peace be upon you **»** shall be addressed by the angels who express good will.

92. But if he or she be among those who denied the truth and strayed from the path of righteousness,

93. Then in the boiling pot shall he or she make abode,

94. And he or she shall go down in Hell to the pit.

95. This is but the true picture of the destiny awaiting such persons and the truth which admits of no relaxation.

96. Therefore, O man, you should praise the diving attributes and advance the glory of the Name of **Allah** your Creator who conducts and advances your growth and inspires you with actuation.

Chapter 57

« IRON »

AL HADEED

« Madinite »

In this Surah or (Chapter) Allah indicates His Omnipotence and a few of His attributes inspiring an awed sense of mystery. Other aspects bear reference to Faith, humility, charity and the illogical isolation from the world. Allah represents life and its vanities to peoples' minds in an eloquent parable. He referred to the width of paradise as comparable to that of heaven and earth. Heaven here may be singular or plural. If singular it might mean the lower

heaven and this is not surprising since the lower heaven is as vast as infinity. The milky way galaxy of which our solar system is but a drop in a large cup is away from earth by thirty thousand light years and its diameter is one hundred thousand light years. Above this galaxy there is the Andromeda galaxy which is two million light years from earth and has a wider diameter then our galaxy and it is also considered a next door neighbour, etc., etc. all being in the lower heaven: see introduction of previous Surah.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **«** Praise be to **Allah** and extolled are His glorious attributes**»**, is an act of worship ascribed by all beings in the heavens, the spiritual, the animate and the inanimate on earth, and He is **AL-Aziz** (the Almighty) and **AL-Hakim** (the Wise).

2. To Him belongs the absolute sovereignty of the heavens and the earth; He gives life and inspirits the property of animate existence and He occasions death and deprives of animate existence.

Infinity, the quality of being infinite. «There cannot be more infinities than one; for one of them would limit the other». (Ralegh, Sir Walter).

3. He is the First and the Foremost, He is the Last and the Utmost, He is infinite, He is beyond and above all, yet exposed to the mental view and accessible to appeals, and He is beyond and below all to give support to all in all; His marvels are inherent in the whole and He is the Omnipresent Who holds prescience of all events, He is the ultimate goal and He is **AL-Alim** (the Omniscient) who knows all.

« Worship Allah as though you see Him, and if you do not see Him, He sees you » (said the Prophet)

4. He is it Who created the heavens and the earth in six days* determined by His own unit of time and proclaimed in His calendar, then set He Himself on the throne of supremacy and dominion and of grace and mercy. He has omniscience of all that makes. entry and penetrates into the earth, be it animate or inanimate, and of ail that arises from it and what erupts from within and the water streaming out of it. And He has omniscience of all that comes down from the realm of heaven and from the vault of its floor, and of all that ascends of deeds and of the souls of those who have done the deeds, and of the spiritual and the animate and all that is inanimate. He is Omnipresent; He is in presence with you wherever you are and He is **Bassirun** of all that you do,(whether by day or by night, exposed or hidden, indoors or out, on land or at sea and wherever you may be).

5. To Him belongs the absolute sovereignty of the heavens and the earth and to Him, the ultimate Authority, are committed and submitted all matters and all affairs for consideration, decision and execution here and Hereafter.

An Astronomical Phenomenon Indicative of His Omnipotence

6. He causes the night** to lose its character and identity by absorption into the day and He causes the day** to lose its character and identity by absorption into the night irrespective of the nature of the day, solar, civil, or sidereal, or the period of the year. And He is well acquainted with what the breasts forge that the tongues must vent, and with what the breasts hide in store for future conditions and events.

He gave us being and existence and possession of property and all that we have. «Reasoning at every step he treads, man yet mistakes his way.» (Cowper, W. 1731 - 1800)

7. Be strongly disposed to open your heart's ears and your mind's eyes to give credence and mental acceptance to reasoning which will lead you, in satisfaction, to urge your belief in **Allah** and His Messenger, and spend in benevolence of what He put you in possession of. Those of you who believed in **Allah** after they have reasoned at every step they trod and spend in benevolence shall merit a great reward.

«While they deny Allah they assert other things on far less reason». Others Reasoned high of Providence, Foreknowledge, will and Fate. (Milton).

«That I may assert the eternal Providence and justify the ways of God to men » (Milton Paradise Lost P.L.)

8. And why would you not open your hearts' ears and your minds' eyes and reason to urge your belief in **Allah** while the **Messenger** furnishes you with the instruments of thought conductive to meditation to contemplate the belief in your Creator and your vows were pledged to Him as men of Faith?

«Lead kindly light amid the encircling gloom, lead me on» (Newman J.H

9. It is He who reveals to His servant -the Messenger- revelations clear and plain to guide you - people - out of darkness and superstitions of later times, and out of want of spiritual and intellectual sight into illumination and enlightenment, so that the spirit of truth guides you into all truth, and **Allah** to you is indeed **Raûfun** (kind) and **Rahîmun** (Merciful).

*** see introduction C.7**

**** see C.81, V.2**

«Commendations are equal to merits». «Spiritual warfare», «War of belief against disbelief»

10. And why should you not spend in the cause of **Allah** and you recoil back as though you fear you may be reduced to penury when you know that **Allah** is He who has the Absolute rightful claim to the heavens and the earth and the only heir to the heavens and the earth. Those of you who spent and strove in the cause of **Allah** before the conquest of Macca where the faithful were few and conditions unfavourable, are not like those who spent thereafter when the gates of Faith opened and most people came in Those who spent before the conquest are a step higher in the scale of dignity, rank and reward than those who spent thereafter, But both has **Allah** promised good will and efficacious grace, and **Allah** is **Khabirun** (well acquainted with all that you do.)

11. **«** Who would like to lend **Allah**: all he can of benevolence and of pious deeds toward his future security and **Allah** shall reimburse him many times the like and entitle him to a meritorious reward?

Allah's light illuminates the way to men of piety

«Illuminate mine eyes, O good Lord» (Bentley)

12. One day, you shall see those whose hearts - reflected the image of religious and spiritual virtues among the men and the women disposed to merriment, their faces

glowing with light emanating from **Allah**'s countenance and proceeding ahead of them. It illuminates the way for them when they contemplate the most difficult and inevitable crossing; carrying their books bearing their records in their right hands. There and then they will be complimented upon their happy event of winning their way to paradise beneath which rivers flow, wherein they will have passed through nature to Eternity, and how befitting and how exulting is the triumph !

He who does not know what is true will not know what is good. (Jowett).

The path that is worse than the blind maze of entangled wood». (Milton).

13. This is the Day when the hypocrites, among the men and the women, will say to those whose hearts reflected the image of religious and spiritual virtues: «Would you look back in our direction, so that we avail ourselves of your light». But they will be told: «Go back to where we were granted light and pray for it» only to find themselves separated from those who are blessed and shut out behind a barrier emitting mercy to those within and torment to those without.

14. Then they -the hypocrites- call out to those who are blessed and say to them: «Had we not been together Here and Hereafter and together we attended assemblies of prayers and pilgrimage and together we fought». Indeed we were together, say the virtuous «but you counseled deaf and you closed your hearts' ears and your minds' eyes and did not keep back from the forbidden. You were illuded with the false hopes that gratifying your appetite was something instinctively felt to be right and fair, and with Satanic deceit you had forgotten calling **Allah** to mind.»

No tears, no matter how rich, and no gold, no matter how much, will ransom man's ill deeds Hereafter.

15. «And so now, and on this Day, no atonement can be accepted neither from you -hypocrites- nor from those who denied **Allah** to ransom your ill deeds even if it be as much gold as there is on earth». «Hell is the place where you make abode; and how evil is the destination!»

«Men live to no sober purpose and contend that their Creator had no serious end» (Cowper)

May people wake up to sense their true position!

16. Is it not time that those who have conformed to Islam open their hearts' ears so that their breasts be filled with reverential awe as they listen to the Quran and accord with what it says and with the truth it declares. They should not be like those who have been given the Book before them who have transmuted the Book to their purpose throughout the years and became hard hearted? Indeed many among them are wicked

Listen to the voice from heaven: Allah is Omnipotent over all things

17. You must know that **Allah** revivifies* the earth after it has suffered death; We have expounded for you -people- Our revelations and meritoriously elucidated them that you may hopefully apprehend the voice from heaven and express as much joy as your hearts may comprehend.

« Charity bids hope for the best. » (Dryden)

18. The benevolent, among the men and the women, who have lent **Allah** all they could of benevolence and pious deeds toward future security will be reimbursed with many times the like and will be entitled to a meritorious reward.

«The end still crowns the deed». (Heywood) Reaping the fullest fruits of piety

19. And those whose breasts have been filled with reverential. awe and their hearts with the image of religious and spiritual virtues and their deeds with wisdom and piety on the ground of their sincere belief in **Allah** and His Messenger and the promotion Of their purpose, are they who are titled with the dignified rank of the «pure», the «veracious». Then come the pious who carried the banners of truth at odds and have acquired the glorious privilege of «Martyrs» through resisting to blood with their spiritual armour. Both of them are they who have been destined to enjoy such designations in the heavens realm There await them a meritorious reward and light emanating from **Allah**'s countenance to glow in their faces and proceed ahead of them But those who denied **Allah** and refused to recognize His revelations are those who shall make their abode in hell.

«Life is a state of ceaseless change nature» (1889),

«Amusement is the happiness of those that cannot think» (Pope)

«Age with his stealing steps» «When age is in, the wit is out».

20. You -people- had better know that life here is hut an illusive and rapid change of feeling, fancy and thought and an amusement and a display of splendour, boastfulness and vainglory and treasuring of wealth and multiplication in progeny; all but regressing naturally to nothingness, like man who goes from childhood to youthfulness to maturity, then to wrinkles characteristic of age, then to weakness and infirmity, then he goes through the gates of death. A succession of events similar to a land that has been tilled and cultivated by those who care only for the material harvest and counsel deaf to spiritual harvest. Then it rained, and the crops grew delightfully well and to their hearts desire. Then suddenly the crops lost their bloom and natural colour, turned yellow then dried up, shriveled and decayed. Likewise, in the Hereafter there is a condign punishment, but also forgiveness and fulfillment of desire; and life here is but an animate existence affording pleasure deceiving those with foolish credulous ambition and vain employment of time.

To err is human, to forgive is divine. Pope

21. Vie with one another and compete to win **Allah**'s forgiveness and your way to the beatitude of heaven in a paradise as wide as the heaven and the earth; prepared for those who sincerely believed in **Allah** and His Messenger. This is the sufficient and efficacious grace of **Allah**; He confers it on whom He will, and **Allah** is the Source of all grace.

« Be thankful for prosperity and with patience bear your ill fortune. ». «It becomes no man to nurse despair » Tennyson.

22. No misfortune or calamity takes place on earth or weds you personally but has been predestined and committed to writing in a Book long before We make it

come to pass, an act that presents itself to **Allah**, and how easy it is to bring it to effect !

23. So that you people apprehend that what has befallen you would never have missed you, nor what failed to hit you was meant to aim at you; and so do not nurse despair nor grieve at heart for what you failed to attain, nor boast your wit and exult over the favours you were made to wear, for **Allah** detests every boastful who exalts himself unduly and displays inordinate self-esteens.

«The niggard then says to his money… my god art thou» (1510) God is not contingent on or conditioned by anything.

24. Those who are miserly, unwilling to give in benevolence or spend in divine service, and induce others to be mean and parsimonious, have in effect permitted the forbidden and commended it to others. And he who counsels deaf to the ordinances of **Allah** must realize that **Allah** is **AL-Ghaniy** (independent, Absolute) and **AL-Hamid** (Worthy of all praise).

Allah taught man by the pen, He taught him what he did not know. His Book imparted the sufficient ground on which was built the firm belief in what is true. «He who does not know what is true will not know what is good ». (Jowett).

Without iron the material world would not have advanced an inch, nor would have the immaterial. «That strange immaterial power of load-stone» (iron) «magnetism».

25. We have previously and thus early sent Our Messengers with expounded revelations and elucidated signs and accorded them Books and authority to administer wisdom and induce the war of justice against injustice, so that people learn the conformity to the truth and the justness of perception to deal with facts and deny falsehood. And We provided the earth with iron to attain a purpose, as will as power and strength in war against tyranny and falsehood' and to be of service in effecting one's object to do what is needed in life. **Allah** shall know who among the men do intend to direct their minds and their thoughts to striving in His cause and to the support of His Messenger to attain **Allah**'s purpose; **Allah** is indeed **Qawiyûn** (Omnipotent) and **Azizûn**.

Commentary:

Iron: verse 25 alludes to providing the earth with iron. how did it come and from what source and what role does it play life !

Following the big bang (see intro.C.7) the temperature of the fire ball dropped to 1000 Million degree. At this temperature the protons and the neutrons were allowed to cook into helium. helium burns to carbon and oxygen. Carbon and oxygen burn to silicon and silicon burns to iron.

Iron is the most abundant heavy element in the Universe. The core of the earth is molten iron Perhaps with some nickel and a trace of cobalt. The core must be very dense in order to help account for the earth's great weight. it is thought that the inner core is solid whereas the outer core is liquid. This points to iron as the chief ingredient of the 42 billion cubic miles of the core

That the earth's outer core is liquid is inferred from the inability of the Earthquake's waves to pass through it. The transverse vibrations can travel only

through solids. Also the existence of the earth's magnetic field is most readily understood in terms of electric current generated in a body of liquid metal.

It is a vital element that maintains life. It is found nearly in all soils and mineral waters. It is an essential constituent of hemoglobin (the oxygen carrying pigment of the red cells of the blood) and the cytochrome which is widely distributed in all animal and plant tissue as well as of other components of respiratory enzyme systems. The most important role in the body is in the transport of oxygen to tissues and in cellular oxidation mechanisms. Depletion of iron stores in the body may result in iron-deficiency anemia and therefore it is used to build the blood in anemia. If depleted and not restored it will cause bodily disorders which if allowed to continue shall inevitably cause death. its role in life is well known.

Reference: Life Nature Library: The Earth, Chap.2 1962 N.Y.

Prophethood has been the Divine- prerogative of the descendants of both Nûh (Noah) and, later, Ibrahim; «Abraham the Father of Faith»

26. We did send Nûh and Ibrahim and We kept the Divine prerogative of prophethood and the Book in their line, Among their descendants were those who opened their hearts' ears and their minds' eyes, but also those who counselled deaf and were disposed to wickedness, and they were many.

27. Then in sequence We sent after them others of Our Messengers from the same lineal descent and in order of succession We sent Isa (Jesus), the son of Maryam (Mary), and We gave him the Injil (the Bible) and We impressed the hearts of those who followed him and believed in him with kindness and mercy and monasticism, a system of their contrivance they had introduced, We never imposed on them. They were expected to please **Allah** with the profound reverence dutiful to Him and with deeds reflecting wisdom and piety and striving in His cause to attain His purpose. Yet when We made Monasticism come to pass, they never regarded the principle with close attention nor did they foster it as they should. And so We gave those of them, whose hearts Reflected the image of religious and spiritual virtues and their deeds wisdom and piety the reward they merited; many among them were indeed wicked.

Mercy and Forgiveness are not unconditional

28. O you whose hearts have been touched with the Divine hand, regard **Allah** with breasts filled with reverential awe, and have regard for His **Messenger** and heed his influence and authority on your conduct and your actions, **Allah** extends to you an act of His mercy and puts two in place of one; He imparts to you spiritual light guiding you to the path of righteousness and leading you out of darkness and want of intellectual sight into enlightenment and **Allah** is **Ghafurûn** and **Rahimûn**.

Allah confers His grace on whom He will; no one can force Him nor dare to.

29. So that Ahl AL-Kitab (people of the Book) would realize that they cannot force **Allah**'s hands to confer on them His grace or a free and unmerited favour and that grace, be it sufficient or efficacious, rests with **Allah**; He confers it on whom He will, and **Allah** is the source of abounding munificence and all grace.

Chapter 58

« Series of Statements to Establish a Rule »

AL MUJADALAH

« Madinite »

This Surah (Chapter) relates an incident that was reported to the Prophet; an incident featuring a Pagan custom Islam did not and will not tolerate. When a Pagan divorced his wife, he only said to her: « You are to me as the back of my mother is to me» This statement freed him of all responsibilities including conjugal duties and caring for the children. At the same time he denies his divorcee all her rights including the ability to leave his house and the liberty to contract a new marriage.

In the early days of Islam and for the first time, a Muslim husband whose name is reportedly Aws Ibn El Samet used this Pagan formula to divorcing his Muslim wife whose name was khawlah Bint Tha'labah. She could not tolerate this situation and she reported it to the Prophet. Immediately thereafter an ordinance was revealed condemning such an act and indicating the necessary atonement incurred; Allah says to his Messenger:

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **Allah** has heard the allegation of the woman who has reported her husband to you as having wronged her, and urges a prayer appealing to **Allah** for mercy. **Allah** hears the series of statements by both of you intended to establish an edict. **Allah** is **Sami'ūn** and **Bassirūn** (hears and sees all in all).

2. Those of you who use the diction "mother's back**"** as a symbol of the Forbidden in their formula for dissolving their marriages must know that their wives are not their mothers; their mothers are those who gave birth to them; they express what is indeed profane and utter falsehood, but **Allah** is **'Afuwūn** (Clement) and **Ghafurūn** (Forgiving) of all in all.

The penance ordained for such an act is stated below; thus:

3. And those of you who have used this diction of **«** mother's back **»** in dissolving their marriages and now wish to take back their statements and resume their marriage ties, incur the liability. of freeing a slave before touching' their wives. This is a reproach against you to warn you of such an act, and **Allah** is well acquainted with your conditions and with all that you do

4. And he, who does not have the means to do so, will have to fast by way a penitence for two successive months (dawn to sunset) before touching his wife, and if he is unable to fast, he may feed sixty indigent persons with desire and intention of amendment and repentance; this is to make you believe in **Allah** and His **Messenger** with hearts impressed with the image of religious and spiritual virtues. These are the limitations imposed by **Allah**; and those who deny Him shall be destined to suffer a condign punishment.

The fate of those who challenge Allah and His Messenger

5. Those who challenge **Allah** and His **Messenger** are' cursed; they are beset by

sin and covered with ignominy as were the like before them. We have revealed expounded revelations and lucid signs serving as evidence and ground for belief; and there awaits those who denied **Allah** a condign punishment.

6. One day shall He resurrect them all, and inform them of all that they had done bringing the charge against them and imputing their evil. **Allah** has computed it all and they have forgotten it all. Their evil deeds will be the witnesses of their worth and their faces will bear witness to their behavior but **Allah** is **Shahidun** (witness of all things in all respects)

Allah has cognizance of all in all in the heavens and on earth and of the thoughts conveyed reciprocally in talk.

7. Do you not see that **Allah** is fully cognizant of all in all that are in the heaven and of all things in all respects that are on earth There is not an instance where three convey their thoughts reciprocally in talk, be it under their breath or openly disclosed but He makes their fourth, nor among five but He makes their sixth, nor numerically less or numerically more but He is in their presence; **Allah** is **Alimun** (Omniscient).

There was between the Messenger and the Jews at large a friendly atmosphere, but when a Muslim, passing by, greeted them they gathered and talked among themselves with what Muslims thought might be conspiracy against them. The Prophet advised them against secret counseling so as to gain the confidence of their Muslim friends, but they reverted to secret counselling. Moreover, they distorted the words when they greeted the Muslims, including the Prophet himself. Allah knows what they say and what they plan and cautions His Messenger against these people.

8. Do you see **O Muhammad** how those who were forbidden secret counsels turn their minds back to what they have been forbidden to do? They convey their thoughts reciprocally in talk uttered below their breath, reticent about their intentions of secretly promoting the evil forged in their bosoms that their tongues must vent. They encourage aggression upon others and disobedience to the **Messenger**. When they come to you they greet you with expressions of ill-will unlike that with which **Allah** greets you, and they suggest secretly to their minds: **«**if he is truly a **Messenger** of **Allah** would **Allah** not punish us on his behalf?**»** Hell awaits them to be put to the torture, and how evil is the destination!

Allah advises the Muslims to promote piety in their secret counsels.

9. O you whose hearts have been touched with the Divine hand: if you secretly counsel with each other and you are reticent about your intentions, do not entertain the thoughts of evil and aggression nor of disobedience to the **Messenger**, but let your principles and your practice together accord. Your purpose should be the promotion of piety and habitual reverence and obedience to **Allah** and faithfulness to the duties naturally owed to Him, and entertain the profound reverence dutiful to **Allah** since to Him you shall be thronged.

«If you are three and two of you whisper their thoughts reciprocally in talk with the exclusion of the third; this is bad manners and wounding to his feelings» said the prophet.

10. Secret suggestions to the mind and conveyance of thoughts reciprocally in talk under your breath may be inspired by AL-Shaytan (Satan) to hurt those believers whose hearts have been impressed with the image of piety. But never can he hurt them without **Allah**'s leave, and in **Allah** should the pious, who are careful of the duties owed to Him, place reliance and in him they should trust

When Muslims had audience of the Messenger or assembled for prayer they wanted to be as close as possible to him they would not move to make room for a new comer Allah teaches them good manners.

11. O you whose hearts reflect the image of religious and spiritual virtues: when you are in an assembly and you are requested to move a little to make room for a new comer, do move and spread out; **Allah** widens your scope and the good may become best. And when you are asked to rise, do rise; **Allah** will raise those whose hearts have been impressed with the image of piety, as well as those men of learning and profitable knowledge, to higher ranks and exalt them in dignity and power. **Allah** is well acquainted with all that you do.

Counselling with the Messenger occasions an act of charity

12. O you whose hearts have been touched with the Divine hand: when you wish to take counsel with the **Messenger**, let the occasion be preceded by an act of charity; this is commendable in you and fits you so purified to receive **Allah's** blessings but if you do not have the means; **Allah** is **Ghafurun** and **Rahimun**.

When this act of charity was ordained to relieve the Messenger of too much toil, people were afraid of spending larger amounts of money and they almost stopped taking counsel. Allah forgave them but demanded that they observe their prayers and give the alms. «For alms are but the vehicles of prayer ». Dryden ,J. 1631-1700

13. How is it that back you recoiled, afraid of the acts of charity incumbent: on you before you took counsel with the **Messenger**! So you stopped taking private counsel, and **Allah** relented and quit you all His debt. But then, you must observe your prayers and give the alms and obey **Allah** and His **Messenger**; **Allah** is well acquainted with all that you do.

Allah condemns the hypocrites who made secret friendly intimacy with those of the Jews who challenged Allah and His Messenger, while in effect they neither belong to the Muslims nor to the Jews.

14. Do you see how these hypocrites made a friendly intimacy with a people who incurred the righteous indignation of **Allah**. They neither really belong to you nor to them and they take an oath profanely and they know they are lying.

15. **Allah** has prepared for them a condign punishment, evil indeed is what their minds habituated them to do.

16. They used their oaths to hide, under the garb of truth, their extreme vanity and evil deeds, and many among the believers were deceived, and so their policy achieved its necessary ends. Consequently they have blocked the path of **Allah**, the path of righteousness and persistently opposed the progress in purpose and in action. There awaits them a humiliating and condign punishment;

17. Neither their wealth nor their progeny will profit them, or afford them help or be beneficially effective against what **Allah** has for them in store; these are the inmates of Hell, wherein they will have passed through nature to eternal suffering.

Day of Resurrection

18. One day shall He resurrect them all, then they will appeal to Him swearing, just as they swore to you with an appeal to **Allah** in confirmation of what they said and they think there is something in it, while indeed they are liars.

19. AL-Shaytan got the better of them and made them fail to recall **Allah** to mind. These are members of the Satanic party united in maintaining an evil cause and defiant impiety. Indeed the partisans of AL-Shaytan shall incur privation and shall suffer loss.

Those who fenced among themselves and fence against Allah

20. Those who challenge **Allah** and His **Messenger** and oppose the word of **Allah** and maintain their position as antagonists and adversaries, shall be incensed by multiplied wrongs and humiliations.

There never was one instance where a Messenger of Allah failed to accomplish his mission including Isa (Jesus), son of Maryam (Mary), who was not crucified as Christians believe he was, and also the Jews, themselves, who betrayed him. In truth Allah has taken him up in His heavens' realm- see Surah (Chapter) No.4 verse 158, and so notice how absolutely true is the following verse below.

«what is decreed must be: and be this so» Shakespeare.

« the dictum that truth always triumphs»

21. An ordinance set by **Allah** and a dictum He pronounced authoritatively: **« I-Allah**-along with My **Messenger**s shall be emblematic of the final victory of all truth**»**. Great is truth and it shall prevail; **Allah** is **Qawiyun** (Omnipotent) and **Azizun** .

Allah honours those who honour the attribute «believer». Those who truly qualify such as Abu-Bakr, Omar, Abut Obaydah, Mos'ab and such persons were people whose hearts reflected the image of religious and spiritual virtues and their deeds wisdom and piety and they entertained the profound reverence dutiful to Allah. True believers such as these honourable men would, not befriend an enemy of Faith. They would defend the Faith even if they have to fight, wound or kill their own fathers, their sons or brothers or their own relatives and this is exactly what these honourable people did. The following verse describes these men and such persons.

22. You shall not find a people, true and solemn believers, with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety and minds conscious of the Last Day, who would have intimate friendship with those who challenge **Allah** and His **Messenger**, albeit they be their fathers or sons, their brothers or relatives. These are people whose hearts has **Allah** inscribed with the justification of Faith as a conviction operative on their character and will; He has given them moral support, courage and just confidence. He shall welcome them to His heaven's

realm and admit them into gardens of surpassing beauty beneath which rivers flow, and in the beatitude of heaven they shall experience that vast forever. **Allah** has been pleased with them and they with Him. These are members of the Divine party; and who would heaven prosper better than the partisans of this party who are zealous supporters of the cause of **Allah** which is the heart of His purpose!

Chapter 59

« The Thronging »

AL HASHR

« Madinite »

This Surah (chapter) describes the events relative to the Jewish Tribe «Banu AL-Nadeer» who lived at Madina. When the Messenger and his followers emigrated to Madina, the Messenger concluded with them a peace treaty. But they regarded it a bargain not a treaty, and so they broke their promise. The Messenger surrounded them and fought them and expelled them, ousting them from their fortresses which they thought were weapon- proof, eventually they were expelled altogether out of Madina. Some of them settled in Syria and the rest joined another Jewish tribe elsewhere named khaibar. The Messenger, in Kindness, allowed them to take enough provisions, but they disregarded his kindness and demolished their own homes and reduced their property into useless form, thus ruining themselves on the one hand and losing the battle on the other hand.

«Much better is the insight of the mind than the light or eyesight of the body. Also described here are those who exercise abnegation and those who oppose the incitement arising from the state of their minds and most of all what would have happened to a mountain, had this Quran been revealed to it.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. **«** Praise be to **Allah** and extolled are His glorious attributes **»**, is an act of worship ascribed by all beings that are in the heavens, and all beings, spiritual, animate and inanimate that are on earth, and **He** is **AL-Aziz** (the Almighty) and **AL-Hakim** (the Wise).

2. It is He Who drove those who denied Him among Ahl AL-Kitab (the People of the Book) out of their homes at the beginning of the thronging for the battle. You yourselves, O Muslims, did not think they would go out of their fortresses nor did they themselves think that their fortresses were penetrable to any hostile action, not to mention that contemptible notion of being proof against **Allah**. But **Allah** reduced them to impotence in His own manner which they never expected and He inspired terror in their hearts so that as they had tried to ruin the whole tower of Faith, they perfected their own ruin. They demolished their own homes and reduced their own property into a useless from by their own hands and the hands of the believers. So take heed you people of sight and can lift to **Allah** their inward sight.

3. Had it not been that **Allah** had ordained their expulsion and the expurgation and cleansing of Madina of them, He would have afflicted them with a condign

punishment; and there is yet their torment in the Fire Hereafter.

«The wish to disobey is already disobedience», Ruskin, J

«This view (diobedience) draws after it a train of evils». Berkeley

«They were not loving subjects but disobedient rebels» Scott.

4. This train of events succeeding one another were occasioned on account of their disobedience to **Allah** and His **Messenger**; and he who disobeys **Allah** shall realize that **He** punishes severely.

When the Messenger besieged Banu AL-Nadeer Jewish Tribe, he ordered the cutting down of their palm trees. The tribe of Banu Qarezah sent a message to the Messenger expressing their surprise: « You forbid evil,» «they said, so how be it that you order the cutting down of palm trees!» Allah reveals the following verse indicating to people that nothing the Messenger does but by Allah's leave.

5. No tree, palm tree or any tree, you Muslims uproot or you leave standing on its root, but is in accordance with **Allah**'s leave so that He brings disgrace upon those who are wicked.

The gains the Muslims acquired from the Jewish tribe in question were not won, through war but through the terror Allah inspired to the enemies' hearts during the siege, and so all gains under these and similar circumstances go to Allah, His Messenger and the others who are mentioned below:

6. And what **Allah** has bestowed on His **Messenger** of the resources gained from the enemy, you Muslims did not win through war by your mounted troops or by swordsmen, hut **Allah** incites His **Messenger** against whom He will, and **Allah** is **Qadirun** (Omnipotent) over all things.

7. Therefore, all that **Allah** has bestowed on His **Messenger** of the resources gained from the villages' inhabitants under such circumstances belongs to **Allah** and to the **Messenger**, to the kindred and the orphans, and to the indigent and the wayfarer who, due to lack of means, travels on foot. This is to prevent such gains from passing into the hands of the wealthy among you. And whatever the **Messenger** commands you to do, you must do, and whatever he forbids you to do, you do not do,and entertain the profound reverence dutiful to **Allah**; **He** punishes severely.

Who are those indigent who deserve benevolence?

8. The indigent who merit such gains are those emigrants who were expelled and ousted of their homes and lost their wealth in the cause of **Allah** in quest of His efficacious grace and His good will. They afforded His **Messenger** all the help they could give and strove to satisfy **Allah**'s purpose with no provisions other than reverential awe under the umbrella of His grace.

9. Next are those who emigrated and settled earlier, justifying Faith as a conviction operative on their character and will, who love to see and welcome their successors and afford them refuge with clean breasts not begrudging their aid, abnegating themselves of what they themselves may need in favour of the others. And he who opposes the incitement arising from the state of mind and feeling and guards himself against an unjust act, impiety, iniquity, greed, niggardliness, immorality and

such vices, shall heaven prosper him and such persons;

10. Next come those who succeeded last with pure hearts and minds, who suggest to their minds and declare in words: « Our Creator, forgive us our iniquities and the iniquities of those who took precedence of us in conforming to the faith and do not implant in our hearts ill-will toward those whose heart's ears were open to faith; our Creator You are **Raûfun** (exercising pity), and **Rahimun** (Merciful)

Allah informs His Messenger of the hypocrites who promised aid to the Jewish tribe, alluded to, in case of hostilities, and when the tribe was besieged by the Messenger they counselled deaf.

11. Did you not ponder **-O Muhammad**- how the hypocrites promised aid to their fellows-in-disbelief among Ahl AL-Kitab and how they disappointed their expectations? They said to them: **«**If you are expelled and ousted of your homes we will go with you, find never will we be influenced by anyone to fight against you and if you are attacked we will come to your aid **»**. And **Allah** knows they are liars.

12. Should they -the Jewish tribe- be driven out, never shall they go with them, and if they should be attacked, never shall they come to their aid, and if they come to their aid they shall be the first to flee and never shall they be helped.

Do you know why the hypocrites are ill- disposed?

13. Their hearts are impressed with the image of fear; they fear you Muslims far more than they fear. **Allah**, and this is on account of their dullness of comprehension.

14. They will not fight you in all, except in fortified villages strengthened against attack, or from behind walls in a position of defense when they are besieged. They are badly disposed to enmity at each other. You think they are unity personified while in effect their hearts are totally diversified. This is on account of their lack of sound judgement in the choice of means and ends.

They failed to learn from other peoples' mistakes

15. They are like those Pagans of Quraish, who tasted the fatal consequences of the evil way they conducted themselves in life not long ago at the battle of Badr, and there is yet an unsparing penalty and condign punishment.

16. In a like manner did AL-Shaytan (Satan) incite man to deny **Allah**, and when man did deny **Allah** and was confronted with the fatal consequences, there came AL-Shaytan in apparition and said to him: **«**I am innocent of your ills and I fear **Allah**, Creator of the worlds**»**.

17. In the end they were both condemned in as much as they were worth, and in Hell they will have passed through nature to eternal suffering, for this is the retribution appropriate to those who do wrong.

A warning and an admonition to those who believe.

18. O you whose hearts reflect the Image of religious and spiritual virtues: entertain the profound reverence dutiful to **Allah**; every soul should call to memory and ponder what it has advanced of pious deeds toward future security, and regard **Allah** with breasts filled with reverential awe. **Allah** is well acquainted with all that

you do

Allah requites like for like; He is vigilant and He pays the equivalent:

19. And do not be like those who fail to recall **Allah** to mind; consequently **Allah** makes them forget to do what is good for themselves and neglect to purchase themselves a good opinion. Such persons are the wicked.

20. Never will the inmates of Hell compare to those in the beatitude of heaven. Those beheld in bliss are the blessed who have won the victory.

The immensity of Allah is reflected in the Quran.

21. Had We revealed this Quran to a mountain and it could perceive the picture of what it represents and the complete glory in which it reveals itself, you would see it shaking with such fits of awe and shivering into atoms for the profound reverence dutiful to **Allah**. Such parables do We discourse to people that they may hopefully ponder, and that they may hopefully think and reflect before they act.

Some of the glorious attributes of Allah, He displays to the minds of mankind in order to take heed and to realize His Omnipotence.

22. He is **Allah**, the only llah there is, **Alimūn** (the Omniscient) of the invisible, the hidden and the unseen, and of what the bosoms store of thoughts and feelings and of what the bosoms forge. He has cognizance and holds prescience of what you converse secretly and utter below your breath and of what is suggested secretly to the mind. He is well acquainted with the visible and the seen and with what is avowed openly and openly disclosed, and with what is uttered loudly and with all that is being said, **AL-Rahman**, and **AL-Rahim** (the Merciful).

23. He is **Allah** the only llah there is, **AL-Malik** (the Sovereign), **AL-Qudûs** (Perfection personified), **AL-Salam** (the Emblem of peace), **AL Mu-min** (the Source and Trustee of Faith), **AL-Muhaymin** (the Paramount Ruler of the Universe), **AL-Aziz** (the Almighty), **AL-Gabbar** (the Omnipotent), and **AL-Motakbber** (the Highest Authority). Supreme as He is, He is far above those they incorporate with Him.

24. He is **Allah**, the Creator, the Originator Who fashions the fertilized ovule-plant and animal-in the place or point of origin and growth, Who instantaneously designs, makes, forms, shapes, produces and brings into being, Who fashions the countenance and visible form characteristic of every being and constructs the frame of the animate and inanimate, the material and the immaterial. To Him belong all the Unique Attributes. All beings in the heaven and on earth praise His glory and extoll His glorious attributes; **He** is **AL-Aziz** and **AL-Hakim**.

Chapter 60

« The Tested »

AL MUMTAHINAH

« Madinite »

Early days of Islam

A believer by the name of «Hateb», not a Quraish -who fought at the battle of Badr was among those who emigrated with the Messenger from Macca to Madina. In order to make sure that his family in Macca would not be hurt by the nobility of Quraish, he thought he would strengthen his family by a good alliance and so he sent to their leaders a friendly letter, which was Intercepted, Informing them of the Prophet's Intention of the conquest of Macca. He confessed the truth and was forgiven. In this respect Allah Instructs His Messenger and the believers not to be on terms of secret Intimacy with the enemies of the Faith, who were seeking to destroy them. But they should deal in kindness and equity with those enemies who showed no desire for aggression. Allah tells the people of Ibrahim's (Abraham) quality of action and conduct that Induces Imitation.

Ibrahim declared his Innocence of his Pagan father. Allah tells Muslims to be courteous to those who do not wage war against them and to have Intercourse with them.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. O you. whose hearts reflect the image of religious and spiritual virtues: do not make a friendly intimacy with My enemy and yours who are disposed to strive against **Allah** and His cause and against the **Messenger** and his Faith. You regard them with tenderness when they have denied **Allah** and denied the truth you have received. They drove the **Messenger** along with you out of their midst, and ousted you of your privileges, for no reason other than the war of disbelief against belief in **Allah**, your Creator. If indeed you have gone to war to strive in My cause and to serve and satisfy My purpose, then how could you make a friendly intimacy with My enemies and regard them with tenderness! I know well what your breasts store of thoughts and feelings and what your breasts forge, I know what you converse secretly and utter below your breath, and what you suggest secretly to the mind. I also know what you avow openly and openly disclose, and what you utter loudly, and all that is being said. Therefore, he, who amongst you attempts to do this, will have wronged himself and wandered from the path of righteousness.

«... Seen the hungry ocean gain advantage on the kingdom of the shore ». Shakespeare

2. Had they been in a position to get the better of you, they would not have hesitated to gain advantage on you and declare their enmity by the valour of their hands and by scorning at you and by casting all the contempts they could cast. They would call you everything they can lay their tongues to, and they wish you would desert Faith in favour of disbelief.

« What shall it profit a man if he should win all the whole world, so he loses his own soul ». Tindal Matt.

No one can be of help in Day of Judgement; the only thing that helps is one's own pious deeds.

3. Neither your uterine relatives, or those related by consanguinity, nor your progeny, can profit you or afford you help in Day of Judgement if **Allah** has meant that ill shall befall you. **Allah** judges between you and them, and **Allah** is well acquainted with all that you do.

Ibrahim was a good example to follow. Supplication for forgiveness made by a believer on behalf of an unbeliever is not accepted.

4. But you people have had in Ibrahim and his followers a good example and a distinguished quality of action and conduct that induces imitation. They said to their people: **«**we are certainly innocent of your ills and of your false gods you worship besides **Allah»**. **«**We refuse to recognize you or submit to you, and enmity and hatred between us shall forever prevail until you have abandoned idolatry and submitted to the authority of **Allah** and until you have sincerely believed in Him alone with works imprinted with wisdom and piety**»**. Therefore do not confuse the issue and fail to distinguish between invoking **Allah**'s forgiveness on behalf of your dead, and the supplication made by Ibrahim on behalf of his father. Ibrahim had promised his father, earlier, he would invoke on his behalf **Allah**'s forgiveness albeit he could not guarantee the outcome. But when he realized that his father remained a faithful adherent to Paganism, he at once rejected him and declared his innocence of his fatherhood. And when Ibrahim and his followers resolved to quit their people and their homeland they prayed: **«**Our Creator, in You we trust, and we repent the disagreeable time we spent with our people, and we repent what we might have done or left undone, and You are the end and the purpose for which we are destined. **»**

5. **«**Our Creator: do not afflict us with suffering from your heaven's realm, nor at the hands of our wicked people lest they should think we were in the wrong and they in the right, and forgive us our iniquities our Creator, You are **AL-Aziz** (the Almighty) and **AL-Hakim** (the Wise).

6. Indeed you people had in them -**Ibrahim** and his followers- the good example and the distinguished quality of action and conduct that induce imitation by those whose object of effort and ambition and their end and purpose are **Allah** and the Day of Judgement. And those who turn a deaf ear must realize that **Allah** is **AL-Ghaniy** (Independent, Absolute) and **AL-Hamid** (Worthy of all praise).

Perhaps Allah may guide those who denied Him and convert enmity into affection.

7. Perhaps **Allah** may take the matters of fact and circumstance them after His own manner and convert ill-will, between you and those with whom you were at enmity, into affection, **He** is **Qadirun** (Omnipotent), and **Allah** is **Ghafurūn** (Forgiving), and **Rahimūn** (Merciful).

Asmaa, sister of the prophet's wife, was once visited by her mother who was still a Pagan.

Asmaa refused to welcome her nor accept the present she brought her. When Asmaa related the incident to the Prophet, he ordered her to welcome her mother to her house and to accept her present.

8. **Allah** did not interdict your considerateness in intercourse with those who did not wage war against your religion nor did they drive you out and oust you of your homes. To the contrary, He expects you to be courteous to them and to treat them with tenderness and equity and to help the needy among them and those who are weak; **Allah** likes those who are courteous and crowned with equity.

9. But He prohibits you from making a friendly intimacy with those who waged war against your religion and drove you out and ousted you of your homes, and supported others in effecting your ejection. and he who makes with them a friendly intimacy then. such persons are wrong-doers.

Testing emigrating women for their beliefs:

According to the terms of the Hudaibyah peace treaty signed by the Prophet at Madina and the Quraishites at Macca, any Meccan man or woman Muslim or non Muslim, who fled to Madina seeking the Prophet's protection was to be sent back. The following verse prohibits sending back Muslim women whose Faith has been tested and proved. As of that date a Muslim, man or woman is not permitted to unite in marriage with a Pagan, and if a woman has adopted Islam and her husband has not, then her marriage to him becomes unlawful.

10. O you whose hearts reflect he image of religious and spiritual virtues: If women come to you emigrating or seeking refuge owing to religious persecution or political troubles, test their beliefs; **Allah** knows well if the image of Faith has been imprinted upon their hearts. if you are satisfied that they believe in **Allah** with bosoms filled with reverential awe, do not send them back to the Pagans. They -the women are no longer legitimate to them nor are they -the Pagan men- any longer legitimate to them. But you must pay their -Pagan- husbands the equivalent of what they had spent on them in the way of dowry. You are absolved to marry these women if you pay them their dower and do not marry the Pagan women nor remain with them if you have conformed to Islam and they have not, but you may ask for what you spent and so can Pagan men ask for what they spent.

This is the ordinance of **Allah**; He judges between you, and He is **Alimun** (Omniscient), and **Hakimun** (Wise).

11 . And if a believer's wife deserts him and goes back the Pagans who will not compensate him for what he spent, then when circumstances occasion the reverse, you may pay them an equivalent penalty, and the Muslim husband is to be compensated from the spoils of war; and entertain the profound reverence dutiful to **Allah** Who has impressed upon your hearts the image of piety.

Early days of Islam contd.

Women who adopted the Faith and went to the Prophet to declare their intention, had to pledge themselves before Allah to do or not to do what is permitted or prohibited accordingly.

12. O you the Prophet: If emigrating women who conformed to Islam come to you and pledge before **Allah** their vows to you that: they will not incorporate with **Allah** other deities, they will not steal, nor will they commit adultry nor infanticide, they will not speak or utter slanders nor relate falsehood, they will not conceive an illegitimate child and make the husband believe it is his, nor will they disobey you in matters crowned with equity; then you accept their pledge and invoke on their behalf

Allah's forgiveness, for He is indeed **Ghafurūn** and **Rahimūn**.

Summing up the main issue.

13 . O you whose hearts - reflect - the image of religious and spiritual virtues: do not make friendly intimacy with people who have come within the measure of **Allah's** wrath. They have given up hope of sharing the beatitude of the Hereafter, just as they have lost hope of their dead returning back from their graves, and just as their dead had already despaired of forgiveness.

Chapter 61

« The Defensible Array »

Al SAFF

« Madinite »

A group of Musilms were discussing what pleases Allah and what Displeases Him. They said: « if only we knew what would please Him we will most certainly do it », and they did not. Another version is that they wished they would fight the Pagans and when fighting was ordained some of them backed out while others fled the battlefield at Uhud. Allah reproaches them through his Messenger and Instructs them and the Muslims at large to train themselves mentally and morally to proper conduct and action. « To break a promise, said the Prophet, to lie and to betray a trust of him who trusted you, together, bespeak hypocrisy». Allah reproaches those whose words and deeds do not accord. Isa (Jesus) foretold people of the coming of the Prophet Muhammad but they strove to quench the light of Allah, but could they! The Surah Indicates that the Quran is the criterion and the canon wherein Providence is the guide.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. «Praise be to **Allah** and extolled are His glorious attributes **»** is an act of, worship ascribed by all beings that are in the heavens and all beings spiritual, animate and inanimate that are on earth and He is **AL-Aziz** (the Almighty), and **AL-Hakim** (the Wise).

«Saying is one thing doing is another thing». «Vowing to do what there is no use in doing is trifling with Our Creator»!

2. O you Whose hearts reflect the image of religious and spiritual virtues: why do you say and state in words, or resolve to act, or promise to do, what you do not do or duly perform?

3. It is utterly distasteful to **Allah** and objectionable to Him indeed that your actions with your words do not accord.

4. **Allah** likes those who fight in His cause to be wedged together like bricks in the closest and most defensible array.

Allah narrated to His Messenger some facts about His Messengers Mūssa (Moses) and Isa (Jesus) to ease his anguish of the behaviour of his opponents.

5. For once, Mussa said to his people: **«** My people: Why do you scorn me and hold me in disdain and cast at me all the contempts you could cast instead of regarding me with reverence when you know I am the **Messenger** of **Allah** who has been sent to you with a message? But when they deviated and disinclined their ears from any reverence and attention to him and counseled deaf, **Allah** deafened their hearts' ears **Allah** does not impress piety on the hearts of those who are wicked.

6. And for once, said Isa, son of Maryam : «O Bani Isreal (Children of Isreal);**»** **«**I am the **Messenger** of **Allah** who has been sent to you to corroborate your faith in AL-Tawrah which is set before me and to confirm what it foretold of whose turn he is to come. And here I come to comfort your hearts and announce to you the joyful tidings of whose turn he is next to come, a **Messenger** named **Ahmad**». But when he **-Ahmad**- came confirming what **Isa** foretold and presented them and the Pagans with clear Divine evidence serving as a ground for belief, they said: «This is only sorcery assumed by him -by Muhammad -».

7. And who is more wicked than him who relates falsehood to Allah and incorporates with Him false gods and attributes to Him every falsity that could be devised at a time when he is graciously induced to believe in Allah the One, and Only. But **Allah** does not impress piety upon the hearts off the perverse who are wrongful of actions.

Can anyone or all people on earth extinguish the sun's light by blowing, even Forcibly, by the mouth? so, how about Allah's light?

8. They wish they could, with all the feeling in their minds directed toward falsifying the truth, quench the very light of **Allah** by word of mouth, (that is by propagating false rumours and uttering error against Him). But **Allah** shall continue to send His illumination -the Quran- which proceeds from Him until the souls have been lit by the divine truth and enlightenment has prevailed albeit this is hateful to those who refuse to acknowledge the truth.

Religion as it pertains to Allah is one -singular- like a simple leaf, and not plural nor is it like a compound leaf; it is simply submission to Him alone as well as following His path of righteousness. This is Islam as preached by Ibrahim, Mussa; Isa and Muhammad. But since the Sacred Books – AL-Twarah and AL-Injil (the Bible)- have been corrupted by the early followers, the Quran was revealed to repair once and for all what has been damaged. This rightfully puts the Quran as the reference.

9. It is **Allah** Who sent His **Messenger** with the spirit of truth to guide people into all truth and with the Quran featuring the true religion; a Book, the criterion and the canon wherein Providence is the guide. It aligns the course of action, of thought and of life of all concerned -Muslims- and non-Muslims whose religious practices are contingent upon man-made related aspects of the one religion whose unclouded and authoritative front is Islam; albeit this is hateful to those who incorporate with **Allah** other deities.

The pursuit of Allah's purpose goes hand in hand with forgiveness

10. O you who believe with hearts reflecting the image of religious and spiritual virtues: Shall I tell you of a trade to resort to besides your trade which you practice as a means of livelihood, a trade that will help you escape a condign punishment ?

11. It is such that you believe in **Allah** with hearts impressed with the image ol religious and spiritual virtues and with deeds imprinted with wisdom and piety, and that you recognize His **Messenger**, and that you strive in His cause with your money and your lives. This is far better for you if only you know.

12. He forgives you your iniquities and admits you to gardens of surpassing beauty beneath which rivers flow and welcomes you into stately homes in the beatitude of heaven- the Gardens of Eden. This is indeed a glorious triumph.

13. In addition, He gives you something else you regard with delight and you view with pleasure, that is, He affords you help and a victory that is quite near. Therefore, announce **O Muhammad** blissful tidings to those whose hearts have been touched with the Divine hand and their deeds with wisdom and piety.

Isa, the son of Maryam, and the Disciples who supported Allah's purpose and the Israelites who accepted Isa vs. those who did not.

14. O you whose hearts reflect the image of religious and spiritual virtues: Devote yourselves to the pursuit of helping **Allah's** cause and His purpose until the end crowns the deed. This is consonant with what Isa had asked of his Disciples. He said to them: **«** Who will be my votaries in the pursuit of the cause of **Allah** and His purpose?**»** The Disciples said: **«** We are the votaries of **Allah**, addicted to striving in His cause and helping His purpose.» There, did belief strike to the hearts of part of Bani Isreal and the other part counseled deaf and debased Isa and his mother. And so We upheld those who recognized him and recognized the Singleness, the Uniqueness, Sameness and of the One and only Ilah; We gave them command, dominion and authority over the others and they emerged into distinguished and distinct notice.

Chapter 62

« Friday Assembly »

AL JUMU' AH

« Madinite »

Everything in the universe, heavens and earth, glorifies Allah to Whom are attributed all the good names. The Surah alludes to Ibrahim's (Abraham) prayer requesting Allah to send a Messenger from the midst of the unlettered people and gives the parable of the donkey which carries a load of books as a simile of the Jews carrying AL-Tawrah (the Torah) and not benefiting by it. Attend to prayer, then seek the bounty of Providence.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. « Praise be to **Allah** and extolled are His glorious attributes **»** is an act of worship avowed by all beings that are in the heavens and all beings, spiritual, animate and inanimate that are on earth; He is the Absolute **AL-Malik** (Sovereign) of the

heavens and the earth, He is **AL-Quddūs** (Goodness personified), **AL-Aziz** (the Almighty) and **AL-Hakim** (the Wise).

Ibrahim prayed Allah for His aid to the people of Macca who were unlettered in comparison with Ahl AL-kitab (the People of the Book) who had longer tradition of learning. Allah answered Ibrahim's prayer at the appropriate time; the time when almost all Ahl AL-kitab, Jews and Christians, had already deviated from the path of righteousness by incorporating with Allah other deities, and the Meccans incorporated idols. The unlettered Arab community is here mentioned not to the exclusion of others. The message is universal, for the simple reason that almost all people who existed then in Arabia and elsewhere had either missed the real point and spirit of Allah's message or had deviated through arrogance.

2. **Allah** is He Who has sent to the unlettered Arab community a Messenger from their midst to relate and to recite to them His revelations and impart sanctity to their quality and their actions. Also, to teach them the Quran and impart to them the knowledge of its Authoritative text, to teach them the wisdom of judging rightly in matters relating to life and conduct and to be in full accordance with fact, reason and good sense. He would also teach them sound judgment in the choice of means and ends; notwithstanding that they were before, ignorant adherents of evidently false beliefs.

3. There are others elsewhere who have yet to join them and share with them heaven's mercy and grace. and **Allah** is **Azizūn** and **Hakimūn**.

4. This is the bounty of Providence, He munificently and gracefully confers it on whom He will, and He is the source of abounding munificence and efficacious grace.

In historic times the Jews received and followed AL-Tawrah. Their descendants however, did not reverently regard the Divine laws to which they were morally and religiously obliged. They corrupted the text embodying the message and were rebuked by Prophets like Isiah. That of course was Lying, and lying lips are an abomination to Allah, and so, an abomination has been committed. They also read AL-Tawrah and translated it in their minds in a sense expressed by the actual wording without recourse to any metaphorical or suggested meaning. In fact the common way is not a literal translation but a kind of paraphrase. the result was one and the same. These people did not benefit by the knowledge and the wisdom they carried; a simile comparing with a donkey carrying a load of books full of knowledge and learning, but the donkey does not understand it nor profit by it.

5. The simile of those who were given AL-Tawrah to carry in their hearts and in their thoughts and it did not reach their innermost being, nor did they absorb it In their minds or profit by it, speaks of a donkey carrying a load of books full of knowledge and learning but the donkey does not understand it nor does it Profit by it. Evil is the simile of a people who have refused to admit the truth of **Allah**'s revelations and signs, and **Allah** does not impress piety on the hearts of the perverse who are wrongful of actions.

To take no care is to presume upon Providence.

6. Say to them O Muhammad: «O you who lay claim to Judaism: if you Presume that you are the chosen people of **Allah** to the exclusion of all others, then appeal to **Allah** for the encounter with death if you are truthful.»

7. But never will they make a supplication for the fulfillment of this desire Owing to what had rested of wrong-doing earlier upon their unclean hands, And **Allah** is well acquainted with those who are given to wickedness.

8. Say to them: «The death you try to flee from shall confront you and triumph over you, then you shall be conveyed back to Him Who knows the secret feelings and thoughts, the hidden from sight, the invisible and the unseen and all that is concealed. He also knows the openly avowed, the openly disclosed and all that is revealed, then shall He inform you of all that you had done».

Instructions concerning the Friday call to prayer and the rule of faith and manners.

9. O you whose hearts reflect the image of religious and spiritual virtues: when the call to the Friday prayer is proclaimed, apply yourselves to the service of **Allah** and present yourselves at the assembly in the mosque or place of worship and abstain from trading. This is much the better for you if only you knew.

10 . When the prayer is concluded then disperse and spread about and make it your aim to seek the bounty of Providence, and keep **Allah** in mind whether you buy or sell, give or take and as often as you possibly can; heaven may prosper you.

It happened once that when the Prophet was standing in the place of worship delivering the Friday sermon to the seated assembly of the Muslim audience at Madina, the men noticed commodities and movables being brought into town to be bought and sold. They left the Prophet, one by one, until there were only about twelve who remained seated. Allah reproaches these Muslims for such behavior

11. And when they see merchandise purposed for trade or they See amusement- the happiness of those that cannot think - they disperse and spread about and leave you standing addressing to them the divine discourse. Say to them: «What **Allah** has of rewards and happiness in His heaven's realm is far better than the satisfaction and happiness you derive from trade and amusement in life. And **Allah** is the best Purveyor to fit every person with what is necessary and with what he needs».

Chapter 63

« The Hypocrites »

AL MUNAFIQOON

« Madinite »

Some people professed Islam while in effect, deep down in their hearts they were insincere. Whenever they met true Muslims, they pretended faith in the Messenger. Allah cautions His Messenger against them and instructs him to take a certain action. The Surah describes the enemy in the likeness of a friend -the

hypocrite- It induces people to spend in benevolence before the encounter with death and indicates that Nature has written a letter of Credit upon the faces of the Messenger and his followers.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. O you the **Messenger**: when the hypocrites come to you they say: **«** we attest that you are the **Messenger** of **Allah»** and **Allah** knows well that you are His **Messenger**, but deep down in their hearts they are insincere. **Allah** asserts that the hypocrites are untruthful, deceitful and their aim untrue;

2. They use their oaths to hide, under the garb of truth, their extreme vanity Many among the believers were deceived, and the hypocrite's policy achieved its necessary ends. In consequence they have blocked the path of **Allah**, the path of righteousness, and persistently opposed the progress in purpose and in action. Evil indeed is the way they have conducted themselves in life.

3. They adopted the faith and then they dropped it -Simpletons- their hearts' ears are closed and their breasts are filled with irreverence imposed upon their hearts by the evil hand.

An enemy in the likeness of a friend

4 . If you see them you admire their physical or material frames, their looks speak affection and their discourse speaks their presence, and when they speak they speak all cream, skimmed, and they speak sense that you cannot help but open to them your heart's ears, while in effect their words are flattering and hollow, devoid of belief, just as hollow stems of trees are devoid of life. Prompted by sense of quiet and by anxiety for their safety, they are vulnerable and susceptible to a physical force, they are susceptible to a loud cry be it uttered in approbation or denunciation. They are the avowed enemy; beware of them; **Allah** condemns them in as much as they are worth. How could they deviate from the path of righteousness to the path of vanity!

Following the Messenger's emigration from Macca to Madina with his followers, Abu Sufian or probably Ibn Ûbaii -leader of the hypocrites in the town of Madina- quit town with some of his associates in contempt of the Messenger and his followers. When asked to come back to Madina to Iron out differences amicably with the Messenger, he dignifiedly refused.

5. When they -the hypocrites- are told to come back to the **Messenger** to invoke, on their behalf **Allah**'s mercy and forgiveness, they turn their heads in contempt and you see them objecting with inordinate self- esteem.

Now Allah tells His Messenger that heaven shall not lend grace to such persons.

6 . The conclusion of all this is one and the same viz: whether you invoke on their behalf **Allah**'s forgiveness or you do not, **Allah** shall not forgive them. He does not impress piety on the hearts of the wicked.

7. It was they who said to the people: **«**Wherefore do you spend money on those accompanied by **Allah**'s **Messenger** -who emigrated with him to Madina- and spend yourselves in their cause?» **«**Put a stop,**»** they said, **«**and refrain from spending on them until they have forsaken him and quitted Madina**»**. But to **Allah**, be it known,

belongs the rightful possession of treasuries of the heavens and the earth; but the hypocrites do nod comprehend this as a fact.

Again the man in question, be it Sufian or Ubaii, insultingly claimed that if his people returned to Madina, they as nobles, would expel those immigrants whom they viewed as lowly.

8. They say: «If we should return to Madina, the one with nobility in his nature and nobility is native to him, shall displace and oust the base who is nobody».

*But, be it known, that worship is an attribute to **Allah** and so is honour and nature has written a letter of credit upon the faces of the **Messenger** and those who believe, with hearts impressed with the image of religious and spiritual virtues, that such a letter is honoured wherever presented, but the hypocrites fail to realize this fact.*

A warning and an admonition to the believers and to all concerned to let nothing nor anyone distract their minds from Allah and to spend in benevolence before the encounter with death, which event shall never be Postponed. « Men wallow in wealth and forget Allah ».

9. O you whose hearts reflect the image of religious and spiritual virtues: Let not your wealth nor your progeny distract your minds and attention from remembering **Allah** and keeping Him in mind. He who is allured by his wealth or his progeny to neglect his duty and obligations to **Allah** shall he and such persons incur the privation of hope and suffer loss.

10. And spend in benefaction and in benevolence of what We have given you, before the encounter with death occasions anyone of you and then he says «My Creator, if only you would delay my death for a while, I will seize my opportunity to be liberal in my benefactions and engage in deeds imprinted with wisdom and piety.

11. But **Allah** shall not delay the death of a soul when its time is fulfilled; and **Allah** is well acquainted with what the bosoms store of thoughts and feelings and with all that you do.

Chapter 64

« Day of Judgement »

AL TAGHABON

« Madinite »

Everything in the heavens and earth glorifies Allah Who created them and everything in them Who knows the hidden and the open. Among wives and children are enemies but Allah enjoins forgiveness and ignores their disposition. Allah tells people that wealth and progeny are but a trial.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. «Praise be to **Allah** and extolled are His glorious attributes» is an act of worship by all beings in the heavens and all beings, spiritual, animate and inanimate that are on earth.

To Him belongs the absolute sovereignty of the universe and to Him is the gratitude and good will; He is **Qadirun** (Omnipotent) over all things.

2. He is it Who created you people, and then there arose among you, into the world of action, the one who refuses to recognize **Allah** and the other who recognizes **Allah** with a heart impressed with the image of religious and spiritual virtues; **Allah** is **Bassirun** (Omnipresent), He sees all that you do.

3. He created the heavens and the earth with equity and wisdom, and gave you form and shape and how shapely He fashioned you, then back to Him is the end and the purpose for which you are destined.

4. He is **Alimun** (Omniscient) of all that is in the heavens and of all that is on earth, and He knows what you converse secretly or whisper under your breath and He knows what you utter loudly and all that is being said. And **Allah** is well acquainted with all that you suggest secretly to the mind and with all that the breasts store of thoughts and feelings and all that they forge.

A narrative of the conduct of some of those of past generations and their fate.

5. Have you people not been given a narrative of the eventful misfortunes which befell those who denied **Allah** among past generations, and how they tasted the fatal consequence of the evil way they conducted themselves in life? And there is yet an unsparing penalty and a condign punishment.

6. These events were in the train of their response to their **Messenger**s who brought them all the facts bearing witness to the truth and serving as a ground for belief; they made considerable efforts to bring them to themselves so that the spirit of truth would guide them into all truth. But they said: **«**How could it be so! shall we be steered by the guidance of mortals?**»** And so they refused to recognize **Allah** and they turned up their noses and turned a deaf ear. **Allah** ignored them and left them out of consideration; and **Allah** is **Ghaiyun** (Independent, Absolute) and **Hamidun** (Worthy of all praise).

An assumption on the part of the unbelievers

7. The infidels venture to say that they shall not be resurrected.

Say to them. O Muhammad: **«**But indeed you shall be. I solemnly swear by **Allah** my Creator you shall be resurrected and brought to judgment and you shall be informed of all that you had done, be it evil or good, minor or major, and this is indeed easy for **Allah** **»**.

An admonition serving as a warning

8. You people had better believe in **Allah**, in His **Messenger** and in the Quran which We have revealed; the Quran which illuminates your minds and your souls and imparts knowledge, wisdom and spiritual light and actuates you with a feeling of reverence and awe, and **Allah** is **Alimun** of all that you do.

Day of Judgment and the righteous versus the wicked.

9. On some future Day, the Day of Resurrection, **Allah** shall assemble you. This is the Day of the Throng, the righteous and the wicked thronging to judgment, and he

whose heart reflects I the image of religious and spiritual virtues and his works. wisdom and piety, shall **Allah** forgive him his iniquities and welcome him into gardens of surpassing beauty beneath which rivers flow, wherein he and such persons will have passed through nature to eternity and how befitting and how exulting is the triumph!

10. But those who refuse to recognize **Allah** and inherently deny the truth, and persist in labeling Our revelations and signs as falsehood, are the inmates of the Fire, wherein they will have passed through nature to eternal suffering, and how evil is the destination!

All happenings occur only by Allah's leave; therefore one must not receive a calamity with despair nor a good fortune with exaltation.

11. No calamity befalls a soul but by the leave of **Allah**. He who believes in **Allah** with a heart impressed with the image of religious and spiritual virtues and receives the blow without antipathy, as an act of **Allah**, realizing that in patience possesses he his soul, will **Allah**, the Spirit of truth, guide him into all truth and imprint his breast with reverential awe. **Allah** is **Alimun** of all things.

The Messenger's duty is just to relate the message.

12. You people had better obey **Allah** and His **Messenger**, and if you should turn a deaf ear and turn aside from the path of righteousness and direct your actions and thoughts away from it, then be it remembered that Our **Messenger** is entrusted only with relating the message and the elucidation of its text.

Allah is One, in Whom we trust.

13. **Allah**, there is no Ilah but Him; and so, entertain with profound reverence His very Oneness, Singleness, Sameness and Uniqueness, and in Him the believers, whose hearts have been touched with the Divine hand, should trust.

Some of the Meccan men who accepted the Messenger and his faith wanted to meet the Messenger and they did, but they were rebuked by the unbelievers among their families.

Allah cautioned these believers against their families and their ill-will, but at the same time admonished them to forgive. The same applies to a man or a woman who may, through fervid devotion to his or her family, neglect Allah and His path of righteousness, and he or she is -not- reproached by the family for such negligence. In a general sense there are, in life, husbands or wives, sons or daughters who are avowed enemies to one another. Nor least in number nor in name the last, were the wife of Nûh (Noah) and the wife of Lût (Lot) and a good many others. But it is our duty to forgive but to be careful under the circumstances. Forgiveness is loved by Allah and practiced by the pious. «To err is human, to forgive is divine, (Pope, A.) True nobleness would learn him forbearance from so foul a wrong.» Shakespeare Allah shall deal with them in His own rightful way.

14. O you whose hearts reflect : the image of religious also spiritual virtues: among your wives and your children are some who are an enemy to you, and so beware of them and be on your guard. But if you forgive, ignore their disposition and

show forbearance, this will accord well together with the principles of **Allah** Who is **Ghafurun** (forgiving) and **Rahimun** (Merciful)

Wealth and Progeny are but a trial

15. Indeed your wealth and your progeny are but a trial for testing your inclinations and your beliefs, except that **Allah** in His heaven's realm has a much greater reward.

Following the revelation in Chap. 3 «Regard Allah with breasts filled wilt reverential awe to the degree He merits», the believers engaged in the act of worship to the extreme until they fell sick. Allah in His mercy revealed the following and latter verse to abrogate the former, thus :

16. Therefore, entertain the profound reverence dutiful to **Allah** to the best and open your hearts' ears to what **Allah** and His **Messenger** relate to you, and de not deviate from the path of righteousness, and spend of your wealth in benefaction and in benevolence for your own good. And he who resists the incitement arising from the state of mind and feeling and guards himself against an unjust act and impiety, inequity and greed, niggardliness and immorality and such vices, shall heaven prosper him and such persons.

A pious deed is a great investment

17. If you lend to **Allah** a pious deed, heaven shall lend you grace, and **Allah** reimburses you many times the like and forgives you your iniquities. **Allah** gives for the little what is much; He shows forbearance and may quit people His debt.

Allah is AL-Alim (the Omniscient) who knows all in all.

18. He is the **AL-Alim** Who knows all in all; the unseen and the hidden, the spoken words, whispered under the breath or suggested secretly to the mind, and what the breasts store of thoughts and feelings and what they forge. He equally knows the loudly spoken words and all that is being said or openly done, and He is **AL-Aziz** (the Almighty) and **AL-Hakim** (the wise).

Chapter 65

« The Divorce »

AL TALAQ

« Madinite »

Allah instructs the believers through His Messenger with regard to divorce It must be effected, if at all, according to certain principles, viz : A man must not dissolve the marriage contract at the time of his wife's courses, nor can he dissolve the marriage contract in between courses if he has had congress with her during that space of time. And if he must, then he has to wait until his wife has had two consecutive courses without congress in between. Following this, he must make sure whether she is pregnant or not before dissolving his marriage

contract. This gives a chance for reconciliation. «Of all the lawful actions permitted by Allah» said the prophet, «divorce is the most hateful to Him». On the other hand, husbands must pay careful attention to computing and reckoning the interval prescribed, so that the divorcee, pregnant or non-pregnant, does not miss her chance should she wish to remarry. The Surah also emphasized the rights of the divorcee relative to her prescribed period of waiting, her residence, sustenance, etc and warned husbands who deviate from what Allah has ordained, and enjoined

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

l. O you the Prophet; instruct the believers thus; **«**If you should divorce women, you can only dissolve your marriage contract in accordance with the principles ordained by **Allah**: You must not divorce them during their courses, nor in between the courses if you have had congress with them during that space of time, nor until you have made sure whether they are pregnant or not; this gives chance for reconciliation. And pay careful attention to computing and reckoning the interval prescribed lest the divorcee, pregnant or non pregnant, should miss her chance should she wish to remarry. And regard **Allah**, your Creator, and entertain the profound reverence dutiful to Him, and do not drive them out of their homes nor should they themselves depart there from before the conclusion of the set period unless they have committed a proven immoral act**»**.

These are the limiting provisions prescribed by **Allah**; and he who goes beyond them will have wronged himself. You do not know; perhaps **Allah** henceforth induces changes and circumstances them after His own manner.

2. When the set period is near fulfillment, you either hold together in honour and in each other's regard crowned with equity, or part in honour and equity. In either case you must bring two of your people, who are known to recourse to general principles of justice, who lift to **Allah** their inward sight, to bear witness to the final decision and resolution, be it divorce or reunion.

This discourse is an exhortation to those who believe with hearts impressed with the image of religious and spiritual virtues, and their wisdom is consumed in confidence of the Day of Judgment. And he who entertains the profound reverence dutiful **Allah**, shall **Allah** be his very present help in trouble.

3. **«**He confers on him of his bounty what is to his need and convenience whence he would not perceive nor expect**»**. **«**And he who puts his trust in **Allah** will find in **Allah** the answer to his purpose, his hopes and his needs**»**. **Allah**'s purpose achieves its necessary ends. He has apportioned to everything its rightful measure and due proportion.

Instruction concerning divorced women contd.

4. And those of your women who have renounced the hope of experiencing their menstrual courses again, and you are in doubt of the date or of the nature of the discharge, then they have to wait for a set period of three months. A similar set period is obligatory to those who have not yet experienced these periodic courses. As for those who are in process of gestation, their set period accords with the duration of the pregnancy and ends when they have been relieved of their burden; and he who

entertains the profound reverence dutiful **Allah**, will **Allah** facilitate his task and lead him to a facile and useful life.

5. This is the ordinance, **Allah** has revealed to you and enjoined; and he who entertains the profound reverence dutiful to **Allah**, will **Allah** forgive him His iniquities and aggrandize his reward.

Divorced women must be treated fairly during their set period

6. Let them live where you live or else in the equivalent thereof in accordance with your means and do not treat them contemptuously nor restrain them nor restrict them in order to force them into a course of action that is profitable to you. If they are carrying your seed in their wombs, you must support their state in life by expenditure until they are disburdened of what they carry in their wombs. If they suckle and nurse your child at the breast, then you must pay them for the service rendered, and counsel together in each other's regard crowned with equity. **I**f you should encounter difficulties, financial or organic, then the child may be nursed at the breast of another.

Cut the coat according to the cloth

7. Everyone of pecuniary resources must spend according to his means, and he who is of wanting means to produce the comforts of life shall spend in accordance with what **Allah** has given him. **Allah** imposes upon no soul or on anyone the tribute of spending but within the limitations of what He has given him; and behind an instance of hardship, **Allah** will bring relief.

Now a look into the past may serve as a warning and/or an admonition

8. A good many townships contemptuously challenged their Creator's ordinances and the admonitions of His **Messenger**s and We laid their disobedience to their charge and imputed their evil, and requited them with unsparing penalty and a condign punishment!

9. And justly did they taste the fatal consequence of the evil way they conducted themselves in life! And the logical sequence of their behavior was evil consequence and the suffering of a great loss.

10. And **Allah** has prepared for them an unsparing and condign punishment Therefore regard **Allah** with the profound reverence dutiful to Him you people of insight who recognize **Him** with hearts impressed with the image of religious and spiritual virtues. With asseveration did **Allah** send down to you people the Quran to be mindful of Him and of His prescribed path of righteousness,

The Messenger is a spectacle and a guide to people of insight «Much better is the insight of the mind than the light or eyesight of the body»

11. A Quran personified in a Prophet who features the spirit of truth and the grace of **Allah** expressing and elucidating to you its expounded revelations in order to guide you into all truth, and to conduct those, whose hearts are impressed with the image of religious and spiritual virtues and their deeds of wisdom and piety from want of spiritual or intellectual sight into enlightenment and illumination. **Allah** shall welcome them into gardens of surpassing beauty beneath which rivers flow; wherein

they will have passed through nature to Eternity; and be graced with the bounty of Providence.

Omnipotence of Allah, featured in His creation

12. It is **Allah** Who created seven heavens and of the earth the likeness thereof. His command and controlling power circulate among them; signs indicative of His Omnipotence over all things and inductive to the realization that **Allah** is acquainted with all the facts and that His Omniscience covers all things in all respects.

Chapter 66

« The Forbidding »

AL TAHREEM

« Meccan »

An incident occurred where the Messenger had unnecessarily decided under oath to stop lawful congress with the woman whom his right hand possessed. Or as has been related by some, that the congress was with the mother of his son Ibrahim (Abraham) and it took place in the house of one of his notable wives who jointly with another of his eminent wives feared that the good they desired to gain or keep for themselves may be diverted to another. Conversely it has been related that the forbidding under oath was in connection with eating treacle whose odour was resented by those two wives. Allah reproaches the Messenger's wives and Cites an example of those who live with false standards in an atmosphere of piety, the wives of Noah and Lot and He cites an example of the exact opposite, pharaohs wife and the Virgin Mary.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. O you Prophet: Why forbid what **Allah** has made lawful to you for the sake of giving satisfaction to your wives? **Allah** is **Ghafurun** (forgiving) and **Rahimun** (Merciful).

2. **Allah** has ordained for you the path to tread in cases when it is mandatory to make atonement in expiation of your oaths. **Allah** is your Creator and your tutelary guardian; He is **AL-Alim** (the Omniscient) and **AL-Hakim** (the Wise).

There was an occasion when the prophet told one of his wives something of great importance in confidence. But his wife betrayed the confidence by disclosing it to another of his wives. Allah reproaches them for the incident after He had exposed them to the Prophet.

3. And for once did the Prophet speak in confidence to one of his wives but she breached the confidence and played the informer and disclosed to another wife what he -the Prophet- wished to be kept secret, and **Allah** made that known to him Then when, the prophet, told his wife that he knew that she betrayed his confidence and repeated to her a part of what she said and ignored a part, she exclaimed ; **«**Who told you this?**»** he said : **«**it was made known to me by **AL-Alim** and **AL-Khabir** (the fully Cognizant of all things)**»**.

Now Allah addresses both women and gives them a chance to repent.

4. «If both of you change your minds with regard to past action and conduct and feel contrition and keep **Allah** in mind, then you have indeed opened your hearts' ears». « And if you challenge him and his wisdom then you must know that **Allah**, is his tutelary protector and so are the Spirit Gibril (Gabriel) and the pious among the believers, and moreover the angels support him and form his back».

5. «If he should divorce you all, **Allah** may replace you with better wives who would help him accomplish his goal; wives who are submissive with hearts impressed with the image of religious and spiritual virtues and deeds with wisdom and piety, who feel contrition and in lowliest plight repentant stand, who are devoted to divine worship and service, they exercise their minds in thought and contemplation, conducive to meditation, wives who may have been previously married or virgins.

An admonition from Allah to people to exhort themselves and their household, the children at an early age, the adolescent in their progress and development and the adults as the case may be, to laudable conduct and to influence themselves by profound respect and reverential awe to save themselves and their families from the fire awaiting those who have strayed from the path of Allah.

6. O you Whose hearts reflect the image of religious and spiritual virtues: Save yourselves and your families from a fire whose fuel is people and stones, guarded by angels who are hard hearted to the infidels and mighty, potent and strong. They never disobey a command given by **Allah** and they carry out every action they are enjoined to do alt along.

The same angels shall rebuke those who disbelieved, as they are cast into the Fire

7. «Make no excuses on this very Day. It serves you right, you are being requited for the deeds of inequity and the wrong actions you had done».

A word of advice to the believers

8. O you Whose hearts: reflect the image of religious and spiritual virtues: «In your lowliest plight stand repentant, and feel contrition for all the wrong you have done and view it with dissatisfaction and be sure you will never execute it or the like of it ever again. Perhaps **Allah** will relent and quit you all His debt and welcome you into gardens of surpassing beauty beneath which rivers flow». «This is the day **Allah** shall exclude the Prophet and his companions, who faithfully and steadfastly believed, from infamy, humiliation and disgrace. Their faces glow with light emanating from **Allah**'s countenance and proceeding ahead of them to illuminate the way for them when they contemplate the most difficult and inevitable crossing. Carrying their books bearing their records in their right hands, they pray: «Our Creator complement our light and forgive us; You are **Qadirun** (Omnipotent over all things)».

Instructions to the Prophet to fight the infidels and the hypocrites.

9. O you Prophet: strive hard against the infidels and the hypocrites; be unwavering and resolute, hard hearted and obdurate in your course of action. Their abode is Hell, they were born to it, and how evil is the destination!

An example is quoted to show that living in an atmosphere of piety but with false standards does not save one from evil destiny. Conversely living in an atmosphere of wickedness but with divine standards brings one to the beatitude of heaven.

10. **Allah** cites an example of those who live with false standards in an ads' atmosphere of piety: the wife of **Nūh** (Noah) and that of **Lūt (**Lot). They were the two mates who lived their wifehood under two of Our devout worshippers, but they proved false to the trust and to those who trusted them, and so their husbands could not save them from the fatal consequence requited by **Allah**, and it was said to them: **«**Take up your abode in Hell with those so destined**»**.

11. And **Allah** cites an example of those who live in an atmosphere of wickedness but with divine standards: Pharaoh's wife who invoked **Allah**: **«**My Creator**»**, she said, **«**I pray and beseech You to provide me with a dwelling in your heaven's realm and to rescue me from Pharaoh and his tyranny and oppression and from those who do not observe the principles of justice and fair dealing**»**.

12. Also Maryam (Mary) the daughter of 'lmran who guarded herself from being supposed, and maintained the flower of faith and chastity. We sent to her Our Messenger, the Spirit Jibril (Gabril), to breathe life into her and animate a soul in her womb. she submitted to **Allah**'s Authority and His ordinance, and she was one of those devoted to divine worship and service.

Chapter 67

« The Sovereignty »

AL MULK

« Meccan »

Allah's glory is featured in some of His attributes. His omnipotence is exampled among other things in the floor of heaven, how He thickly inlayed with patens of bright gold and flying birds which He keeps in the air holding their own against the force of gravity. The subject of the flying birds excites wonder* and has been studied by many scientists, Muslims and Non-Muslims and the mechanisms which were not fully understood are now realized due to the advancement of science in aeronautics. For instance the function of the wings of the plane is centered in the upward thrust and the jet engines in the forward propulsion. On the other hand, the wings of the flying birds are responsible for both. The anatomy or the way the skeleton of the bird is constructed makes the flying bird light in weight, yet able to stand the sudden windy conditions of the atmosphere and enables these birds to free themselves of the strong pull of gravity to a certain extent. Who controls this process but Him Who exerts the invisible force?

**** The work of Ruppell, G., 1977, «Bird Flight», Van Nostrand, Reinhold Co., N. York and others may be consulted by interested readers.***

The feathers other than their air conditioning effect, act as an insulator from the atmosphere. These physiologic processes are indeed remarkable when compared with those of mammals. Birds extend or stretch their wings and keep them motionless, yet they can either move skyward or stand in the air

motionless. They are programmed to discover and use the air currents which ascend skyward by the effect of the heated terrain or the currents created before and after the successive sand dunes. This is Just a very brief account to stimulate the reader to delve deep to realize the Omnipotence of Allah his creator and the Creator of the whole and of all in all.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Extolled is He for His glorious attributes, and extolled is He whose Name is blessed, for it is He Who gives and He Who takes, and in whose hands lies the sovereignty of the universe and He is **Qadirun** (Omnipotent) over all things.

2. It is He Who created death and life from nothingness in order to try you and to determine which of you performs the better deed, and whether his deeds agree with his words and whether his works are imprinted with wisdom and piety; He is **AL-Aziz** (Almighty) and **AL-Ghafur** (Forgiving)

3. It is He Who created seven heavens one above another; no disproportion nor deformity can you see in the creation carried into effect by AL-Rahman, and so direct your vision toward it again and see if you can find a defect or a flaw.* ***** ***see C.36, V.40***

4. Then again direct your intellectual eye and fix your attention on it, and you will find that vision has deposed your intellect.**

*****Commentary:***

"And while astronomers, says Astronomer Nigel Henbest, were looking at the arrangement of the planets as a simple mechanical system they discovered that the sense of order in the solar system is so highly developed that the sizes of the planets' orbits follow a rule."

"The reasons for the solar system orderliness must lie in the time when the planets formed from a cloud of gas and dust surrounding the embryonic sun." And indeed indirect measurement show that the sun and most of the nearby stars are speeding through space at a rate of 250km (150 miles) per second.

Ref. The Mysterious Universe. Ebury Press, London.

5. And We decorated the lowermost heaven with lamps (or heavenly bodies), some of them adapted to be like weapons in pursuit of the evil ones for whom We have prepared torture in the blazes of Hell.

phase of punishment in the Fire is described.

6. As for those who denied their Creator, there awaits them the punishment in Hell. How evil, painful and disastrous is the end for which they are destined.

7. When cast therein they hear it breathing vengeance with fierceness and rage,

8. Almost boiling in resentment in the rage of distemper; as often as a fresh group is thrown within, its keepers ask them: **«**did you not receive Messenger who was a spectacle and a warning to you all?**»**

9. **«**Yes indeed**»**, they will say, **«**we had received a man who was a spectacle and a warning to us all, but we declared everything stated to be untrue. We refused to admit that **Allah** had ever sent down any divinely inspired message, and we thought that in their counsel there remained evident falsehood **»**.

10. And they add, «had we opened our hearts' ears or used our minds' eyes, we would never be among those destined to the blazes of Hell».

11. They will admit the truth of what is charged and so, away with the companions in sin, destined to the blazes of Hell

A Reward for the Righteous.

12. But those who entertain the profound reverence dutiful to **Allah**, their Creator, Whom they cannot apprehend by sight, shall merit forgiveness and a great reward.

Allah is ever aware of what is being said, be it secretly or openly.

13. Whether you converse secretly and whisper the spoken words under your breath or you utter them loudly, He is well acquainted with all that is being said, and with all that you suggest secretly to the mind, and with all that the bosoms store of thoughts and feelings and all that they forge,

14. Should He not know when it is He Who brought all into being and carried the animate and the inanimate into effect? He is **AL-Latif** (the Gracious Who gives His servants an understanding heart); He is **AL-Khabir** (the Omniscient).

15. It is He Who made the earth for you tractable and can be easily managed, and so walk along its tracks and travel through its tracts and resort to the purposes of trade, keeping **Allah** in mind to help you attain a facile and ready course. And support your life from the sustenance He provided, then back to Him is the return on the Day of Resurrection.

A warning, featuring admonition or vice versa,

16. Do you-people-feel that secure, and in your minds you are sure, that He Who is in His heaven's realm will not stir the earth to convulse and open up, and in its depths you utterly disappear, and We do away with you?

17. Or do you feel that secure, and in your minds you are sure, that He Who is in His heaven's realm will not drive against you a storm, violent, mad, powerful all round and strong, and only then will it come into your heads that **Allah**'s warning is not a jest, but a pledge of what is to come.

18. People before them **O Muhammad**, and those of the distant past, had refused to listen to Our warning, and how justly did I condemn them, and how dreadful was the condign punishment!

Will they not ponder the birds?* *** see introducton**

19. Do they not see the birds above them soaring with extended wings, and at times darting with them folded in? No one can maintain them at that level in the atmosphere but **AL-Rahman** who made the terrestial air subservient to them. He is indeed **Bassirun** (Omnipresent), He. sees all that you do and all in all.

Who can defend whom against Him?

20. Who is he who can defend you besides **AL-Rahman**, albeit he be ready in his most defensible array? Indeed the infidels' minds are befooled by self-conceit!

Who can provide livelihood but He?

21. And who is he who can provide you with what is requisite for your sustenance if He holds back His provisions. No one But they persist in obstinacy and inordinate self-esteem, and they counsel deaf and wilfully disobey **Allah** and reject reality.

Can they be alike, the one in the wrong and the one in the right?

22. Does the one who walks stumbling and stooping with his head drooped and his face downwards, turning away from the path of righteousness, compare with the one who walks erect with his mind's eye on the straight path?

Divine Faculties are gifts.

23. Say to them **O Muhammad** : «It is He -**Allah**- Who brought you into being and gifted you with the power of hearing and seeing, faculties divine, and He endowed you with the seat of feeling, understanding and thought, and the seat of consciousness, intellect and volition». «Yet how little you render thanks in return for the benefits and favours?»

Who has spread you throughout the earth!

24. Say to them **O Muhammad**: «it is He **-Allah-** Who has spread you throughout the earth and varied your tongues and your colours».* « Then to Him you shall return and be thronged before Him».

**** see v.22,C.30 and Commentary***

In their disbelief, they impudently ask when will that event be.

25. They ask: «When will this promised event come to pass if you are declaring the truth?».

26. Say to them: «The acquaintance with this fact lies entirely in the hands of **Allah** and in His power; I am only a spectacle and a warning; I only give you timely notice of impending danger and I caution you against denying **Allah**».

How do unbelievers react when the Day comes!

27. Then when the Day of Judgment comes to be a matter of fact and they face it resolutely, their countenances shall speak a different language, the language of dismay and despair. Now is the encounter with **Allah**'s punishment awaiting the wicked. They will be told: «This is what you defiantly asked for ! and what you were promised.»

28. Say to them: «If **Allah** were to do away with me and with those who followed me, or were to confer on us mercy and bless us with relief», «Who can block the enacted punishment and deliver from it those who are given to disbelief».

29. Say to them: «He is **AL-Rahman**, we believed in Him and in Him we trust». «And soon will you know who has erred and evidently strayed from the path of righteousness».

What if He stops water supply!

30. Say to them: «What if your water suddenly sinks to an unreachable level and disappears»! «Who else can possibly supply you with streaming water, or will listen to you when you crave for assistance, or your prayer for help He hears?»

Chapter 68

« The Pen »

AL QALAM

« Meccan »

Allah swears by the Pen -the medium employed in writing-, (the Instrument of Authorship) « Tyranny has no enemy so formidable as the pen» -W. Cobbett, 1703-1835 to assure mankind that His Messenger Muhammad is quite sane and highly honourable and not as they impudently describe him. Allah also describes, as contemptible, the man or woman who always makes an oath to the truth of their statement and He gives the parable of the owners of the orchard who planned to avoid paying alms.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. (Nūn, and by what it represents and what it stands for as a natural symbol of adoration), and the pen -employed in writing with a pen- and by the pen -the instrument of authorship-, (and by what they commit in writing).

2. That you, Muhammad, are not ungrateful to **Allah**, your Creator, for the gift He bestowed upon you, nor is the utterance ungrateful to your ear, nor are you uncontrolled by reason or a demoniac possessed by an evi1 spirit.

3. And you shall be continually rewarded for relating **Allah**'s message and for the suffering you endure but - «in your patience possess you your soul».

4. And you are a man of distinguished character; excellent repute and distinct mental and moral constitution;

5. Soon shall you see and so shall they -your opponent- who is the stray who has erred and strayed from the path of righteousness.

6. And soon shall they know who is uncontrolled by reason and who is of unsound mind.

7. **Allah** your Creator, is He Who knows best those who have wandered from the path of rectitude, and those who have been guided by the spirit of truth into all truth.

No bargain accepted and no concession.

8. So conditioned, do not O **Muhammad** submit to those who deny the truth and suspect you of falsehood.

9. They wish you were flexible and they would come to terms with mutual concessions.

No lending of the ear to the immoral, the contemptible.

10. Nor listen to the contemptible who always makes an oath to the truth of his statement because he feels he is not taken at his word nor do his actions to his words accord,

11. A gossiper who delights in idle talk, a slanderer who fans the flow of discord,

12. Obstructive to all that is good and commendable, a transgressor who goes beyond the limits prescribed by **Allah** and justifies the forbidden,

13. Moreover, cruel, hurtful and callous.

14. His manner of acting as representative of feeling, answers his ingratitude to **Allah** Who has given him wealth and progeny,

15. Whose response to Our Revelations when he applies his ears to them, is : «Tales fabled by those of old »

Retributory punishment of such persons

16. We shall impress on him a stigma of infamy and furnish him with a distorted, contemptuous and ugly disproportionate snout.

There follows a parable of the greedy who defeats the claims of the poor and Allah's retributory punishment; there is always time for repentance.

17. We have put them -your people- **O Muhammad** to the test as We had tried the owners of the orchard who decided upon picking up all the fruits by the morrow at dawn to escape notice and evade paying the poor their due. They disregarded alms which are but the vehicles of prayer.

18. No one did they except and the decision was irrevocable.

19. But the orchard was visited by a divine dispensation which did away with it at one blow while they were asleep,

20. So that by morning it stood desolate and bare, and there was nothing left for them to reap.

21. When they woke up they held discourse to hasten the course of action and expedite their desire.

22. «Let us go», said one of them, «and do what you have planned to do if you are to serve your purpose».

23. And so they went onward to their orchard whispering to each other as to how they would accomplish their desire;

24. That no indigent shall have the chance to break in and seek any share to which he might aspire.

25. And thus they finally and firmly resolved not to be moved from their purpose and course of action.

26. And when they saw the orchard had been changed out of all recognition and their dreams which they cherished with unreasonable affection were simply a reverie, they said: «We must have missed our way».

27. But having recognized the calamity, they said : «We have suffered a big loss; we will get no return for our labour and effort, and our expectant waiting has come to

a moist mirage in desert eyes».

28. The moderate among them said : «Would it not have been befitting, as I advised, had we praised **Allah** and rendered thanks for the benefits that to us, He has given?»

29. Now, they said, «Glory to You, our Creator; we have been wrongful of the actions we harmfully performed yet we knew they are utterly forbidden».

30. Then they turned round on each other in reproach for the ingratitude to **Allah** and for the idea of evading benevolence to the poor.

31. «How denunciated shall we be» they said. «We went beyond the limits prescribed by **Allah** and offended against the poor and it serves us right ».

32. «It is hoped that **Allah**, our Creator, may compensate us for our losses with what is better». And thus they, in lowliest plight, repentant stood.

33. Such is the retributory punishment, here, for those who go beyond the limits prescribed by **Allah** and say to their money «my **Allah** art thou » or « you are my god », and deny the poor what is due, and greater shall be the punishment Hereafter if only people knew.

Will the righteous and the wicked be treated alike? Commendations equal one's merits', Dryden, J. 1630 – 1700

34. But the righteous shall **Allah** admit in the bliss and the beatitude of His heaven's realm.

35. Or shall We then treat those who entertain the profound reverence dutiful to **Allah**, the same as We treat those who do not regard **Allah** nor His divine law?

36. How could you be so bold -you people- as to think beyond all bounds of prudence and discretion?

37. Or do you people have a Book which was revealed to you and you use it as a valid reference and you apply the rules which bear upon it.,

38. And you choose from it what suits you and make use of it as a convenient aid to your intentions ?

39. Or did you ratify with Us covenants with unquestionable validity until the Day of Resurrection, and you are then judged according to your desire and expected satisfaction ?

40. Ask them **O Muhammad** «who has championed the idea and shall offer himself as the candidate who presents a firm front and guarantees them against all exactions?»

41. Or do they have deities sharing with **Allah** His divine nature that they incorporate with Him? If so, ask them to bring them over if they are declaring the truth.

The wicked in Day of Judgment.

42. Wait, a Day shall come when the truth comes to light and their records are exposed, and distress, horror and crushing sorrow are imposed and now they are called to prostrate before their Creator but they cannot.

43. They stand drooping their sight and drooping their souls, hollow-eyed, gazing in bewilderment and fear and gazing their souls away, mortified, despaired of hope and discredited by the base and ignominious cover of their quality and conduct; yet they were admonished in life to bow to the ground in adoration when conditions were wholesome but they did not

How does Allah deal with those who obstinately refuse to acknowledge Him ? An instance of this:

44. So leave to Me the one who refuses to admit the truth of the Quran. We shall give such persons enough rope and allow them free scope, so that they overreach and commit themselves to an evil line of conduct and be swept away in the general cataclysm.

45. I give them respite and delay My action, but My scheme of action is decisive, conclusive, strict and unfailing, it strikes at the root.

Allah ridicules the unbelievers

46. Or do you invite them O Muhammad and present them with inducements to follow the path of truth and reality for something in return, and so they are charged with a debt that burdens them or brings them under such liability! The truth is that they are obstinate, not that they hold opinions but the opinions hold them.

47. Or do they, of all people, apprehend and comprehend what is by nature not an object of sight and they commit it to writing?

Now a short narrative of Jonah's punishment and Allah's acceptance of his repentance. Hopefully it may serve as a lesson. (the kind of fish which swallowed him is described in Chapter 37 Al saffat)

48. So be patient **O Muhammad** and forbear their faults and limitations until **Allah** judges between you and them. Be not like (Zun Nun) (Jonah) who fled his people because of their hostility and neglected his responsibility toward **Allah**. He went to the sea only to be swallowed by the fish. And in distress and utter darkness, he invoked **Allah**'s forgiveness and mercy.

49. And had it not been for the grace and mercy of **Allah**, his Creator, on him, he would have been cast in the open, low on his knees, brought down to a bad and disagreeable condition, discredited with infamy and shame.

50. But **Allah** relented and quit him all His debt, and with divine grace he came to be of the righteous whose deeds were imprinted with wisdom and piety.

«What his breast forges that his tongue must vent» -Shakespeare- Allah exposes the unbelievers' hidden feeling toward the Messenger.

51. When the infidels hear you O Muhammad recite the Quran they turn their attention to you and their eyes almost breathe vengeance; their ill-will and their hatred forged in their bosoms that their tongues must vent, have vented your accusation of being a demoniac.

52. When in effect -the Quran- is but a universal message which people are yet to learn, and an admonition and a counsel of the greatest concern.

Chapter 69

« The Reality »

AL HAQQATO

« Meccan »

The Day of Resurrection is referred to here as the « Reality » so that the infidels realize that there is no escape. This is followed by a narrative of the retributory punishment inflicted on a number of nations. It is cited again, as an object of thought. Allah swears by the visible and the invisible to assure, the people of the divine nature of the Quran and if Muhammad had worked iniquity, He would have broken the continuity of his major artery.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. The absolute reality;

2. What a reality;

3. You just do not know what the Day of Reality is like.

4. The people of Thamud -the Thamudites- and those of 'Ad - the 'Adites denied that Day of the stunning roar concurrent with the collision of the celestial bodies.

5. The Thamudites were destroyed by an overwhelming thunderous convulsion of the earth's surface produced by a natural force within the earth's crust.

6. And the 'Adites were destroyed by a cold terrifying destructive hurricane, merciless, pitiless and unrelenting,

7. Which hurricane was calculated and directed against them for seven successive nights and eight successive days; you could see their dwellings collapsing making fresh victims. They lay prostrate as if they were hollow trunks of palm trees tumbled down by an unruly wind.

8. And now do you see any of them who had outlasted or remained a survivor?

9. And there were Pharaoh and those before him and those of the corrupt cities who wickedly committed the unprecedented sin; all of whom did evil in exchange for good.

10. They disobeyed the Messenger of **Allah** their Creator, so He stunned them and overtook them by a condign punishment making them unable to hold their own.

Now Allah reminds mankind of His mercy and blessings conferred on their ancestors whom He brought to safety at the flood.

11. When the water gained advantage on the kingdom of the shore and inundated the land, We carried you in the Ark which We kept afloat;

12. An incident which was a signal instance serving as a deterrent in order that you preserve its memory and the bowing ear absorbs it.

A phase of the Day of Judgment

13. When the trumpet is blown once or sounded and all those in heaven and on earth are dumbfounded

14. And the earth and the mountains are given a lift and in one crash they are pounded, ending with the wrecks of matter and the crush of the Worlds,

commentary:

"What keeps the celestial bodies in place is their gravitational pull. The stars in partnership hold on to each opther by their gravity which is the property of mass-weight. The gravitation of an invisible ring master keeps them in check whether they are whole galaxies bound together m clusters or stars in the disc of rotating spiral galaxies. It is obvious that when mass dissipates and be thinned out it loses its property; everything, all things will then be given a lift and out they spring and in a crash descend ending with the wrecks of matter and the crush of the worlds."

15. There and then has the Hour of Truth come to pass, and has been actuated,

16. And the heavens have been parted asunder, and with frailty they stand shaky and agitated.

17. And the angels now standing in attention, high will eight of them carry your Creator's throne.

18. There and then shall all of you have audience of **Allah** for judgment, and not a single action of your worldly deeds will be hidden or unknown.

19. Then he who is given his book, bearing his record, in his right hand will joyfully say to those he meets: «there, you may read my book lending radiance of the divine glory»,

20. «I was convinced», he adds, «of the truth of The Day of Judgement when I would be requited the like for the like».

21. Such persons whose deeds were imprinted with wisdom and piety shall live in comfort and delight,

22. In Gardens exalted and blissful, spectacular and most pleasing to the sight,

23. With fruits on branches springing up and down to be always within easy reach and always in their sight.

24. Welcomed therein, they will be told: «Eat and drink and enjoy all that affords pleasure, in return for the works of equity you had done in the days bygone» .

25. But he whose book, bearing his record, is given in his left hand will pitifully say: «I wish I had suffered eternal death then I would never have been given that book».

26. «Nor would I have been asked to answer for conduct not knowing what language shall my countenance speak nor what shall it look like».

27. «I wish my death were the end and the final catastrophe.»

28. «What good did my wealth do me?»

29. «My power, my influence, and my authority have vanished and my realm has collapsed!»

Now, orders are given to the angels in charge, to deal with him

30. Seize him, bind him and make fast with a tie,

31. Then throw him in the fire to be tortured but not to die,

32. And fix him upon a chain seventy cubits (or forearms) long.

He is guilty of:

33. Never did he accept, or recognize **Allah**, the Almighty.

34. Nor did he encourage ministering to the necessities and demands of the indigent.

35. He will not find here any who would afford him help or deliver him from **Allah**'s retributory punishment.

36. Nor will he feed except upon the bloody rotten discharges;

37. Which no one consumes but the wicked who are destined to make their abode in Hell.

Allah swears by what is known to us and what is unknown, to assure mankind of the authenticity of the Quran and the honour and honesty of the Messenger, be it the spirit Jibril or the Messenger Muhammad.

38. I swear by all that you can see,

39. And by all that you cannot see,

40. That the words uttered are sacred words expressed by an honourable Messenger -the Spirit or the Messenger- held in high esteem,

41. And not a gifted utterance championed by a poet that you could hardly believe.

42. Nor is it a prophecy foretold by a foreteller that you do not, reflect upon with close attention.

43. It -the utterance- is that of sacred words revealed by **Allah**, the Creator of the worlds, past present and those to come.

44. And if he -the Messenger- had uttered error against Us and his heart worked iniquity,

45. We. would have smitten him by the right,

46. And We would have broken the continuity of blood flow in his major artery close to his heart besides a grievous woeful future plight.

47. And no one among~ you could defend him from Us.

48. But it -the utterance- is a Revelation to remind those who entertain the profound reverence dutiful to **Allah**,

49. We do know that among you people are some who refuse to admit the truth of the Quran, albeit it is convincing, and quite clear,

50. And that it has distressed the minds of those who refuse to acknowledge **Allah** and are satisfied with the age of discord;

51. But it is the Absolute Truth which together with reality does accord;

52. And so, praise the attributes and advance the glory of the Name of **Allah**, , your Creator.

Chapter 70

« Ascent and Rate of Motion »

AL MA'AREJ

« Meccan »

It may be that some Pagans had challenged the promised Day of judgement or a promised punitive punishment, or a believer had beseeched Allah to afflict the Pagans with a punitive punishment. In response, Allah portrays a phase of Doomsday and Indicates the length of His day as compared with our earthly day in one case fifty thousand years. He describes man as wanting in moral strength and enumerates the attributes of the benevolent.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Some Pagan once asked: «When do we expect our turn to suffer that punitive punishment and the encounter with the promised Day of Judgement?»

2. A retributive punishment stored for the infidels and there is just not any expedient nor anyone in the heaven's realm or on earth that can avert it,

3. A retributive punishment which cannot be averted once it has been decided by **Allah** Who is the object of effort, ambition and destination; Allah the Provider of the various rates of motion suitable to the various objects.

4. To Him ascend the angels and the souls or the Spirit fast as they press their rate of motion to attain their purpose in a day of **Allah**'s calendar that equals fifty thousand years of the earthly calendar.

5. Therefore endure **O Muhammad** their attitude with composure, and quietly await the course of events.

6. They -the infidels- see it (that is) that day of the Eventful Event far and away, remote in time,

7. While We, and the believers, see it close at hand and near fulfilment.

The Day of Punitive Retribution

8. That is the Day when the heavens shall look like a metallic substance melted in oil,

9. and the mountains shall be like carded wool,

10. and no friend puts a question to a friend or asks about him. This is an endless moment of anxiety and fear to concern oneself even with the closest whom he or she had rendered dear.

11. All of them -the infidels- will see each other but they are dumbfounded, then and there shall the wicked wish he could be redeemed from that endless and severe punishment with the lives of his own children.

12. With the lives of his own wife and brother,

13. With the lives of his kindred who in life afforded him protection,

14. And with the lives of all those on earth, just to escape the horror which doubles all his torment and his woe.

15. But never will he succeed in avoiding the tormenting Hell Fire,

16. The Fire which, with its infernal hiss and crackle, shall burn into his inmost being, but reserves both his physical and mental feeling for the realization of pain and distress which will not abate nor expire;

17. A fire with a magnet influence; it shall irresistibly draw to itself the feet of those who had denied **Allah** and rejected the truth,

18. Who hoarded wealth and denied it those who deserved alms, for alms are but the vehicles of prayer.

Man's disposition and character are here described.

19. Man is wanting in moral strength for endurance, lacking courage and strength of purpose and will, and unduly swayed by grief. He is selfish and he is only concerned with his own advantage to the exclusion of regard for others.

20. If he meets with a misfortune, or he is wedded to a calamity he becomes so full of misery nursing despair with additional notion of querulous utterances.

21. But if he has the luck and heaven prospers him, then he is niggardly, unwilling to give or spend in divine service and he says to his money «my god art thou».

22. But benevolent are those who **a**. engage in the act of worship with a pious attitude of mind, being well disposed toward **Allah**

23. They constantly surrender their very being to **Allah** and regularly observe their prayers,

24. **b.** Who apportion a determinate share of their wealth for charitable contributions,

25. To distribute among those who are needy, who make request for aid, and among those without the means for bare subsistence and among those who are indigent faint souls past corporal toil,

26. **c**. Who recognize the Day of Judgment and hold it as true;

27. **d**. Who are moved by fear of their Creator's punitive punishment, here and Hereafter where the flames and the sparks strike like a spear clean through.

28. Which punishment may hit suddenly and be difficult to appease,

29. **e**. Who guard their purity and refrain from unlawful congress,

30. Except with their wives and with those of the captives in their hands; an act being then holy and incurs no blame;

31. And who so goes beyond, then such persons are fornicators who have transgressed the commandment of **Allah.**

32. **f**. Who honour their trusts, and their promises they keep,

33. Whose testimonies are credited and their attestation is a witness of their honour,

34. **g**. who perform their prayers at the authoritatively determined time and- observe the prayer's sacred rites and solemnities;

These and such persons shall be honoured in Gardens of surpassing beauty featuring a state of supreme bliss and supreme felicity.

Here Allah pities with a feeling of contempt those Pagans who turn a deaf ear to the Messenger and refuse to take heed.

36. What an incorrect notion and an unfavourable judgement these Pagans have, that without concern they rush to hear you **O Muhammad** and refuse to acknowledge the Divine truth and they ignore the voice from heaven;, unwilling to comprehend !

37. They disperse right and left in inordinate self-esteem.

38. Do they really expect to take their abode in the Gardens of bliss, and enter into the joy of their Creator! Then they are staking their very lives on some dark hope!

39. Never, but Hell shall be the place where they make abode, and their permanent residency shall be in abodes of pain. We created them from an insignificant fluid and raised them from dust which they very well know.

Allah swears by an astronomical phenomenon to assure mankind of His Omnipotence and His capability of replacing some people by others.

40. I swear by the Creator of all eastern cardinal points near which the sun rises in its apparent passage through the signs of the Zodiac and the Creator of all the western cardinal points lying opposite those in the east and near which the sun sets, that We are able to effect any changes at will;

41. We are able to replace them -these infidels- by better people and never are We incompetent.

Instructions to the Messenger to leave these infidels to their vain course.

42. so let them O Muhammad keep denying the truth and continue to adhere to their own vain course, and be held by their own opinions and drown themselves in the nonsensical until they resolutely face the Day which they have been promised;

43. the Day when they shall rush out of their graves as if contesting a race toward a specific goal,

44. Drooping their heads in disgrace, gazing in humility and covered with ignominy in requital of their past behaviour and their ignominious role. This is the Day which they have been promised.

Chapter 71

« Noah »

NŪH (N O A H)

« Meccan »

Allah sent Nuh to his people to admonish them and warn them of denying Him lest they should suffer His retributory punishment. Nuh's invocation of Allah's help against his people after he had failed to convince them of Allah's Omnipotence and Authority and His grace that was made to abound in them.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. We sent Nūh to his people to warn them of disobeying **Allah** lest they should suffer before long His retributory punishment.

2. Nūh said to them: **«**My people I am sent to you as a spectacle and a warning to caution you in clear and plain words of impending danger and misfortunes**»**.

3. **«**Worship **Allah** and stand in awe of Him and entertain the Profound reverence dutiful to Him, perform duly what He commends and reject what He forbids, and obey me**»**.

4. **«**He forgives you your iniquities, extends your period of duration, and He cancels your misfortunes and your punishment», **«** for when **Allah**'s fixed date for punishment is due, it shall not be postponed ever, if only you knew**»**.

Nūh's people's unfavourable response made him express his grievances to Allah narrating the admonition he related to them.

5. He -Nūh- said: **«**O **Allah**, I admonished my people night and day, dutifully obedient to Your command**»**.

6. **«**But as often as I admonished them to adhere to what is in conformity with truth and in agreement with reality, the farther their opposition ran into the region of prejudice».

7. **«**As often as I invited them to present them with inducements to follow your Commendable path and merit your forgiveness, their ears counseled deaf, and in obstinacy they hugged to their hearts their old irreverent conviction of disbelief, hid their faces and overweened themselves in arrogance and inordinate self-esteem**»**.

8. **«**I also», Nūh continues, **«** proclaimed to them Your message by public discourse**»**.

9. **«a**nd openly and secretly did I exhort them, and in secret did I share knowledge with a limited number to promote the cause and observe the essential features in order to secure some end**»**.

10. I said to them: **«**Invoke your Creator's forgiveness; He has always been Forgiving and has always relented, and quit those who solemnly repented, all His debt**»**.

11. **«**He shall pour down upon you rain and blessings that may bring you into people of Condition**»**,

12. «and bestow on you wealth, progeny and manpower, and gardens and orchards abounding in streams and rivers, and make all grace abound in you».

13. «Why are you people notably deficient in real reverence for **Allah**'s Authority and you do not entertain the profound reverence dutiful to Him.

14. ,When His creation evinces both wisdom and Omnipotence. It was He Who created you not only in an orderly manner, but also in progressive stages; from a notfa amshag -zygote- and a clinging organism. you become a rudimentary being -embryo- then you come to be a developing being -foetus- then you come out of the womb a new-born babe, then you grow to maturity. Similarly -and in amore general sense- did He create the universe, from the gaseous stage to the stage of concentration then to the final stage of solidification of cosmic matter and the animate beings from the unicellular to the multicellular to the organific,

15. Nūh added, «do you not see how **Allah** created seven heavens one above the other and how infinite is the expanse and immense are the constellations. How distant one constellation is from the other and unique in orientation, how an inert moon or any planetary body varies appearance according to the extent of her illumination, how the sun and the moon are made to subserve life and time computation. How the lower heaven has been embellished with countless glittering colossal fiery bodies featuring ornamentation, yet those whom He permits to penetrate deep into heaven find it veiled with darkness as if there were no stars featuring decoration»

16. «How in all amid them stood the moon - the satellite of the earth dispensing light to dispel the darkness of the night, and He made the sun candescent and a body giving natural light »

17. «How **Allah** sprang you up from the earth and from it did He make you vegetate and germinate»,

18. «Then back to it shall He return you at death, and then shall He unearth you and resurrect you at a later date».

19. «how **He** outspread* for you the earth and carpeted it under your feet, and on it He raised mountains** stabilizing and concrete », **** see C.15, V.19 and Commentary. ** see C.78,Vs.6-7 and Commentary.***

20. « In order for you to inhabit it and settle on it and to move about as you please!

Having sensed the deafness of the ears of his people's hearts, Nūh invoked Allah's vindictive punishment, as if he were telling Allah to avenge His own right, for he believed, and rightly so, that it was lost sorrow to wail one that is lost.

21. Nūh said: «My **Allah**, they -my people- disparaged me and disobeyed me, and they obeyed the voice of those who disbelieved the truth and shall profit nothing by their wealth and progeny except to be lost to ruin ».

22. «With cleverness in circumventing, they had recourse to stratagem».

.23. «They declared in explicit terms never to renounce their gods nor the idols, designated after legendary righteous men,: Waddun and Suwa'un, nor abandon Yaghutha, Ya'uqa and Nasrun»*****. * (Ibn Katheer).

24. «And with such idols they misled so many»; «therefore, I beseech You **Allah** to lead the wicked so astray that they sink deeper and deeper into error».

Allah's retributory punishment in response to Nūh's prayer

25. Therefore on account of their countless transgressions of the divine laws and their offenses against **Allah**, they were drowned in the flood, and their disembodied souls have been imprisoned in Hell, and they found no one to afford them protection from **Allah**'s retributory punishment.

Nūh's prayer continued; this part obviously preceded the drowning in the flood. It has been probably kept till the end of the Surah (or chapter) because it is an invocatory prayer that stands for all times being retributive and not vindictive.

26. «**O Allah**, my Creator, Nūh prayed», «I beseech you to leave no one of these sinful infidels dwelling on the surface of the earth»,

27. «For if You leave them or any of them behind, and You give them respite, they will only mislead your worshippers of future generations and engender none but a wicked, morally depraved, unhealthy and distasteful creature, who will sin his own mercies».

Now Nūh beseeches Allah His forgiveness.

28. Nūh then prayed: «**O Allah**, my Creator, forgive me and my parents and all who enter my house with Your supreme Majesty imprinted upon their hearts and impressed on their minds, and forgive all the believers among the men and the women; and confer gratuitously on the wicked nothing but ruin and losses here and Hereafter».

Chapter 72

« Incorporeal Beings »

AL JINN

« Meccan »

Once, while the Messenger was reciting the Quran, some men of the Jinn, who are an order of spirits lower than the angels and have the power of assuming human form and exercising supernatural influence over men, listened to the recital. The Quran favourably influenced their will and action. Since the Messenger was unaware of their presence, Allah informed him of their response and directed him to proclaim it, thus:

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Say to the people: « I have been inspired by **Allah** that a certain number of the Jinn listened to the recital of the sacred revelations and said: «we have heard an exceptional Quran»

2. «It guides to the path of righteousness and impresses the image of virtue upon the hearts, that it prompted giving credence to it and holding it as true, and never shall we incorporate with **Allah**, our Creator, anyone else »,

3. «Exalted be He Who is far above all and beyond all comprehension. Never did He take a wife nor did He beget a son».

4. «Now we realize that AL-Shaytan (Satan) and the satanic among us have related to **Allah** defiant impiety and took delight in portraying falsehood»,

5. «Nor could we conceive that among the men and the Jinn there would be those who are that wicked as to relate to **Allah** falsehood».

It was a Pagan custom. Whenever the Pagans visited a strange place they pleaded earnestly to the presumed king of the Jinn for averting apprehended evil and misfortunes. But did the Jinn respond favourably?

6. «We found that some men among mankind used to plead earnestly to some men among the Jinn for averting evil, but instead, the Jinn inflicted them with material harm and made them shudder with horror and with fear and dread which dwelt without an end ».

7. «The evil among us -the Jinn- thought as did the evil among mankind that **Allah** would not send another Messenger anymore nor would He effect resurrection.

8. «We touched the lower heaven but we found it filled with stern guards and fiery celestial bodies».

9. «Long did we sit peering deep into heaven to spy what is being said or discussed in the heaven's realm. But now he of us who endeavours to pry into the realm is followed by a fiery celestial body and suffers annihilation ».

10. «Nevertheless we do not know whether those domiciled on earth are destined to suffer or **Allah** will impress upon their hearts His divine influence which operates in men to regenerate and sanctify and to impart strength to endure trial and resist temptation»!

11. «Yet among us -the Jinn- are those who are righteous, acting rightly and justly and those proceeding in different directions from that ordained by **Allah**».

12. «We have realized that we will never be able to defeat **Allah** nor frustrate Him had we escaped».

13. «And when we heard the Quran We gave credence to it and held it as true and realized that he who accepts **Allah**, his Creator, and believes in Him suffers no loss nor injustice».

14. «Among us -the Jinn- are those who have surrendered themselves to **Allah** and others who deviated from what is just and right». «and those who have submitted to **Allah** have in effect sought the path of safety and righteousness, the path which pleases **Allah** and invites His mercy on their souls».

Now the theme relative to people of the Jinn ends and the theme relative to the Pagans of Quraish begins.

15. Those who swerve from the path of righteousness have been destined to be the fuel for Hell.

16. Had they - the Pagans - followed the path of rectitude, We would have blessed them, and heaven would have prospered them with an abundance of rain mixed with blessings, spiritual, moral and material means of sustenance.

17. But We would have also used these blessings to test and try their beliefs and their true inclination and he who falls short of remembering **Allah** his Creator, will **Allah** subject him to distressing and condign punishment.

The Jews and the Christians in their Temples and Churches incorporated with Allah other objects of worship, therefore Allah instructs His Messenger **not to do the same.**

18. Mosques belong solely to **Allah**, therefore, invoke no one ever with **Allah**.

The Pagans and probably some of the Jinn wanted to suppress the new Faith. Allah instructs His Messenger to tell the people of Quraish he is a mortal as helpless as they are, but entrusted with a message to proclaim.

19. When the Messenger invoked **Allah** and recited the Quran, the Pagans among mankind and the Jinn beset him on all sides to suppress the flow of the new faith.

20. Say to them: «I only invoke **Allah**, my Creator, with whom I incorporate none».

21. Tell them: «It is not within my power to afflict you with harm nor can I steer your mental consent to accept the Faith on the ground of authority».

22. Say to them: «No one can avert **Allah**'s wrath on me if I fail to proclaim the Divine message, nor will I find besides Him anyone to afford me refuge».

23. «But I can only submit to you the facts revealed by **Allah** and deliver to you His Divine Message, and he who disobeys **Allah** and His Messenger shall suffer Hell wherein he and such persons shall remain forever».

24. And when it is the Day to see what has been promised, there and then shall they realize who has hardly any help to offer and has the least force of numbers.

25. Say to them: «I do not know whether the promised Day of Judgment is close at hand or **Allah** has ordained that it be remote in time».

26. «He -**Allah**- alone knows the unknown and realizes the unseen and He keeps what is beyond human comprehension and imparts the knowledge thereof to no one».

27. « Except to a Messenger whom He chooses and then He besets him on all sides with guardian angels to protect him and protect the Book with which He has put him in trust ».

28. But **Allah** would know whether His Messengers have proclaimed their Creator's messages or they did not and He knows well what is within them and what is without; He has computed everything in a determinate number.

Chapter 73

« Clothed in Heavy Attire »

AL MOZZAMMEL

« Meccan »

This Surah (Chapter) and the next represent a summons by Allah through the angel Jibril (Gabriel) to the Messenger Muhammad to rise and deliver Allah's

message to the people and to meet opposition with patience and to spend a part of the night in meditation and supplication.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. O you who are clothed in heavy attire and falling asleep:

2. Stand fair by night except for a little,

3. About half of it or less the little,

4. or about half of it and increase the little, and recite the Quran with measured flow of words and due correlation and interdependence of parts featuring musical sound depending on systematic grouping of notes and producing a harmonious whole.

5. We shall lay on you a momentous message to declare in words and to say it out.

6. The Calm and silence of the dead hours of the night make the soul sensible to the presence of **Allah** and impress piety upon one's heart and bring on that wisdom which the Divine hand imprints in his works.

7. You have all day long to attend to the world and its pursuits.

8. Always keep **Allah** in mind and invoke His Name and dedicate yourself to Him and appeal to Him for aid and protection.

9. He is the Creator of the east and the west; there is no **Ilah** but He; take Him upon trust and depend on Him.

10. Be patient and forbear their -the Pagans- insults, and avoid them nicely, for true nobleness teaches forbearance from so foul a wrong,

11. and leave to Me the wealthy who deny **Allah** and lack the spiritual apprehension of divine truth and bear with them for a while and put them in respite.

A warning featuring some form of punishment for the wicked.

12. We have all sorts of fetters, chains and shackles for the feet to impose restraint, confinement and defeat.

13. And food highly offensive, nauseous and choking, and punishment hurting, afflictive, grievous and causing excruciating pain.

Also described is a phase of Doomsday, again, to warn those who take no heed.

14. One Day the earth and the mountains shall be thrown into earthquakes, volcanoes and convulsions, and the mountains cave in and become like wind-drifted sand.

Admonition.

15. O you people, We have sent you a Messenger who shall bear witness to your deeds and actions just as We sent a Messenger to Pharaoh.

16. But Pharaoh disobeyed the Messenger and so he came within the measure of Our wrath which spoke thunder and We subverted him, ruined him and brought him to nought.

17. So if you people deny Allah, how would you avoid the Day of horror which shall make children's hair turn white?

18. It is a Day of violent physical disturbance that rends the heaven to pieces.

19. These revelations present an admonition for him who wishes to follow the path prescribed by Allah, his Creator, and to assent to His system of faith and worship.

A guide to the act of worship. Instead of being well into the night, Allah has mercifully reduced it to five scheduled prayers, partly during day-light and partly during the early hours of the night, thus:

20. **Allah**, your Creator knows that you (**Muhammad**) and some of those who follow you, engage in the act of worship and meditation, at times, close to two thirds of the night or half the night and other times one third of it to ponder the Revelation. Allah determines the duration of the night and the day; He knew you would not be able to determine the course He prescribed and ordained, and so He gave so merciful a turn to you.

Therefore, read of the Quran as much as will put you at ease. He knows that among you there will be those who are suffering from illness, others journeying the land to seek **Allah**'s bounty and others fighting in His cause. Therefore, read of it - the Quran - as much as will put you at ease, and perform your prayers and give alms, for alms are but the vehicles of prayer. Also lend **Allah** all you can of your benevolence, and whatever you advance of piety toward future security, you shall find it in heaven's realm of such a value that it reimburses you what is indeed profitable and really rewarding and invoke **Allah**'s forgiveness; **Allah** is indeed **Ghaforūn** (Forgiving) and **Rahimūn** (Merciful).

Chapter 74

« The Heavily Garbed »

AL MODDATHIR

« Meccan »

It is related, that in response to a call from heaven the Prophet looked up only to see the Angel Jibril (Gabriel) personified. Shivering with fear, he hastened home and related to his wife Khadija what he saw and asked to be attired in warm clothes. But there was a duty to be performed; Allah Addressed him thus.

In The Name of Allah AL-Rahman, AL-Rahim (The Merciful,)

1. O you who are garbed from head to foot in heavy cloth,

2. Rise and warn the people of neglecting their duties toward **Allah**,

3. Advance the glory of Allah and ascribe glory in adoration to His Name,

4. Cleanse your clothes and your heart and mind and imprint your deeds with wisdom and piety and resolution,

5. Refuse to recognize idolatry and things not pertaining to **Allah**, so that you be free from spiritual and moral pollution,

6. Do not give, expecting to take more than what you have given,

7. and in the cause of **Allah** exercise patience and bear with others their faults, for in patience possess you your soul.

all the above admonition has been mercifully addressed to mankind so that they be saved from the horrors of Doomsday; A phase of which is being described, thus :

8. For when finally the h trumpet is sounded,

9. Then it is a momentous Day of heavy consequence, a Day of constraint and constriction,

10. So distressful to those who refused to acknowledge **Allah** and conform to His blessed will; a day fraught with pain and affliction.

Here reference is being made to that wicked man, one of the leaders of Qoraish to whom Allah gives plenty and yet he denies Him; an address directed to all such persons.

11. Now leave to Me the one whom I brought into being and ushered him into this world helpless, empty, with no progeny and never less alone than when he was alone

12. Then in affluence did I accord him wealth and abounding resources,

13. and a progeny by his side, who would bear witness to the considerable position he enjoys and the will he enforces,

14. I made him lead an easy life with success and prosperity wherever he set his courses.

15. But his greed is never satisfied and he has always asked for more;

16. Yet how obstinate to Our signs, revelations and ordinances he has been; holding no opinions but they held him and reign in his core.

The consequence.

17. Such persons I will afflict with endless calamities and make the like unable to hold his own.

One course he followed

18. He pondered and he planned.

19. Woe be he, for how he pondered and how he planned,

20. and woe indeed will he be for the way he pondered and planned.

21. Then he directed his intellectual eye and analyzed and scanned

22. Then he ended with knitting his brows in displeasure and his look expressed disapproval,

23. Then he concluded to turn a deaf ear and to continue in his inordinate self-esteem;

24. Then he said «This is nothing but sorcery assumed by **Muhammad** from the fables of those of old;»

25. Then he added, «it is nothing but words expressed by mortals; words which to our beliefs do not accord.»

Now a short account describing his fate and the fate of the like.

26. There I will cast him into the pit of Hell named «Saqar»,

27. and you just do not know what «Saqar» is like;

28. Its fiercely fiery infernal flames simply consume anything coming their way, but the wicked shall neither die nor live therein,

29. Unkind to mankind; it blackens, then burns their skin, but as often as their integument is consumed it is replaced by a fresh new skin*

**** Commentary:***

The skin is so richly innervated; the nerve ending are so sensitive to touch, pain, cold, heat…etc, unlike the internal organs, they are sensitive to pulling.

Now Allah speaks of the guards of «Saqar» and their number. The number is identical with that mentioned in Jewish and Christian Scriptures. Angels have been mentioned in relation to fire In the New Testament in Revelations 9/11, 14/8 and 16/8 and in the Old Testament in Daniel 7/9-10 indicating to Ahl AL-Kitab, (The people of the Book) the Divine Nature of the Quran. Yet the hypocrites and the ill - disposed wondered why did Allah mention this particular number.

30. It « Saqar » is guarded by a body of angels numerically nineteen, massive, robust mighty and severe on strangers.

31. We assigned to no one but the angels the guardianship of the Fire and We stated their number

a) to try those infidels' unsatisfied desire,

b) to assure Ahl AL-Kitab, of the Divine Nature of Muhammad’s mission,

c) to give the faithful reason to consume their wisdom in confidence,

d) to give neither party Ahl AL-Kitab and the faithful- an occasion to doubt,

e) and to induce the hypocrites, the ill-disposed whose seats of intellect melt away in disease and lassitude as well as the infidels to speak out; and indeed they did. They said: «What has **Allah** meant when He mentioned the Angels’ number and what does He mean to fulfill?». Thus does Allah mislead whom He pleases and guides whom He will. and no one knows the number of your Creator’s forces but He, and the description portraying « Saqar » is only a reminder to mankind.

Now Allah swears by the moon and the night and the rising of the sun to impress mankind of the immensity and gravity of «Saqar» and how merciless it

is, so that he who wishes to adopt Faith may still have a chance and be who rejects it will have been warned.

32. No, but I swear by the moon,

33. and by the night as it retreats and falls into a swoon,

34. By the apparent ascent of the sun above the horizon at the beginning of the day;

Object of oath

35. That «Saqar» is one of many pits of Hell that is. ghastly and immense,

36. Portrayed to warn mankind,

37. So that he who wishes to proceed to the right path may still have a chance, and he who wishes to lag behind, err and stray will have been warned.

38. Every soul shall be pledged for its deeds,

39. Except those destined to hold he position on the right.

40. Beheld in bliss, they will convey their thoughts reciprocally in talk

41. With the wicked in their infernal abyss;

42. They will ask them: " What brought you to «Saqar» ? "

43. « We were not among those who engaged in worship. » they will admit;

44. « Nor did we feed the indigent nor to benevolence did we submit ».

45. «We always joined those who delighted in idle talk and we were given to indulging in personal vanity and drowned ourselves in the nonsensical».

46. «We obstinately refused to acknowledge the truth of Day of Judgment and actuality».

47. « Until we were caught in the jaws of death and were affronted with reality ».

Consequence

48. There and then, no intercession can profit them or afford them help.

49. But why would they reject admonition and refuse to take heed!

50. As if they were zebras,

51. Rushing away from a lion in a stampede!

52. Ironically every one of these infidels wants a Scripture to be revealed to him and alone.

53. But no, they deny the Hereafter and their denial of it drives them to seek pleasure in vices instead of virtues and they think what they will is fate.

54. Yet this Quran is the spirit of truth guiding into all truth and inducing those whose hearts' ears are open to lift to Allah their inward sight and keep Him always in mind.

55. He who wishes to do so is left to his conscience to bind;

56. But no wish would be fulfilled until Allah has so willed, He is Reverence personified. He is the Creator Who merits profound reverence and He is the Absolute Source of forgiveness, and to those who repent, perhaps He will relent and quit them all His debt.

Chapter 75

« Resurrection »

AL QIYAMATO

« Meccan »

Allah swears by the Day of Resurrection and the self-reproaching soul with reference to His Omnipotence to restore life to the dead and bring them back to judgment.

Creation of man contd. See introduction to Surah AL Najm, chap. 53. Reference to Verses 45 & 46, Chapter 53 has emphatically shown that the sex of the child, genetic sex, is established at the moment of fertilization and depends upon whether an X or a Y bearing sperm (the male Notfa) fertilizes the X-bearing ovum, (the female Notfa). However, the testis of the child destined to be a male is not recognized as such before the end of the seventh week of pregnancy or gestation, and the ovary in the child destined to be a female not before the eleventh week. As for the external genital organs, the Genitalia, their early development or appearance is similar in both Sexes.

Distinguished sexual characteristics begin to appear during the ninth week and are not fully formed until the twelfth week. Under normal circumstances, the zygote (the fertilized egg) has already been programmed or destined to develop into a male or a female child. Obviously his or her sexual organs and, for all that matters, other organs are not going to appear or be built over night. And the fact that they appear at a later date in development and differentiation, does not at all mean that the sex of the child is determined at that later date. The sex is emphasized earlier, at the moment of fertilization.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. I swear by the Day of Resurrection,

2. and by the self - reproaching soul:

The object of this oath vents itself in exclamation

3. Does man think We are unable to assemble his bones? But indeed We are, even after they have been scattered or reduced to dust.**

***** see C.53 and introduction & VS. 45-46.***

4. But also each finger tip with its mark or prints We will be able to reconstruct.

5. Indeed, impudent is he who has no shame of his sins,

6. and in positive unbelief he asks as to when is that alleged Day of Resurrection.* **** see V.49-50, G. 42 and commentary.***

A phase of Doomsday

7. Then when the sight is dazed by terror and fright,

8. and the moon is eclipsed and reflects no light,

9. and the sun and the moon lose orbit and draw together in one mass and go out of shape,

10. Shall man wonder as to which way to turn in order to have recourse to a shelter as a means of escape.

11. But never; there is no shelter to recourse to.

12. For now to **Allah**, your Creator, does the one - way journey proceed.

13. There and then shall man be informed of all the good he had done and the evil he committed and of all he had neglected or omitted.

14. Each one shall be his own witness, and his deeds shall be a witness of his worth. He knows exactly all that he had done and he also knows if he had perverted best things to worst abuse or to their meanest use!

15. and of no import shall be his excuse.

Instructions to the Messenger concerning the Quran at the moment of inspiration.

16. Do not rush **O Muhammad** to speak, but hold your tongue and listen to what the Angel relates.

17. We are responsible for imprinting it in your heart and impressing it on your mind, and We are responsible for its compilation and for its perusal.

18. When We read it to you, you follow its intonation.

19. We are responsible for its interpretation.

Here Allah addresses the people who value life here and neglect their responsibility for the Hereafter.

20. No, but you people value only the life here which is evanescent and ephemeral not lasting and faster than arrows.

21. You ignore the great momentous Hereafter.

22. There and then some faces shall feature radiant countenance expressive of deeply felt joy,

23. derived from the countenance of Allah their Creator, c1othing their souls with the comely vesture of virtue and innocence, as a feature of the visible radiance of the divine.

24. Other faces will be expressive of gloom and dismay,

25. Expecting the calamity of the heavy debt to **Allah** which they will have to pay.

A scene often witnessed by people when death is impending; Allah describes it in His authoritative way; it may serve as a warning or an admonition to those who like to ponder before it is too late.

26. No, but when the death - rattle is impending and it is time for the soul to part,

27. and a hopeless effort is being made in search of a healer to restore his soul,

28. But it is concluded that death is impending and he is to depart.

29. Now both legs are laid across each other in preparation,

30. For a one - way journey; and to **Allah** his Creator is the destination.

He Who did not ponder, and his fate.

31. No, but he was never disposed to benevolence nor did he engage in the act of worship,

32. But he had refused to acknowledge the divine message and closed his heart's ears to the truth,

33. and among his people he walked upon air and exercised self – conceit;

34. So now, it serves you right!

35. Indeed it serves you right.

Whom does man think he is ?

36. Does man think he could do what he will and act without restriction or limitation and neglect his duties and his obligations to **Allah**, and get away with it ?.

37. Was he not a Notfa (sperm) in a seminal fluid that is emitted?

38 .Then by union with its counterpart it became Notfa Amshag* "zygote" which developed into a clinging organism. Then Allah has given it form and shape, proportions and a constitution ensuring that the individual is not alone human, but unique - from the pattern of the finger prints to the number, colour, shape and length of the eyelashes,

- ref. Human Embryology M.j.T.Fitz Gerald M.D., London, 1978

**** see V.2. C.76***

39. and from this male seed "sperm" did He make the two sex divisions of organic beings the male and the female.

40. Absolute as He is, Will He not be able to raise the dead when all creation is His?

Chapter 76

« Time or Mankind »

AL DAHR OR MAN

« Meccan »

The Unbelievers had usually thought of «Time» as the principal or only factor governing their beginning and end. Allah gives them a short account of man's true position in the universe admonishing them to drop imagination and adhere to reality. He gives glad tidings to those who accept and a warning to those who reject the truth of all that He has revealed to His Messenger. The word kafoor° has been transliterated and not translated to avoid misconception by those who think only of worldly camphor.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Was there not an era when man was not even heard of?

2. We created man from the product of the union of two Notfas "sex cells" Notfa Amshag "Zygot" with the surest standard by which to test his tendency, and We endowed him with the gifts of hearing and vision, faculties divine

Commentary:

it is interesting to note that scientists in the past believed that conception was the responsibility of the woman alone. Then, when the microscope was invented and was approved sometime later, scientists looked at the fluid of the man (semen) and found objects moving which they thought were parasites.

Not until the famous Italian Anatomist Spallanzani proved in 1775 that these were sperms and that they were essential in the process of conception. yet the notfa (sperm) had been mentioned in the Quran* twelve times in eleven Surahs. (Chapters) and the Notfa Amshag or zygote once.

**** Over fourteen centuries ago*.**

3. We guided him and conducted him to the right way which We ordained to be the course of life and conduct, and left him to choose to be grateful or to deviate from what is just and right.

Requital:

A) The infernal Abyss

4. We have prepared for those who deny Allah chains, yokes and blazing Fire.

B) The Bliss

5. But the righteous shall enjoy a drink with the distinctive fragrance and the distinguished savour of «kafoor°» which excites relish and affords delight

6. Streaming from a source reserved especially for those who served Allah Whose object was the heart of their purpose and to Him, they lifted their inward sight.

Some of pious qualifications

7. Those who kept their vows and feared a Day whose evil is far-reaching.

8. For the love of **Allah**, they fed the indigent, the orphan and the captive, (believers or unbelievers), in spite of their attachment to the object they offer, thereby setting a good example and an excellent guide.

9. Their true and hidden motive as expressed in words to those in need has always been : «We supply you with the necessities for the sake of Allah and the enjoyment induced». «We expect nothing in return, not even your gratitude.»

10. « We dread **Allah**'s righteous indignation on an endless drastically distressful Day ».

11. Consequently has **Allah** ensured them immunity from the evil of that Day and shall inspire them with lightened eyes and radiant countenance expressive of deeply felt joy.

Allah's grace

12. For their patience, there await them the abode in bliss and the exquisite silken attire.

13. Reclining on thrones, they do not suffer the heat of the sun nor experience the bitter thrust of the cold, only the divine warmth to which they aspire.

14.Enjoying themselves under delightful foliage afforded by trees whose fruits excellently adorn, as with blazonry, the branches springing up and down to be always within easy reach,

15. They are served by handsome attendants for the table, where the food is dished in silver utensils, and the drinks in vessels of exquisite transparency;

16. Vessels of translucent silver, like to the glorious sun's transparent beams, whose extent has been prescribed to satisfy individual needs.

17. They are served with drinks flavoured with zanjabeel of paradisiacal quality and splendour,

18. Streaming from a fountain named Salsabeel, a name descriptive of its features of beauty, solemnity and the grandeur of its course and its flux; features causing the colours and the flow to blend in a music of tranquility.

19. They are attended by perpetually young attendants -beauty personified- They have combination of qualities affording pleasure to the sense of sight and you would think they are sweet gentle radiance blazoned with fine rows of precious pearls.

20. If you were to take a look **O Muhammad**, what will you see but bliss and splendour, a realm of magnificence and ecstasy and the loving kindness and mercies so tender,

21. Brilliant figures dressed in green fine silk ornamented with brocade and wrists adorned with silver bracelets, and blessed be they with **Allah**'s pure and divine drink which cleanses their hearts and their souls.

22. To honour them, they shall be told : «Such magnificent reward has been apportioned to you to enjoy, and on your high endeavour shall the light of praise eternally shine; an endeavour with Grace divine imbued, and has been accepted with gratitude».

Instructions to the Messenger

23. We are revealing to you the Quran in successive stages to be impressed upon your heart, and your effort be imprinted by the Divine hand.

24. So in response to My divine favours, be patient and await your Creator’s, command. Do not obey the sinner among them nor those who deny Allah and the hypocrites, nor any who wishes to obstruct your way.

25. Celebrate **Allah**'s Name your Creator. at the beginning and the end of the day,

26. and at night bow to the ground in adoration and advance the glory of His Name and exercise your mind in thought and contemplation.

27. These people -the infidels- think only of this world which is but evanescent, not lasting and faster than arrows, and they ignore an eventful Day of great momentum and heavy consequence.

28. We created them and gave them enough will power to withstand temptation. When We will, We can replace them by others and effect a new creation.

29. This is an admonition for him who chooses to follow the path prescribed by **Allah** his Creator. and ponder the Quranic Revelation.

30. Nor can you exercise your will without **Allah**'s accord; He has always been **Alimūn** (Omniscient) and **Hakimūn** (Wise)

31. He accepts whom He will and bestows His grace and mercy on whom He will and for the wrong-doers has He prepared a tormenting punishment, taking them from the highest stage of honour to the lowest stair of disgrace.

Chapter 77

« The Errands »

AL MORSALAT

« Meccan »

Allah swears by some meteorological phenomena and by some of the angels who are responsible for delivering specific messages and conducting affairs, to assure mankind of the Day of Judgement and to warn those who deny it. He portrays a phase of doomsday and alludes to His Omnipotence by reference to some of His marvels which include creation of man himself, How a legion of processes are involved and how they work together to effect a useful end. Then once the ovum is fertilized almost all organ systems begin to contribute to its welfare by preparing the nidus where it develops and the provisions and necessities of life and the protection against assaults; processes described in pages but summed up beautifully in the Quran in two words « the secure situation » namely, the womb,

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the winds blowing in any of the four directions and of gradual degrees of force perceptible to the senses,

2. Then they become high, causing violent disturbance of the atmosphere and may engender a storm,

3. and by the winds carrying clouds* floating at various heights and scatter them and drift them to where a nimbus must form,

**** see C2, V.164.***

4. and by the angels carrying **Allah**'s Messages to His Messengers heralding the standard by which anything is judged right or wrong, virtuous or immoral, permissible or forbidden,

5. Then they disclose to them -to the Messengers- **Allah**'s revelations and ordinances which inspirit the faith,

6. To admonish the responsive who opens his hearts' ears and warn the irresponsive, who turns a deaf ear :

7. That all that you have been promised, from resurrection to judgment and paying off the equivalent will come to pass.

Now a phase of this Day is described

8. When the stars are dimmed and emit no light,** ***** see C. 81, VS. 1-2.***

9. And the heaven is split asunder,

10. And the mountains melt and disappear out of sight,

11. and at a later deferred date shall all the Messengers be made to convene.

12. But as to which day has the Messengers convention been postponed and when will it then be made to supervene!

13. It has been postponed until the Day of decision and adjudication.

14. You just do not know what this Day of decision and adjudication is like!

15. Woe then, to those who looked upon the truth as manifest falsification.

A warning featured in Allah's Omnipotence

16. Did We not destroy those who charged Our Messengers with falsehood among the predecessors?

17. and in like manner did We destroy the successors.

18. Thus do We requite people given to sin.

19. Woe then, to those who looked upon the truth as an intentional assertion of falsehood.

Allah reminds mankind of their insignificance in the universe and if only man would ponder how and wherefrom he was created.

20. Did We not bring you into being from a contemptible fluid, an ejaculation!

21. Fluid whose product, the fertilized seed,* We embedded in the depth of a safe and secure situation (the womb),

*** see C. 118, V.37, C.23, V.14 , C.76, V.2 and others.**

22. For a determined period of gestation?

23. We then determined, besides the span of this period, the relevant constitution and how right is the determination!

A warning; Allah again reminds man of what He established for him

24. Woe then, to those who looked upon the truth as an intentional assertion of falsehood.

25. Did We not make the earth widely spread,**

*****   see C. 15, V.19 and Commentary.***

26. To accommodate the living and the dead ?

27. Did We not establish therein firm mountains*** to afford stabilization, and furnish you with a supply of fresh water from springs, rain fall and other sources, each, in a blessed stead.

****** see V. 15, C.16 and Commentary***

28. Woe then, to those who looked upon the truth as an intentional assertion of falsehood.

A means of punishment is here described to serve as a warning.

29. There and then shall the wicked be told «Now suffer the consequence of what you denied and treated as falsehood».

30. «Go to the blaze, with its fumes and scarlet shade and its flames that are shooting out in three colossal branches».

31. Which neither screen, nor hide nor protect from the heat or from the blazing flames streaming in avalanches,

32. Fire throwing off sparks as immense as the fortress;

33. Sparks looking like huge implements covered with copper troubling the infidels grievously and subjecting them to a severe distress.

34. Woe then to those who looked upon the truth as an intentional assertion of what is false.

35. This is the Day they are dumbfounded and unable to talk.

36. Nor are they permitted to plea in justification of their deeds of inequity nor of the deeds which with their words did not accord

37. Woe. then to those who looked upon the truth as an intentional assertion of falsehood.

38. This is the Day of decision and adjudication, and thereon will We throng you all including all who came before.

39. Now if you have a plan to evade judgment, conduct it to conclusion if you can.

40. Woe then to those who looked upon the truth as an intentional assertion of what is false.

In contrast, joyful tidings are being announced to gladden the righteous.

41. But the righteous who keep **Allah** in mind with bosoms filled with reverential awe are amidst cool shades and spectacular springs,

42. and delicious fruits to their hearts' desire and all that righteousness merits and the felicity it brings.

43. They shall be told: «Eat and drink and enjoy all that affords pleasure in return for your deeds and actions which involved effort directed to a definite and commendable end.»

44. For thus do We reward those whose deeds are imprinted with wisdom and piety and the benevolence they spend.

Another chance is here given to unbelievers before it is too late.

45. Woe then, to those who looked upon the truth as an intentional assertion of falsehood.

46. You infidels may eat and enjoy yourselves here, but the span is short and then your iniquities shall be laid to your charge.

47. Woe to those who looked upon the truth as an intentional assertion of falsehood,

48. When told to engage in the act of worship and to humble themselves to Allah and bow down to Him in adoration, they refuse.

49. Woe then. to those who looked upon the truth as an intentional assertion of what is false, for nothing then will serve as an excuse.

50. What then will convince them if this Quran does not.

Chapter 78
« The News »

AL NABAA

« Meccan »

The Pagans always questioned the validity of the day of Resurrection and held it as an uncertainty. In this Surah (Chapter) Allah assures them and assures mankind of this Inevitable Day. Even then, they were still in doubt. Allah addresses His Messenger in reproach of these people and examples His omnipotence by allusion to the glowing lamp-the sun- and other cosmic phenomena. How does the sun dispense both light and heat? It is a huge ball of gases, some one million, four hundred thousand kilometers or eight hundred and sixty five thousand miles across, made up mainly of seventy five per cent hydrogen and twenty five percent helium. Its surface is a searing fifty five hundred degrees C°. and within the core the temperature reaches fourteen million degrees C,$^{\circ}$ hot enough for the nuclei of the hydrogen atoms to join together and make up the nuclei of the next lightest element, helium. As they do so, the reaction liberates huge amounts of nuclear energy which makes Its way up through the sun's body to emerge at the surface as sunlight and heat. its center is literally a hydrogen bomb but fortunately going on in a slow motion.

Interested readers are referred to books on astronomy. But suffice it here to mention that: if things had been lust a little different at the beginning when the primordial fire ball exploded -verse 30, Chap. 21- there could have been no life nor known universe. Had expansion of the universe verse 47, chapter 51- differed by only one part in a million millionth faster or slower from what it was the universe would have diapered or collapsed respectively. Had the ratio of hydrogen to helium deviated a fraction, no stars would have evolved, and so on and so forth. See C.2-5 V.2.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. what now are they asking about ?

2. is it the great news of resurrection.

3. the subject of dispute between those who argue in favour and those who argue against it.

4. No, but they shall soon come to know.

5. No, but indeed they shall soon come to know.

Then Allah reminds them by drawing their attention to His omnipotence; He says:

6. Did We not prepare the earth to be a settled habitation,

Commentary:

The earth underwent many changes before it was rendered suitable for man to inhabit it. Had Allah willed He would have said "be and it is" had this been his manner of creation He would have not said – Verse 20, C.29 nor Verse 14,C.71 - nor Verse 29, C. 15- this means that things have been created in an orderly manner.

The earth had to be shaped and the continents to shift so that the hollows be filled with water- from the torrential rain- to form the oceans. The atmosphere had to be poisonous to help start and maintain the early forms of life by fermentation in order to produce the waste product carbon dioxide. With carbon dioxide in the atmosphere the earth was ready to receive the various members of the plant kingdom which is the key source of oxygen

Plants contain the substance chlorophyll which converts carbon dioxide, water and sunlight into sugar and produces the waste product oxygen (photosynthesis).-

Had oxygen been free at the beginning, early forms of life would have been destroyed. It took oxygen a period of one billion years to seep through the waters in which the first plants grew and to accumulate in the atmosphere.

The big tall trees kept dropping their leaves in masses all year round and the pulpy trunks finally toppled into the brackish swamps, their materials soon decomposed into thick sludgy layers of peat which were compressed over the millennia into coal, oil and gas which provide fuel to power the modern world v. 80, c. 36 and v. 72, c56.

On the other hand and at the same time, all sorts of animals appeared (insects, birds, reptiles etc). And both the sea and the land were eventually filled up.

Some of the species particularly the hostile had passed into total extinction. Some of the animal species were programmed to reproduce their own kind while others to modify and/or to produce a different species. Consequently the earth became ready for the various creatures destined to serve the intended purpose. Being suitable for

man to inhabit it, he appeared in the picture . How ! See C.2, V. 30 * V. 15 V. 29 and commentary.

7. and the mountains as stays that afford stabilization! *

**** see C.16, V. 18 and commentary.***

Then to stress the point further, Allah adds:

8. We created you in pairs.

Allah tells them how easy for him this shall be

9. We made your sleep ** a repose for relief and recuperation,

***** see Explanation following V.8, C.30***

10. and the night a vestment and black was the colour chosen to absorb all light emanating from the cosmic sources of illumination.

11. We made the day-time luminous for activity and livelihood.

12. We built above you seven fortitudinous heavens vast and with endless amplitude.* **** see V.47, C. 51 and V.75, C.56.***

13. We installed a lamp glowing dispensing heat and illumination.**

***** see V.2, C.13.***

14. We sent down from the rainy clouds water affluent and at times involving succession.

15. To bring forth therewith grains and vegetation**,**

16. and thickly foliaged orchards and gardens of delightful variation.

Then of His infinite mercy, Allah describes a Scene of this inevitable Day; a warning.

17. Indeed the Day of Judgment foreordained falls at an absolute time Predestinated.

18. This is the Day the trumpet is sounded and you come together in throngs embodying your souls and fully actuated,

19. and the heaven is opened typifying open doors for the adminission of all,

20. and the mountains are set in motion and into a mirage as if transmigrated.

21. There and then hell is made to lie in wait.

22 It is the destined abode of the transgressors wherein they are designated.

23. Therein, they remain for ages as has been predestinated.

24 They will taste no coolness for relief nor a drink to quench their thirst.

25 But only boiling water and their rotten discharges for doing their worst.

26. A requital commensurate with deeds.

Deeds such as:

27. They never believed they would be judged.

28. and Our revelations and signs they charged with falsehood and insolently did they negate.

29. But everything We kept on record and in a book did We incorporate.

And now in hell they are told:

30. Now taste the outcome of your deeds and plenty of the same will We increase and perpetuate.

In contrast Allah gives glad tidings to those who believed and did good deeds:

31. But for the righteous there is victory in the attainment of their goal:

32. Orchards and vineyards,

33. Companions of like age featuring highest quality of attractive femininity,

34. and a cup full of delightful drink, clear, pure and really good.

35. No vanities shall they hear therein nor is it the place for falsehood, or discord.

36. A recompense from **Allah**, your Creator and a reward greatly in accord.

37. Creator of the heavens and the earth and all in between. **AL- Rahman**, with whom no one can hold discourse nor shall an argument be allowed to intervene.

Another scene in day of Judgment is herein described:

38. This is the day when the spirit Jibril (Gabriel) and the angels stand in lines and keep silence at its height, except he whom **AL-Rahman** permits and then he says what is right.

Here Allah's mercy is further extended, He says:

39. Indeed this is the day of truth, and who so desires may still turn to Allah, his Creator, for tutelary protection.

40. We have warned you of punishment evident and quite near that deserves attention. On the day it comes to pass shall every one look at his deeds, the lawful and the lawless which his wrongful and unclean hands had committed. The infidel shall wish, then, he had remained mere dust.

Chapter 79

« Angels of DEATH »

AL NAZI’AT

« Meccan »

Allah swears by certain angels to affirm the reality of Doomsday and what happens to people. Allah reminds man of His grace abounding in him, how He prepared the earth for his habitation and livelihood (which includes shaping the earth like an egg as construed by some). Allah here alludes to Pharaoh’s story with Mussa (Moses) in a unique style in the Arabic text.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the angels who violently disembody the souls of those who die captivated by disbelief and discord,

2. and by the angels who tenderly disembody the souls of those who are with **Allah** in accord,

3. and by the angels who convey an act of **Allah's** mercy, vouchsafed to His creatures,

4. Then they press forward competing to be foremost,

5. Then they execute the **Allah's** commands, and conduct the affairs:

Object of oath

6. The day shall come when the trumpet is sounded and the universe goes into a violent convulsion,

7. To be followed by the second sound when all shall go in extreme commotion.

8. All hearts are then in extreme agitation,

9. All eyes are cast down in humble modesty and utter humiliation.

10. Yet people in their doubt, wonder whether after interment they could be restored to their former state!

11. They cannot perceive how! «when bones disintegrate!»

12. «Should this be true», they say, «it will mean immeasurable loss and condign punishment».

13. Indeed all it takes is only one single rallying cry,*

*** see V. 67, V.94, C.11and Commentary.**

14. and there they declare themselves on the surface of the earth.

Then Allah gives His Messenger an account of the narrative of Mūssa (Moses) to remind mankind of the fate of those whom He had given power yet they denied Him.

15. Have you heard **O Muhammad** of the narrative of Mūssa,

16. When **Allah**, his Creator, called him while he was in the sacred valley of Tuwa ?

17. «Go to Pharaoh», **Allah** said, «for he has gone beyond all limits and all bounds he transgressed».

18. Say to him: «Would you like to follow a path that leads you to righteousness and purity?».

19. «I will guide you to the path of **Allah** your Creator, and thus you will find your innermost thoughts and being have become sensible of Him and your secret feelings will urge you to pay your duty to Him ».

20. Then Mūssa, showed him the great act featuring **Allah's** Omnipotence and Authority.

21. But Pharaoh refused to admit the truth and favoured disobedience.

22. He turned his back to contend the truth with falsehood.

23. He thronged the place with an audience and made a proclamation to satisfy his day dream.

24. He said: «I am your lord supreme».

25. But **Allah** punished him in requital as a caution against further transgression and made of him an example in this world, and worse shall his punishment be in Day of Judgement and adjudication.

26. Indeed, in this event there is an instructive example to those who fear Allah and dread His indignation.

Then Allah tells mankind in admonition how Omnipotent He is.

27. Are you people the more difficult to create, or the heaven which He constructed?* ****   see V.54, C.7 and introduction.***

28. He lifted it up so high and its vast dimensions did He perfect and with celestial bodies did He complete it and its realms did He actuate.

29. Its night did He darken and the day did He pervade with light and illuminate.

30. and the earth did He prepare for life at a later date.* *** see V. 6, C.78**

31. He exteriorized its water and out of it did He spring its vegetation,

32. and the mountains He set and anchored for stabilization,*

*** see V.15, C.16 and Commentary.**

33. All being instrumental in supplying provisions for you and for your cattle.

Then Allah warns mankind, thus :

34. Then when the calamitous eventful event comes to pass.

35. Man will then remember all he did,

36. and Hell is brought in view for all to see.

37. Then he who had transgressed,

38. and chose to give himself to the life of this world and its vanities,

39. Hell, for him, is the abode.

40. But he who feared the moment of audience of his Creator and endeavoured to make his pious principles and his words together accord, and restrained himself from vanities and discord. .

41. Paradise, for him, is certainly the abode.

And here Allah gives the answer to the question posed to His Messenger

42. They ask you **O Muhammad** as to when is the time of this proclaimed Hour.

43. But how could you satisfy their query when you yourself do not know!

44. It is only with **Allah** your Creator, that the knowledge of the appointed time rests.

45. You are only there as a spectacle and a warning to him who fears it and on the wings of righteousness he rode sublime.

46. On the day they eye-witness the Event, it appears to them in retrospect as if it were only an afternoon or a forenoon that they actually spent.

Chapter 80

« He Frowned »

‘ABASA

« Meccan »

The Messenger was conversing with one of the nobilities of his own tribe -Quraish-, talking him into adopting Islam, A blind man, already a Muslim, walked in and interrupted the Messenger's conversation. This displeased the Messenger who frowned at the man.

For the reversal of such an attitude Allah blames His Messenger and instructs him, thus:

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. He, -the Messenger- frowned and turned away,

2. When the blind man came in (and interrupted his exhortation to some of the Quráshite nobilities who tried to suppress his mission and stood in his way).

3. «You **Muhammad** do not know; he -the blind man- may well hug faith to his innermost thoughts and to his innermost being and commend his secret feelings to **Allah**.

4. Or he might ponder what he learns and profit by it.

5. But he who is rich, with abundant means at command.

6. You give him attention, hoping he would submit.

7. Yet you are absolved if his disbelief in **Allah** does not remit.

8. But he who comes to you seeking authoritative counsel and admonition,

9. With heart full of reverence and mindful of submission,

10. you are unmindful of him and you give him little attention.»

Then Allah instructs His Messenger to make no distinction between rich and poor, strong and weak, men and women, young and old; it is a message to all.

11. No indeed, but let this incident be an admonition;

12. and he who wishes, may keep **Allah** in mind and imprint in his heart His Glorious Quran which conduces to piety and to contrition

13. A Quran recorded in Books, honoured and highly esteemed,

14. Exalted, absolute and pure honourably deemed.

15. Recorded by Scribes emblematic of trust,

16. Honourable, pious and just.

Here Allah reminds man of his insignificance, that he may cease to be arrogant.

17. Accursed be man, how he fights against his own good the best he can!

Major events from womb to tomb.

18. From what primordium did **Allah** create him?

19. From a seed in fluid emitted did He create him and animate, and his dimensions and his life span, his provisions and his lot did He determine, and his intellect did He actuate.* **** see V.2, C.76 and Commentary.***

20. Then He guided him to the path of safety and righteousness and his course did He facilitate

21. Then He occasioned his death and in the grave did He deposit and inanimate.

22. Then when He wills, He shall resurrect him and animate.

23. But no, he never fulfilled what **Allah** has commanded and ordained.

An admonition featuring Allah's Omnipotence.

24. Let man take a look at his food.

25. We poured down rain-water in quantities which stream and flow,

26. Then We split the earth and break up the soil to allow water in and vegetations to grow.

27. Therein We grew edible grain,

28. Grapes and herbage,

29. Olive trees and palm-dates,

30. Gardens of perennial and other purposeful trees,

31. and fruits and fodder;

32. Sustenance for you and for your cattle.

Then Allah, in His infinite mercy, gives man, through His Messenger a picture of Doomsday:

33. Then when the deafening uproarious eventful Event** comes about

***** see Vs.67,Vs.94, C.11. and Commentary.*.**

34. Man shall then flee from his own brother,

35. From his mother and his father,

36. and from his wife and his children.

37. For each of them then, there is enough trouble of his own.

Then Allah features one aspect of the distinctions between those who had believed and those who had not.

38. Some faces will then be beaming,

39. Smiling and rejoicing in all seeming,

40. Other faces will be coated with gloom,

41. A painful depressing darkness they shall assume.

42. These are the wicked infidels who impudently defied admonition.

Chapter 81

« The Contraction »

AL TAKWIR

« Meccan »

A phase of the Last Day portraying contraction of the sun and the physical disorder of stars, mountains, seas, wild animals and the heavens when records shall be wide open and all have much to answer for including those who suffered infanticide. Allah swears by the planets which recede like Venus* and Uranus* which revolve in an opposite direction to ascertain the divine nature of the Quran and the truth of His messenger's mission.

**** The Mysterious Universe, Nigel Henbest, Ebury Press, London***

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. When once the sun is contracted and loses light and becomes dim,

«commentary»

"When helium in the sun's core expands over six billion years, it will transform the sun into a red giant - V.37, C.55 – turning the earth's oceans to cloud of steam. A billion years later, the sun will begin to shrink back to a modest size, but, by then, it will be in the death throes and its brightness will slowly fade out.

Fifteen billion years from now the sun will be a white dwarf, its fires almost out. As it contracts more and more the earth in time will be a dark frozen mass.*
**** Life Nature Library.***

This time-table does not apply to Allah, He ordains what He will whenever He will."

2. The stars emit no light, lose aspect, contribute to cosmic catastrophes and they are no longer in trim,

3. The mountains are put in motion and vanish,

4. The precious pregnant she - camels are forsaken,

5. The wild beasts are thronged,

6. The seas boil and become inundated,

7. The like are consorted with the like, joined in companionship and associated (or the souls embodied)

8. The entombed - alive female infant is asked,

9. For what guilt was she made to suffer infanticide?

10. And when the records are laid open and are open wide،

11. And when the heaven is erased,

12. And when Hell is blazed,

13. And when Paradise is brought close at hand,

14. Then, every soul becomes fully cognizant of what she brought along of deeds imprinted with wisdom and piety or works imprinted with iniquity and impiety.

Here Allah assures mankind of the divine nature of the Quran, He says:

15. I swear by the heavenly bodies that recede,

16. The planets which in a retrograde motion do proceed,

17. And by the night when she feels her way and then softly moves away,

18. And by the morn when it draws the breath of relief and heyday:

19. That it -the Quran- is the word of **Allah** conveyed by a distinguished Messenger Jibril (Gabriel) who is regarded with honour.

20. He is quite powerful and he is endued from the Throne of grace with high esteem;

21. And he is obeyed in the realm and to his trust he is faithfully supreme.

Allah also assures mankind that the Prophet Muhammad is perfectly normal and not demoniacally possessed.

22. Nor is your companion the -Prophet Muhammad- possessed by an evil spirit,

23. For he certainly saw him -the angel Jibril- at the clear horizon.

24. Nor should he be accused of withholding any heavenly or divine knowledge of the unseen,

25. Nor is it -the Quran- the word of an accursed spirit.

And now Allah challenges those who deny His message.

26. How could you think this way and where can you turn?

27. This Quran is but a universal message and an admonition of great concern,

28. For him who, among you, wishes to follow the path of rectitude which is the path in the main;

29. But even then you cannot exercise your will unless it be **Allah**'s will; He is the Creator of the worlds.

Chapter 82

« The Cleaving »

AL INFITAR

« Meccan »

A phase of Doomsday portraying the overwhelming physical disorder of the heavens, stars, seas, graves, when each and all shall come to know all that they had done or left undone. Allah reproaches man for denying His graces that abound in him and draws his attention to the guardian angels who record every move.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. When once the heaven is cleaved asunder,* **** see C.69, V.14***

2. And the planets are scattered,**

***** Disruption of gravitational ring mestes see C.13***

3. And the seas are overflown and gain advantage on the kingdom of the shore,

4. And the graves are turned upside down and their contents are discharged and ejected,

5. There and then shall every soul become aware of what it did in its early chapter of life and what it did of late.

Here, Allah warns mankind :

6. O man! what has enticed you to be audacious and disloyal to **Allah**, your Creator, the. Most Beneficent,

7. Who created you and proportioned you and gifted you with interdependent systems to make you an organized whole, and in the upright position*** He made you efficient! ****** see V.29,C.15 and commentary***

8. In whatever form He wills, He shapes you; not to mention, complete defective or deficient.

9. No, but you refuse to acknowledge **Allah** and do not admit the truth of the Day of Judgement.

10. Yet, in point of fact you are watched by guardian angels who do not recede.

11. They are honourable Scribes,

12. Who know and record every deed.

Rewards: The consequence of good and bad deeds:

13. The virtuous shall surely be destined to the heavenly bliss,

14. The wicked shal1 surely be in the fiercely blazing abyss,

15. A fate, they will suffer in Day of Judgement;

16. They shall not be delivered therefrom nor are they given relief.

More warning of the Day of Judgement :

17. You just do not know what the Day of Judgement is like !

18. Indeed, you just do not know what the Day of Judgement is like !

19. It is the Day when no soul can avail another nor is there a. safe path to strike, for the full command there and then belongs entirely to **Allah**.

Chapter 83

« Fraudu1ent Traders »

AL MUTAFFIFEEN

« Meccan»

A warning to those who defraud people whether buying or selling, all being recorded in a book leading them to the infernal abyss contrary to those who entertain the profound reverence dutiful to Allah, their book shall lead them to the bliss.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Woe are those who fraudulently scant the measure.

2. When they buy from people they insist on a full measure that will not abate.

3. And when they sell to them they fraudulently scant the measure or the weight.

4. Do they not think they will be resurrected,

5. On a great and eventful Day,

6. A Day when all people shall rise and stand before **Allah** the Creator of the worlds.

Judgment is based on the Register of people’s deeds:

The wicked

7. No, but now the register of the wicked points out to Sijjeen, the dungeon of the deep dark vault,

8. And you just do not know what Sijjeen is like!

9. The Register incorporates all those irrevocably destined to Sijjeen.

10. There and then denounced shall be those who denied the truth and disagreed with reality,

11. Who declared the Day of Judgment to be untrue and not an actuality.

12. No one denies it but a transgressing impudent sinner;

13. Who closes his heart's ears to Our revelation when rendered to him in discourse and says: «Tales fabled by those of old».

14. No, but what deafened their hearts' ears and made them irresponsive was the blight which their hearts acquired through their ill deeds and woeful story.

15. There and then shall they be excluded from the joy of being sensible to their Creator’s light and glory,

16. That is besides suffering the blazing Hell Fire.

17. There and then shall they be told: «This is the truth which you had always denied to satisfy your vain desire».

The Righteous

18. But the Register of the righteous points out to 'Èlliyeen elation and glory.

19. You just do not know what 'Èlliyeen is like!

20. The Register incorporates all those irrevocably destined to Èlliyeen.

21. It is attested to by the angels nearest to **Allah** (that:)

22. The virtuous shall he in the beatitude of the heavenly bliss,

23. Gracefully seated, they see the wicked but they look at **Allah**'s light and glory.

24. You recognize in their expressive features the radiance of delight and their delightful story.

25. They are served from sealed nectarian containers with drinks most inviting,

26. Drinks that end with a musky flavour, delicious and righting; an inspiring goal for which may compete those whose ambition is the heavenly bliss.

27. It is blended with ingredients taken from a watery source Tasneem; of quality supreme.

28. Which is a spring reserved only for those nearest to **Allah**.

The situation of the laughing-stock and the laugh-some is here reversed:

29. Those who criminally denied **Allah** used to laugh at those who faithfully believed.

30. When they went by them they winked to each other and treated them with ridicule.

31. And when they returned to their people they returned with a mouth filled with laughter in contempt.

32. When they saw the believers or met with them they said: «These are indeed the erring faction»,

33. As if they were sent to watch their action.

34. And so, today, -Day of Judgment- the situation is being reversed; it is the turn of **Allah**'s devotees to laugh at the infidels, scorn them and hold them in disdain.

35. Gracefully seated, the devotees will direct their eyes at **Allah**'s light and glory and be thankful for the favourable gain.

36. Now have the infidels not been requited with what is commensurate with what they did!

Chapter 84

« The Splitting Asunder »

AL INSHIQAQ

« Meccan »

A Scene of Doomsday : relative to heavens and earth. Allah assures mankind of the Day of Judgement when they shall stand before Him for trial and he or she be either rewarded or punished. Man's mode of existence changes and so does his world.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. When once the heaven is split asunder* *** see C.82, V.1**

2. In obedience to the command of its Creator and in payment of its duty to Him.

3. And when the earth is stretched out,

4. And disgorges its contents and empties itself of the dead,

5. In obedience to the command of its Creator and in payment of its duty to Him; there and then shall people be adjudged.

In this atmosphere of obedience and colossal events, there comes a call from heaven upon man to ponder.

6. Remember O man, you are arduously labouring and painfully toiling toward your Creator Whom you shall meet in the end.

7. Then he who is given his book bearing his record in his right hand will have no cause to apprehend.

8. His reckoning will be gracefully conducted,

9. And to his people will he go back rejoicing and greatly delighted.

10. But he who is given his book, bearing his record in his left hand from the back,

11. Will wish he could perish,

12. He will suffer the blazes.

A Warning:

13. How vainly did he rejoice among his people before and disregarded the concord of this discord!

14. He emphatically thought he would never return to his Creator, Whom he never recognized nor adored.

15. But in effect **Allah**, his Creator had kept him in view and was fully aware of his actions.

Here, Allah assures mankind of the inevitable changes which will take place in their mode or state of being.

16. I swear by the glow of light and display of colour in the sky at the close of the day when the sun sets,

17. And by the night when life closes its lids and past events come to memory and the night-eyed can see and the night wanderer wanders about and the soul roves heaven's realm,

18. And by the moon at full when its entire disk is illuminated thus dispelling the darkness of the night:

Object of oath

19. That you people shall ride from one circumstance to another and from one mode of existence to another and from a state of things, in which events stand disposed at a particular time, to another, and from one world to another; for in the actual system of things man changes, from one condition to another. He is governed by the inherent dominating power by which actions and feelings are determined.

Then Allah exposes to the infidels their state of mind in which their emotions exist.

20. What then prevents them -the infidels- from justifying faith as a conviction operative on their character and will!

21. When the Quran is recited to them, they neither open their hearts' ears nor their minds to stand in awe of Allah and bow to the ground in adoration!

22. No, but the infidels inherently deny the truth which they obstinately reject and the path of righteousness they tend to deviate from.

23. **Allah** is fully cognizant of what they conceal in their hearts and what is forged in their bosoms and He knows that infidelity is their very prevalent inclination.

24. Therefore, tell them **O Muhammad** to expect a condign punishment.

On the other hand, joyful tidings is hereby given to those whose deeds are imprinted with wisdom and piety.

25. But not those who believed with hearts impressed with the image of religious and spiritual virtues and with deeds imprinted with wisdom and piety; these are destined to a fortune that is elate, and they will be requited with a reward which will not abate.

Chapter 85

« Zodiaca1 Signs »

AL BURUJ

« Meccan »

Allah binds Himself by an oath. He shall requite those who persecuted the believers. Reference here Is being made to the last of the Himyarite Kings of Yemen who persecuted the Christians of NaJran and is said to have burnt them at the stake-570 A.D. He alludes also to people like Pharaoh and Thamud whom He beset on all sides. Allah emphasizes that the Quran is a glorious Book derived from the Archetypal text in heaven's realm,

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the heaven that has been furnished with Zodiacal Signs,

2. And by the day of which promise has been made; a promise affording a ground of expectation of judgment to come,

3. And by the witness who will give evidence in relation to matters of fact when an account of one's life is being rendered at judgement, and by the deeds which had been witnessed and will be the witness of one's worth,

Object of oath

4. Accursed above all and devoted to perdition shall be those who cut the trench to trench on the liberty of the innocent and enjoyed witnessing their torture, their torment and their agony.

The scene of action is hereby described.

5. Fire was set in the. trench and supplied with fuel to burn those who surrendered themselves to what is dutiful to **Allah**.

6. The accursed sat around the fire and regaled themselves.

7. They witnessed and enjoyed what they were doing to those who recognized **Allah** with hearts impressed with the image of religious and spiritual virtues.

8. They took a cruel, vengeance on them for no reason other than their recognition of **Allah AL-Aziz** (the Almighty) and **AL-Hamid** (the Worthy of all praise;)

9. **Allah** to whom belongs the sovereignty of the heavens and the earth; the **AL-Shaheed** (the Omnipresent who witnesses all things.)

The requital is commensurate with the deed.

10. Those who persecuted the believers among the men and the women and did not repent, shall have the painful requital in Hell and shall suffer the blazes.

11. But those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety shall have gardens of surpassing beauty beneath which rivers flow; and such rapturous delight and elation shall triumph those favoured.

A warning to mankind.

12. The blow of **Allah** your Creator, is hard and strong.

13. It is He Who creates and re-creates all along,

14. He is the Forgiving Who compassionates whom He sees in distress;

15. He is **Allah** Who occupies the Glorious Throne,

16. Who carries into effect what He will.

Now Allah alludes to the fate of those who disregarded the warning.

17. Did you not hear **O Muhammad** of the narrative of what had become of the hosts,

18. The forces of Pharaoh and the Tribe of Thamüd?

19. Yet the infidels persist in labeling everything as falsehood;

20. **Allah** hangs on their rear and besets them on all sides.

Allah here emphasizes the Divine source of the Quran.

21. Never you people doubt, for this indeed is a glorious Quran,

22. Derived from the archetypal text which is preserved in heaven's realm.

Chapter 86

« The Falling Star »

AL TARIQ

« Meccan »

The six verses (5 - 10) relating to the fluid from which man is created have been variously interpreted and it was indeed perplexing to all as stated by some.

Two interpretations are worth mentioning, where the interpreters used the emitted fluid as the pronoun. In this case, the stage referred to is the embryonic when the primordial gonads were located between the back (loin region) and the breast bone before the end of the second month of gestation Thereafter, the vertebrae move upwards and the internal organs move downwards until they reach their final location before birth. The other is that Both gonads receive their nerve and blood supply from a higher level.

The truth is that the pronoun referred to, is man and not the fluid as evidenced by the verses which follow, namely Vs.8-10: they most certainly refer to the pronoun - man-who shall return for Judgement. If we could visualize the womb at or close to term we will realize that its upper pole touches the sternum (chest bones). and its lower pole and back, the vertebral column and the bony pelvis. Therefore at birth the babe issues forth from the space located between the chest and the pelvis. So conditioned, the rendering will be: in Verse No.7b.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the heaven and the celestial body which makes a strong impression upon the sense of vision,

2. And you just do not know what the celestial body which makes a strong impression upon the sense of vision is like!

3. It is the penetrant fiery celestial body which strikes to gain admittance into the terrestrial air :

"Commentary"

The shooting star or meteorite penetrates the atmosphere where it usually burns high up in the sky or explodes and reaches the earth as fine dust. It might be a fragment of a planet or a condensation of cosmic dust, a stone, iron or an alloy of nickel and iron. It's fortunate that they burn high up in the sky, for when a large shooting star survives its fiery flight and hits the earth it can do tremendous damage. An example is the giant meteorite which hit the Arizona desert in prehistoric times and dug a crater 4,100 feet across and 600 feet deep. Another example is the puzzling cataclysm from space which occurred in northern Siberia in 1908. The explosion flattened the surrounding forest for a distance of 40 miles or about 64 km. It is believed to be a mass of frozen gas which collided with the earth.

Object of oath

4. That every soul is but protected by a guardian angel who watches over innocence and folly,

Now Allah exhorts mankind to ponder His Omnipotence.

5. Let man ponder from what was he created!

6. He was created from fluid that is simply emitted and ejaculated.

7. He -man- issues forth at birth From the space between the bony pelvis and the breast-bone, the course that is normally negotiated.

**** Contrary to the popular believe, it is the baby and not the fluid that issues forth (a blasphemy and a Discredit). This is quite obvious from the verses which follow; since Allah refers to man at Resurrection and Judgement and obviously not to the fluid.***

8. Does this not show that **Allah** is Omnipotent enough to have him recreated?

9. That is on the Day of Resurrection, when secrets are brought into the open and man's countenance will reveal, against his will, all he had hoped would be kept secret and will betray him to his fall or to his exultation.

10. This is the Day when no one shall have power, nor find anyone to afford him help nor impede his prostration.

Now Allah assures mankind of the authenticity of the Quran and how it arose from an earnest purpose concerned with the tides of life here and Hereafter.

11. By the heaven and what it returns of condensed water vapour as rain and what it reflects of the various kinds of waves,

12. And by the earth which splits to allow plants to grow :

13. That it -the Quran- is an authoritative revelation and a cannon of faith that is conclusive, determinate and decisive.

14. And not the object of ridicule nor is it derisive.

Here Allah instructs His Messenger to overlook the plots of the infidels and that He has His Own plan.

15. They - the infidels - in their effort to misguide people and divert them from **Allah**'s path keep plotting and continue to scheme,

16. And I -**Allah**- plan an unfailing scheme,

17. And so, overlook their actions **O Muhammad** and give them respite; their plots will be of no avail, and **Allah**'s purpose shall prevail.

Chapter 87

« Supreme »

AL A'LA

« Meccan »

The Surah induces people to glorify Allah Who perfected everything He created. Allah tells His Messenger that He will make him recite what is inspired so that he would not forget. He informs him also of the response of the people to the message and that all this was foretold in earlier Scriptures of Ibrahim (Abraham) and Mussa (Moses)

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Glorify the Name of **Allah**, your Creator, the Supreme,

2. Who created all beings and made them well proportioned, and kept the creation in equi1ibrium,* *** see V.2, C.25 and Commentary.***

3. Who guided every being to its befitting course and endowed all beings with the impulses determining their direction to a definite end, and He has indicated to man the path of misery and that of happiness and left him to choose his way,

4. Who also brings forth the vegetation,** ***** see V. 6, C.78.***

5. Then He makes it decay and causes its degeneration,

Now Allah addresses His unlettered Messenger at an early stage of his mission to assure him of impressing the message on his heart and mind so that he can carry out his duties with full confidence.

6. We shall make you recite so that you will not forget,

7. Except as **Allah** will repeal at a later date; He knows what is avowed openly and the open course of action, and He knows what the breasts forge and what they store of thoughts and feelings and all that is suggested secretly to the mind and He knows all that you do out of sight

8. We shall facilitate your task and lead you to the facile and ready course,

9. And so, exhort. any who is willing to open his heart's ears and favourably responds.

10. The responsive will be he who reveres **Allah** with bosom filled with reverential awe,

11. And it -the admonition- will be avoided and unwelcomed by the ill- omened, the unfortunate against whom have been denounced curses and woe,

12. Who will suffer in Hell the immense fire,

13. Wherein he does not die nor live or respire.

14. But blessed, indeed, is he who vindicates his own wrongs and is kindly disposed to benevolence,

15. Who calls **Allah** his Creator, to mind and engages in the act of worship, doing to Him sincere reverence.

16. But you people prefer the life here afore the heavenly b1iss, knowing it is illusive and alluring,

17. While the Hereafter is far better, blissful, infinitely lasting and enduring.

18. This indeed, has been emphasized in the earlier Scriptures,

19. The Scriptures of Ibrahim and Mūssa.

Chapter 88

« The Overwhelming Event »

AL GHASHIYAH

« Meccan »

Allah informs His Messenger of some events occurring on the Day of the Overwhelming Event, and how countenances shall speak different languages, each according to his or her destiny. He induces people to ponder His creation and those who use the camel for transportation and alimentation to pause and think of how He made it serve the purpose.

As we all know, the Quran is not at all a book of science. Nevertheless Allah alludes on many occasions to some cosmic processes or phenomena to convince mankind of His omnipotence and His control of their fate as well as to His bounty which richly abounds in them.

Other than what we all know about camels and their unique ability to cross rugged and rough terrain, fine and coarse sandy deserts and to cover distances stretching miles and miles without suffering hunger or thirst

This is due to their constructive and destructive metabolism and the storage of water in certain tissues and fat in their humps, aspects which truly excite wonder. These aspects, anatomic, morphologic and physiologic are best described by Schmidt - Nielsen, k. 1975 «Animal physiology », Adaptation and Environment, Cambridge Univ. press, London. Other sources are featured in the English translations by Thabet Qasabgy and Abbad Bebawy.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Have you been informed of the great talk apropos the overwhelming Event ?

The wicked

2. Some faces are then incensed with humiliation,

3. Reflecting the heedless life they spent uselessly, unprofitably and improvidently; and now they look faint and sick with travail and fear.

4. They are entering into Hell, to suffer the intense heat of the blazing Fire;

5. Only to be given to drink from water bubbling in agitation and issuing from a boiling hot spring.

6. And nothing will they feed on but poisonous, noxious, foul thorny shrubs,

7. Which neither nourish nor pacify their hunger pains.

8. There will be other faces radiant with delight,

9. Pleased with doing their endeavour in life lifting to **Allah** their inward sight,

10. Enjoying the exalted gardens of Bliss,

11. No matter of little value or insignificance will they hear therein, nor will they hear ill - tongues or what is morally evil.

An aspect of paradise

12. Therein is water streaming forth from a delightful spring,

13. Therein are dignified seats covered with embroidered cloth woven in gold and ornamented with brocade,

14. And drinking glasses set at hand,

15. And cushions, ranked in rows, so bedecked and ornate,

16. And rich carpets all round.

Having described an aspect of Paradise, Allah mercifully exhorts people to ponder His omnipotence.

17. Do they - the pagan Arabs - not ponder how camels* were created,

**** see Introduction.***

18. How the heavens** have been distantly elevated,

***** see Introduction C.56.***

19. How the mountains*** which stabilize the earth have been firmly erected, ****** see V.15,C.16 and Commentary.***

20. And how the earth has been expanded**** and prepared for life thereon !

****** see V.19,C.15 and Commentary.**

Consequently you Muhammad just keep at it,

21. You just continue to exhort the people, for you are here to put them in mind of Allah

22. And no authority have you over them.

23. But he whose attitude has served to disincline him from doing reverence to Allah and to turn a deaf ear to all He has ordained,

24. Will He requite him with a condign punishment and in Hell will he forever, be detained.

25. Unto Us shall be their return;

26. And then, their judgement will be Our concern.

Chapter 89

« The Dawn »

AL FAJR

« Meccan »

Allah swears by certain corroboratory phenomena and occasions of His own make to emphasize His Omnipotence and His power of punishing those who think they have everything such as Pharaoh, Thamud and others. He commends people the orphans, the Indigent and those In need and warns those who hoard wealth from doomsday.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the dawn and its mystery and what it entails of religious rites.

2. By the ten highly esteemed sacred nights.

3. And by the contrasted yet related, the even and the odd,

4. And by the night when it flows along its way, then it softly moves away;

5. Is there not enough assertion in these corroboratory facts for those who ponder?

Allah now alludes to some of those who thought they had enough power and intelligence to ward off harm or danger.

6. Did you not see how **Allah**, Your Creator, dealt with the people of ‘Ad, the Adites; (said to be fifth generation of descendants of Noah)

7. And with their city of Iram with its lofty and strong architectural pillars imposing, by reason of beauty coupled with magnitude that was indeed grand,

8. The like of which was never created in the land,

9. And how He dealt with the people of Thamüd, who hewed out of the huge rocks in the valley outstanding buildings,

10. And how He dealt with Pharaoh who impaled people on the stakes!

11. All of whom practiced tyrannies in the land;

12. They encouraged mischief therein and promoted an age of discord,

13. In consequence did **Allah**, your Creator, requite them with. painful misfortunes which together with their principles and practice well accord,

14. **Allah** your Creator is ever vigilant, He pays off the equivalent,

Instances of man’s shortcomings and misgivings.

15. When **Allah** tests man by crediting him with plenty, he immodestly says: «Allah, my Creator, has ministered to my necessities and honoured me with gratification.

16. And when He tests him by restricting his means, he despairingly says: «**Allah**, my Creator, has disregarded me and reduced me to humiliation».

Indeed this is not the case, Allah gives both, those whom He likes and those whom He does not.

17. No, but you do not take good care of the orphan to make him feel comfortable and secure,

18. Nor do you encourage benevolence to the indigent who is really poor.

19. You eat greedily all you can get of the inheritance.

20. And you love to hoard wealth inordinately.

A merciful warning before it is too late.

Phase of Doomsday.

21. No, but indeed when the earth will be severely pounded,

22. And there come Allah, your Creator, with His angels ranked in row after row,

23. And then Hell is brought face to face, and there is no escape from the encounter with the infernal hiss and crackle of the flame. Now man remembers his deeds, but how late it is to hope for a better fate!

24. He will wish he had done better in life than what he used to perpetrate.

25. But then no one requites for sins the way **Allah** does,

26. Nor does anyone bind in captivity the way **Allah** makes fast with bonds.

Now Allah addresses the righteous

27. «O you, the untroubled soul»,

28. «Return to **Allah**, your Creator, pleased and blessed».

29. «Join My devotees»

30. «And take up your abode in My Paradise».

Chapter 90

« The Town »

AL BALAD

« Meccan »

Allah swears by Macca -The great sacred Town- where His Messenger was born and nurtured, then he was expelled for no reason other than establishing the worship of the One True Ilah; and now he is back triumphant .Allah stresses certain edicts: refraining from self- interest by freeing the slave, feeding the Indigent, helping those in need in addition to being one of those in whose hearts reigns piety.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. I swear by this sacred town -Macca-

2. In which you are being an inhabitant, the town which in due time shall open to you its gates and deliver to you **O Muhammad** its key to accomplish what you will, respected, vindicated and venerated.

3. And I swear by the father –Adam- or –Ibrahim (Abraham)- and what he procreated :

Some of man's short comings

4. That We created man and set him on earth wherein he strives and struggles from womb to tomb, each according to his disposition and inclination and whether he will acknowledge resurrection and adjudication.

5. Does he think no one can overpower him or he will not be called to account?

6. He boastfully says: «I spent too much money», when it was not for a good cause.

7. Does he think no one could see him, not even **Allah**?

Allah, through His Messenger, wakes man up to the sense of his true position.

8. Have We not given him a pair of eyes for vision,

9. A tongue and a pair of lips for eating and talking and pronouncing a decision,

10. We showed him both paths, that of virtue and that of vice?

But how did man respond?

11. Yet he has not been eager to challenge his way through the path of virtue and attempt the difficult path of overcoming self-interest,

12. And you just do not know what the difficult path of overcoming self-interest!

13. It is the freeing of a slave,

14. Or feeding one in need on a day of privation:

15. Such as an orphan of your kin or blood-relation

16. Or an indigent who is in dire need.

17. Besides being one of those characterized by piety in every deed, who enjoin forbearance under provocation, bear with others their faults and limitations and enjoin endurance of pain, trouble or evil and constancy in labour, exertion or effort and show compassion toward suffering fellow-creatures, being disposed to forgive and exercise mercy.

Fate of those so qualified

18. Such persons have rightfully earned the seat on the right.

The fate of those who denied the truth

19. But those who rejected **Allah** and His authoritative signs and divine revelations are the ill-omened who have deservedly earned the awkward position on the left.

20. Who are destined to be exposed to a perpetual fire in closed cells where there is no escape and of all hope they are bereft.

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Chapter 91

« The Sun »

AL SHAMS

« Meccan »

Allah swears by physical and spiritual phenomena to emphasize the fate of those with self-abuse, versus those with self-examination, self-reproach, self-right and the like. He cites Thamud (Thamudites) as an example of those who exercised disobedience and their fate.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the sun and its daylight,

2. By the moon which follows it when first seen shortly after their apparent proximity or conjunction,

3. By the day which exposes the sun's glory and exposes the earth to sight,

4. By the night which keeps the sun out of view and the earth veiled to sight,

5. By the heaven and the way it was constructed,*

***   see introduction C.7.***

6. And by the earth and the way its expanse was conducted. **

***** see V.19, C.15.***

7. And by the soul and how it was made to comprehend the difference between right and wrong and how its contrary attributes were divinely inducted

8. And how He inspired the self with self-abuse and self-indulgence, as well as with reverence and vindication and self-sacrifice and adaptation.

Object of the oath

9. Successful indeed will be he who is endowed with the attribute of self-reproach and self-judgment, who listens to such advice as **Allah** propounds.

10. And a loser indeed will be he who has perverted himself and by the hand of sin he is bound.

Examples of these are hereby given, thus:

11. The people of Thamüd rejected the truth, brought to them by **Allah**'s Messenger - Sàleh -, through impudent transgression.

12. And there, did their most wicked leader jump at the occasion to defy **Allah**'s ordinance and prompt the aggression.

13. Allah's Messenger warned them against harming **Allah**'s She- Camel and advised them to let her drink.

14. But they considered him a liar; they disabled the She-Camel by cutting her hamstring muscles; and so **Allah** pounded them away in requital of their criminal deed, and of all hopes they were dashed to the ground;

15. For **Allah** fears no consequences nor to anything ever He is bound.

Chapter 92

« The Night »

AL LAYL

« Meccan »

Allah swears by physical phenomena revealing man’s course in life.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the night when its shades of darkness serve as a veil,

2. And by the day-light and the illumination that emanates from it and does prevail,

3. And by the creation of the, male and the female:

4. That your endeavour you people to attain your goals is diverse; to some, righteousness is but a goal to their will, others in vanity they waste their days, others compromise between opposite motives and exercise adjustment of rival courses of action, and others attain it through benefaction.

5. So that he who gives gratuitously and fears **Allah** indeed,

6. And solemnly believes in deeds imprinted with wisdom and piety and that the\ end crowns the deed,

7. We wi1l facilitate his task and lead him to the facile and ready course.

8. But he ho is niggardly thinking he is self-sufficient and exercises greed,

9. Denying the Day of Judgment and the requital that is commensurate with one's deed,

10 We will allow his course to what is miserable, unfavourable and bad;

11. Nor will his material advantages save him from the infernal abode which is dark, troublesome and sad,

Allah's guidance

12. It is We who indicate to the people what is right and what is wrong,

13. And to Us indeed do the beginning and the end belong, for, one's own self and all his possessions are not truly his own, but Ours.

An admonition and a warning to mankind.

14. Therefore I have warned you people of a fiercely blazing fire;

15. No one suffers it but the unfortunate who obstinately denies the truth and to arrogance does he aspire;

16. Who whole heartedly denies **Allah** and deviates from the path of righteousness and piety.

17. But saved from it will be the one who entertains the profound reverence dutiful to **Allah** and carries his reverence to **Allah** from contemplation to reality.

18. Who spends of his wealth in benefaction,

19. With no ob1igation to any, or expectation of a reward or a favour in return or a mundane satisfaction.

20. But only on account of his interest, to please **Allah**, his Creator – the Supreme -, and to gain His welcome into His realm and be held precious in His esteem; a welcome featured by the illumination proceeding from Him and by the language spoken by His countenance.

21. Such a person shall be rewarded to his satisfaction.

Chapter 93

« The Forenoon »

AL DOHA

« Meccan »

In the early days of the Prophet Muhammad's mission, there came a short period when moments of inspiration by the Angel Jibril (Gabriel) were still. A pagan woman went to the Prophet and said to him : «I can see that your demon has forsaken you». Allah soon thereafter assured His Prophet in the following verses, assuring him of His satisfaction and protection and reminding him of His grace that was made to abound in him and commending him the orphan and those in need as well.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the forenoon,

2. And by the night when life is reduced to quietness and darkness prevails and falls into a swoon:

3. **Allah** your Creator, has not forsaken you nor does He dislike you or with you He is displeased,

4. Indeed what awaits you in the Hereafter far excels all that you will experience here with all the gratification and happiness to be occasioned by future victory and satisfaction.

Further assurances

5. And **Allah**, your Creator, shall bestow on you gratuitously what will meet with your expectation of blessing and benefaction.

6. Did He not find you an orphan and He gave you shelter and care through your kinsman,

7. Did He not find you unsettled and not freed from doubt and uncertainty and He guided you to the path of righteousness and filled your breast with reverential bliss?

8. And did He not find you needy and He made you independent?

It follows,

9. Therefore, do not mistreat the orphan or humiliate,

10. Nor be unkind to the one who addresses a petition to you, be it for

information, or for an object, for knowledge, or for begging, humbly inquiring, or for some right or mercy, or redressing some wrong or grievance, or for finding the concord of some discord,

11. And express your gratitude by announcing **Allah's** bounty upon you and all grace abounding in you.

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Chapter 94

« Solace »

ALUM NASHRAH

«Meccan»

A supplement of the assurances Allah gives His Messenger : solace, unloading his burden, praising his name to fame and that instances of hardship do include something of relief.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Did We not solace you **O Muhammad** and make joyful your bosom (and make your spirit thirsty for knowledge, wisdom and spiritual light?)

2. And did We not unload your burden of the heavy responsibility (by prompting you to feel drawn to it by invisible influence making you hug it to your heart and inducing you to lift to Us your inward sight?)

3. A burden of an immense magnitude, We realize was more than your back could bear;

4. And did We not praise your name to fame (that you are being mentioned by others with admiration, adoration and commendation?)

5. In instances of hardship there is always included something of relief.

6. Yes, indeed, with an instance of hardship there is always included something of relief.

7. Therefore, when you are free of worldly duties, engage in worship and meditation,

8. And make **Allah** your Creator, the heart of your purpose and the goal of contemplation,

Chapter 95

« The Figs »

AL TEEN

« Meccan »

Allah swears by the top three sites where He sent His Messengers to guide mankind and to ascertain His creation of man in the best of molding indicate to him also what awaits him Hereafter. The title should not excite wonder, for Christ is said to have cursed the fig tree for having only leaves, Matt. xxi 18 : 20, enforcing the same lesson, The parable of the fig tree. Matt. Xxiv, 32 : The parable of the good and the evil figs, Jermiah, xxiv, 1 : 10.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the figs and the olives (might refer to Mt. of olives just outside the wall of AL-Quds (Jerusolem) where Isa (Jesus) was sent or to the parable of **Allah**'s light) – see Y.Ali, note, 6195

2. And by Mount Sinai (where, **Allah** declared in words His Supreme Majesty to Mūssa (Moses))

3. And by this town -Macca-, the haven which confers security (where you Muhammad were chosen for the final mission)

Object of Oath

4. We created man in the best of shape and form and distinctly upright;

5. Then We abased the proud to an inhabitant of the realm of Hell in requital of his ill-deeds,

6. But not those who believed with hearts impressed with religious and spiritual virtues and deeds of wisdom and piety; these will have passed through nature to Eternity.

7. And so, what then drives people in the light of all this to deny religion and deny judgment by **Allah** your Creator?

8. Is **Allah** not the Most just of all judges Who will compensate those who were wronged in life and were oppressed and their grievances no one ever redressed !

Chapter 96

« The Clinging Organism »

AL ALAQ

« Meccan»

When a man is chosen by Allah for Apostleship, he goes unawares through a preparatory period to undergo initiation. This is effected by seeing visions which do always come to pass. This mystic phenomenon drives the Messenger-to-be- into meditation away from people. He ponders and his reflection goes deeper and deeper. Then when time is ripe and he is in seclusion and in silent solitude, he is taken by surprise.

One day when in solitude in the Cave of Hira at the end of the initiation He – Muhammad- was taken by surprise. The angel Jibril (Gabriel) appeared to him and said : « Read ».

«But I do not read». said the Prophet, then Jibril- embraced him tightly almost to exhaustion, then released him and repeated : «Read» . etc. until he said : «Read in The Name of Allah Your Creator, verses 1-5 in that first session.

> ***The word ‘Alaq in the text is an organism which clings to the lining of the womb. It is the product of the union of the male and the female Notfas " sperm and ovule " and consequently it may develop and produce an animate being. The word « clot » is wrong and a discredit to the Quran. A blood clot - dead tissue- does not give rise to an animate being nor did the Quran express it in any way as to mean a blood clot. This is wrong and a discredit to the Quran.***

Explanation: When the female Notfa "ovule" is impregnated by the male notfa, "sperm" at the distant or inner end of the tube of Fallop, the product of the union is the Notfa Amshag or zygote. This large cell travels along the tube toward the cavity of the womb dividing as it goes into two, four, eight, etc. It takes about five days to reach the cavity of the womb where it lies free for about two days during which time this ball of cells undergoes certain changes. The cells arrange themselves at two opposite poles and the remainder become liquefied, thus the ball of cell becomes a cyst. The cells at one pole give rise to the babe and those at the opposite pole produce fingerlike processes which cling to the lining of the womb to implant or embed itself. This is the « clinging organism » or « Alaqa ». Cells inside this organism multiply to yield countless millions of cells that make the tissues, organs and body systems.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. « Read » That is to say :

-peruse with or without uttering in speech,

-inspect and interpret in thought،

-peruse books to have such knowledge of a language as to be able to understand work written in it,

-interpret signs and marks especially to make out the character or nature of a person,

-bring oneself into a certain state,

-learn by perusal,

-apprehend mentally, the meaning of written and other characters.

-coupled with writing.

All the above and more signify « seeking knowledge » by

a) observing mentally,

b) perusal and utterances in speech and

c) by writing.

«Read in the Name of Allah your Creator, Who created and brought everything, spiritual, animate and inanimate into being;»

2. He created man from a clinging organism – **See introduction**

3. Read : and realize that **Allah**, your Creator is most generous.

4. He taught by the pen, (the main instrument of learning and knowledge, the instrument of authorship).

5. He taught man what he did not know.

6. But no, man always goes beyond the limits prescribed,

7. He believes he is independent and not contingent or conditioned by anything else.

8. But then it is to **Allah**, your Creator, shall the return be in the end.

Here Allah addresses His messenger relative to the incident that occurred between him and Abu Jahl, the embittered enemy of Islam. Abñ Jahi saw the Prophet performing his prayer at the Ka'ba which was held then by the Pagans supremely sacred. And he threatened the Prophet. To this effect, Allah says:

9. What do you think of the one who forbids,

10. A votary, against praying and against religious observances ?

11. Is he -the infidel- **O Muhammad** acting on guidance steered by divine inspiration!

12. Or he enjoins righteousness and piety?

13. Do you see that he denies the truth and rejects the path of righteousness?

14. Does he not know that Allah the Omnipresent sees him and every act whether in the very doing or on the point of being done.

15. But no, if he does not desist We will grasp him and drag him by the forelock overhanging his forehead on a Day of unbroken gloom.

16. A forehead that is false, pretending to be a forehead of divinity.

17. And then let him call his associates,

18. We will call the punitive angels.

19. But no, do not yield to him, and bow to the ground to **Allah** in adoration and get closer to Him by supplication**.**

Chapter 97

«The Highest Esteemable Night»

AL QADR (the night of...)

« Meccan »

Allah addresses His Messenger in connection with the highest esteemable night which falls in the last third of Ramadan, month of fasting, the month which was the point of time at which the Quran was started on its course.

Allah tells His Messenger how good work at that night entitles to a reward outweighing a reward of identical work effected for a period of one thousand months.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. We revealed it - the Quran - commencing at the highest esteemable Night (in the month of Ramadan -the month of fasting-.)

2. And you just do not know the meritorious standing of this Night of highest esteem!

3. Deeds imprinted with wisdom and piety (like supplication, benevolence, pondering, acquirement of knowledge, at that night) merit a reward outweighing the reward due for like deeds accomplished for one thousand months.

4. There, descend the angles and the Spirit Jibril (Gabriel) to discharge the duties ordained by **Allah**, the Supreme.

5. Peace and blessings prevail until the break of dawn.

Chapter 98

« The Evidence »

AL BAYYINA

« Meccan »

Ahl AL-Kitab (The people of the Book) referred to below, are the Jews and the Christians. Their Scriptures should have prepared them for the advent of the greatest and last of the prophets. The Jewish Scriptures promised the Jews a prophet like Mussa (Moses): «The lord thy God will raise up unto thee a prophet

from the midst of thee, of thy brethrens, like unto me; unto him you shall hearken . (Deuteronomy xviii, 15).

Christ also promised a comforter (John xiv. 16; xv. 26 and xvi. 7) almost by name. They did not really seek the truth, but only followed their own fancies and desires. Allah gives His Messenger a short narrative of some of their misgivings and their destiny.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Neither the unbelievers among Ahl AL-Kitab nor the idolaters were going to change their position until they have received clear divine evidence.

2. Through A Messenger sent by **Allah** to read to them Scriptures of purity, quality and magnificence,

3. With divine texts representing **Allah**'s authoritative precepts featuring His words carrying greatest significance.

4. But Ahl AL-Kitab only became divided after they had received this clear divine evidence.

5. Yet they have been commanded to worship no one but **Allah** and Him alone to revere, and to be true exclusively to the Faith and renounce idolatry, to impel themselves to freedom from dissimulation and to be sincere and to observe prayers and pay alms. Such is the religion approved by Allah and its path leads mankind to wisdom and piety, and induces them to discharge the duties naturally owed to Him.

6. The unbelievers among Ahl AL-Kitab and the idolaters are indeed the eternal dwellers of Hell; they are the worst among **Allah**'s intellectual beings.

7. But those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety are the best of the intellectual beings.

8. There awaits them in **Allah**'s realm the abode in the Gardens of Eden beneath which rivers flow, wherein they will have passed through nature to Eternity, **Allah** well pleased with them and they with Him; a reward commensurate with the equitable deeds achieved by him who has entertained the profound reverence dutiful to **Allah**, his Creator.

Chapter 99

« The Earth in Convulsions »

AL ZILZAL

« Madinite »

A phase of Doomsday is here described as a warning and an admonition to mankind; they shall have much to answer for and every deed good or bad as little as an atom shall count.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. When the earth, quakes, convulses and is violently shaken,

"Commentary"

Nearly all earthquakes originate in fractures of the solid rock of the earth's Bristle crust "faults," when stresses within the earth become too great for the crust to bear. For example the San Andreas fault devastated San Francisco in 1906 as well as on other occasions. The Lisbon quake of 1955, wrecked the heart of the city killing Thousands and was felt over a million and a half square miles of Europe and all the waters on the earth, lakes. rivers, seas, were violently disturbed. This was a convulsion originating in the earth; but what if the convulsion was commanded by Heaven! No comment!

Ref. Life Nature Library. See C.56, V.4 and commentary.

2. And when it casts its burdensome contents of metals, corpses, bones and all that had been burned within,

3. And mankind be struck with surprise and astonishment and emotionally vent an exclamation «What happened» they say, «to make the earth unstable and agitated?»

4. There and then will the earth tell her story, exposing everyone by his insignia, that of immorality and another of glory and another indicating reprimand,

5. Featuring her obedience to **Allah**'s inspired command.

6. There and then will people go forth assorted in groups of like attributes to be requited with what is commensurate with their deeds,

Here comes the correction of the wrong belief held by those who thought they would not be rewarded for what they give if it be too little.

7. Then he who has done an atom's weight of good, will see it and profit by it,

8. And he who has done an atom's weight of evil, will see it and be punished for it.

Chapter 100

« The High Mettled Horses »

AL 'ADIYAT

« Meccan »

Allah swears by the high-mettled horses and their role in fighting the enemy: that mankind is indeed ungrateful, he is oblivious of the Day of Judgement; he does not realize that all that was hidden in the chest shall be revealed and manifest.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. By the high- mettled horses when they breath hard or pant.

2. And their hoofs emit sparks as they touch the rough terrain,

3. En route to launch an attack on **Allah's** enemies at dawn,

4. Raising clouds of dust,

5. And assemble to penetrate into their midst to put them to rout with an effective thrust :

Object of oath

6. That man is indeed ungrateful to **Allah** his Creator,

7. And by his behavior he bears witness to this discord,

8. How greedy he is for wealth, gains and health !

An admonition

9. Does he not know what happens when the graves eject their contents;

10. And all that was hidden in the peoples' chests become personified and manifest,

11. And that this is the Day their Creator reveals to them secrets He knows; which secrets they had long forgotten.

Chapter 101

« The Collision »

AL QARI'A

« Meccan »

Allah describes to mankind through His Messenger a phase of the Big Eventful Event -Dooms day- portraying the disposition of the people and the fate of the mountains. He warns those whose bad deeds outweigh their good deeds on the scale of justice.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. The Big Event of the violent collision of all celestial bodies;*

Possibly due to annulment of gravity * see introduction C.13

2. How pounding is that collision !

3. You just do not know what is like this violent collision.

4. People will be like moths scattered about,

5. And the mountains will be like flakes of wool carded out.

Judgment

6. Then he whose scales are tipped in favour of deeds of wisdom and piety,

7. He will live a life of bliss in the exalted and blissful society.

8. But he whose good works are light in weight and below par,

9. Will be fostered by the deep bottomless abyss;

10. And you just do not know what it is like in the abyss!

11. It is the blazing infernal pit expressing fury with a crackle and a hiss.

Chapter 102

« Mu1tip1icity »

AL TAKATHUR

« Meccan »

A warning to mankind: those of them who are distracted with multiplicity and wealth from realizing the truth and reality until they have been deposited in their graves.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. Multiplicity of the good things in life between wealth, conveniences and progeny divert your attention,

2. Unti1 the graves become your house of detention;

3. There and then will you come to know all that is in conformity with truth and verity.

4. But indeed you will come to know what is in accordance with fact and reality.

5. No, but if only you knew the reality of what awaits those whose actions and dispositions do not accord with the divine standard, you would not succumb to illusions,

6. For you will see the Hell fire awaiting the unjust who failed to reason their own conclusions,

7. And you will see it with the eye of certainty.

8. There and then shall you be asked of how you used the fruits of the years you received to your comfort and to your enjoyment and content, and how you exercised your faculties divine with which **Allah** had endowed you and to what extent!

Chapter 103

« The Era »

Al ‘ASR

« Meccan »

Allah swears by a distinctive period in the history of creation to indicate how man is at a loss, but not those who lift to Him their inward sight.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. By the era distinctive of life on earth.

Object of Oath

2. Man suffers loss through negligence and misadventure and what his ambition is worth,

3. Except those whose hearts reflect the image of religious and spiritual virtues and their deeds wisdom and piety, who commended adherence to what is in conformity with truth and accords with reality and promoted the virtue of patience in their society.

Chapter 104

« The Traducer »

AL HUMAZA

« Meccan »

Allah warns against traducement and amassing money; it shall not confer eternity nor avert retributive punishment in the abyss of Hell.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. Woe to every scandal-monger who thrives on traducing people,

2. Who amasses money and multiplies it for the sake of accumulating wealth whereof reckoning it numerically gives him pleasure.

3. He thinks that his fortune will immortalize him forever.

4. Never, but he and all that he amassed will be cast into the Hütama, a fiercely merciless fire;

5. You just do not know what the Hütama is like!

6. It is the infernal pit of Hell fire ordained by **Allah**

7. Which fire finds its way to the innermost being of thoughts and desire;

8. It is vaulted over the wicked;

9. In lengths of columned extended tubes.

Chapter 105

« The Elephant »

AL FEEL

« Meccan »

At about the same year the Prophet Muhammad was born - 570 AD- the governor or Viceroy-Abraha Ashram: of Christian Abyssinia, built a huge and very lofty church with the intention of diverting pilgrimage from Macca to Abyssinia. When he proclaimed his intention, the Arabs did not like it and the nobilities of Qoraish were angry.

Following a few incidents between both sides, Abraha led a big expedition, consisting among other things, of an elephant, against Macca intending to destroy the Ka'ba. On the way, he was met with opposition from many of the Arab provinces, then under his rule, but he defeated them all. On the outskirts of

Macca his army destroyed some of the Arab's property which included cattle and camels. Two hundred of these camels belonged to Abdul Muttalib, the Prophet's uncle, who was, then, the principal man among the nobility. Abraha wanted to meet him, and when he did, Abraha was highly impressed. However, Abraha was surprised to hear from Abdul Muttalib through the interpreter that all he wanted was the compensation for his two hundred camels. but did not ask him to leave AL-Ka'ba alone. When Abraha expressed surprise, Abdul Muttalib answered: «I am the master of the camels, whereas AL-Ka'ba, house of worship, has its lord to defend it ». When Abraha launched his attack on AL-Ka'ba, he met his defeat. This Surah (Chapter) describes this event.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. Did you not see into or ponder O Muhammad how **Allah** your Creator, dealt with the expedition which included the elephant in their train?

2. Did He not make their strategy as well as tactics simply vain ?

3. He overwhelmed them with throngs of birds coming in very large flights,

4. Striking them with clay stones, spreading among them an epidemic.

5. Until they became like the stubbles left over in a field that has been reaped.

Chapter 106

« Qoraish-Custodians of the Ka'ba »

QORAISH

« Meccan »

This Surah (chapter) is in fact a continuation of the preceding Sura. Here Allah addresses the nobility of Qoraish through His Messenger to remind them of how He destroyed their enemy Abraha and his army and saved the Ka'ba of which they were custodians. How He brought their union and how He gave them security locally as well as in their trade expeditions to Yemen in winter and to Syria in summer! All this they owed to Allah; Is it therefore not surprising that they show no gratitude to Him nor do they worship Him and Him alone?

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. The union of the people of Qoraish into one whole body,

2. And the safety of their customary trade journeys winter and summer,

3. Are owed to **Allah**, the Sovereign of this Sanctuary -AL-Ka'ba- Whom they should worship, and Him alone they should adore,

4. He saved them from hunger and gave them the security they longed for.

Chapter 107

« Support of the Poor »

AL MA'UN

« Meccan »

Allah indicated here how vain is the act of worship without a heart impressed with the image of religious and spiritual virtues and deeds with wisdom and piety, He indicated that the burden of supporting the poor is to be sustained by all kinds of people. and warns of ill-treatment of the orphans, denial of aid to the indigent and of hypocrisy.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. Do you see the one who denies religion and does not recognize **Allah** nor His control and government of all events!

2. Such is he who ill-treats the orphan,

3. And discourages aid to the indigent faint soul past corporal toil,

4. And so, Woe to those who make great pretences to religion and their hearts' ears to exhortation are not inclined,

5. Who are oblivious of their act of worship, and when they perform it, their countenances reflect and speak absence of mind,

6. Who cultivate pretence and they, themselves, are empty of all good;

7. Their malevolence prevents benevolence and proves an occasion of so much discontent.

Chapter 108

« Fountain of Grace »

AL KAWTHAR

« Meccan »

Allah gives His Messenger joyful tidings of what He has bestowed on him of grace indicating to him the steps of performing a specific religious rite, the customary symbolic rite which has been ordained since the vision seen by Abraham to sacrifice his son lsmail : performing the act of worship first and the slaughter of the offering follows.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. We have bestowed on you **O Muhammad** AL-Kawther which is the abundance of good things. We favoured you with a good many blessings of magnificence and imposing magnitude here and Hereafter including knowledge, wisdom, distinction, followers, immunity, fame and insight.

2. In return, perform your prayer first, then execute the sacrifice whose meat you distribute among the needy till benevolence has had its rite.

3. As to your enemy who bore malice to you; it is he and not you who shall he cut off all hope and posterity and drown in shame. He will be denied the praise of his name to fame.

Chapter 109

« The Pagans » or « The Infidels »

AL KAFIROON

« Meccan »

Allah directs His Messenger to proclaim to his people of Qoraish, the prime enemies of Allah, his innocence of paganism and his adherence to Allah's system of faith and worship.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. Say **O Muhammad** to those who have rejected Faith: «O you infidels».

2. «I do not worship the idols which you worship»;

3. «Nor do you worship **Allah**, Whom I worship»;

4. «Nor do I observe your religious rites, but I observe what accords with fact and reason and with what is logically sound»;

5. «Nor do you observe **Allah**'s ordinances or such advice as Allah inclines you to propound»;

6. «You have your religion and I have mine».

Chapter 110

« Victory »

AL NASR

« Madinite »

This is the surah (Chapter) which announced to the Prophet the approach of his death and the end of his mission; he departed life a few months later. When Allah is a very present help in trouble then one must praise Him and extol His glorious attributes.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. When **Allah**'s help and victory come to pass and the gates of Macca are declared open to you **O Muhammad**.

2. And you see the people embracing **Allah**'s system of faith and worship in great numbers,

3. Then praise **Allah**, your Creator, and extoll His attributes and accord, and invoke His forgiveness and concord, for indeed, He always accepts repentance and the atonements made by the people.

Chapter 111

« The Infernal Rope »

AL MASAD

« Meccan »

The Prophet gathered people one morning to talk them into adopting Islam and advised them to open their hearts' ears and their minds' eyes. His uncle Abu Lahab, a cruel and avowed enemy of Islam, said to him: « Is It for this reason you gathered us here ? » « Perish you ». In response, Allah reveals this surah which forecasts to this man and his wife their destiny and clearly Indicates that no expedient. material or Immaterial - can avert Allah' retributive punishment.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. Perish the hands of Abu Lahab, (the instruments of his cruel actions against those who recognized **Allah)** and likewise perish he!

2. Neither his wealth nor all his gains will save him from what awaits him of retributive punishment:

The following verses verify the prophecy of the Prophet that his uncle and uncle's wife would never adopt Islam; and this is exactly what happened; both departed life with disbelief captivating their minds.

3. He shall suffer the blazing fire which emits mountainous flames,

4. Along with his slanderous wife who carried bundles of thorny wood (and laid them in the Prophet's path to cause him bodily injury and to render his mission vain).

5. She shall be necklaced with a similar twisted rope to double her torment and augment her pain.

Chapter 112

« Some Attributes of Allah »

AL IKHLAS

« Meccan »

The pagans once asked the Prophet: «To whom is your Allah related; His original ancestors and His various branches of descendants» It is also reported that the Jews had said: « We worship Ezra, the Son of Allah », and the Christians said: « Jesus Son of Allah », and the Magians said: «The sun and the moon», and the Pagans: «.. Idols»,

In response to all, Allah revealed some of His attributes, Unity, Uniqueness and other Noun substantives.

In The Name of Allah AL-Rahman and AL-Rahim (The Merciful,)

1. Say **O Muhammad**: «He is **Allah** and He is One»,

2. «He is Infinite, Absolute, and all creatures, spiritual, animate and inanimate,

are in need of Him while He is in need of no one»,

3. «He did not beget nor was He begotten»,

4. «And like unto Him there is none».

Chapter 113

« The Dawn »

AL FALAQ

« Meccan »

The story goes that the Messenger's enemies among the Jews who were, then, well versed in the practice of magic and witchcraft, did something unpleasant.

Immediately thereafter this surah and the succeeding one were revealed as a prayer for deprecation of ill-will occasioned by the contemplation of another's superior advantages and for averting the danger of evil processes.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. Say: «I commit myself to **Allah** the Creator of the dawn and the incipient gleam»,

2. «Counter to the evil generated by the spiritual, the animate and the inanimate among those created by Him, the Supreme»,

3. «And counter to an evil process evolving under the umbrella of the night» or «to a heavenly body » if it happens to explode within or beyond one's sight»,

4. «And counter to the evil generated by the witches who stand in the way of concord and blow over entangled knots to fan the flow of discord»,

5. «And counter to the evil generated by the envious when he feels envy at the superior advantages of others»,

Chapter 114

« Mankind »

AL NAS

« Meccan »

A prayer disclosed to man for Invoking Allah's help in averting evil.

In The Name of Allah AL-Rahman, and AL-Rahim (The Merciful,)

1. Say: «I commit myself to **Allah**, the Creator and Master of mankind»,

2. «The Sovereign Supreme of mankind»,

3. «The Ilah of Mankind »,

4. «Counter to the evil generated by the sneak whisperer and by his confederates, and by those with characteristics befitting AL-Shaytan (Satan) separately or combined»,

5. «Who instigate evil in peoples' repositories of consciousness and suggest it secretly to the thoughts and the feeling and to the religious mind»,

6. «Of the people among the. Jinn and mankind».

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